

MISSING PAGE

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Friends at Court

GLEANNINGS FOR NEXT WEEK'S CALENDAR

- April 21, Sunday.—Second Sunday after Easter. St. Anselm, Bishop, Confessor, and Doctor.
 „ 22, Monday.—SS. Soter and Caius, Popes and Martyrs.
 „ 23, Tuesday.—St. George, Martyr.
 „ 24, Wednesday.—St. Fidelis Sigmaringen, Martyr.
 „ 25, Thursday.—St. Mark, Evangelist.
 „ 26, Friday.—SS. Cletus and Marcellinus, Popes and Martyrs.
 „ 27, Saturday.—St. Anastasius I., Pope and Confessor.

Saints Soter and Caius, Popes and Martyrs.

We know very little of these two Pontiffs except the manner of their deaths. St. Soter won the crown of martyrdom in 177; St. Caius, after many sufferings for the Faith, died in 296, in the reign of Diocletian, whose kinsman he was.

St. George, Martyr.

St. George has been recognised as patron of England since the time of the Crusades. Unfortunately, no authentic details of his life have come down to us. He is believed to have been a soldier, and to have suffered martyrdom about 303. In emblem of the victory he thus gained over the Evil One, he is often represented in pictures as a knight tilting against a dragon.

St. Fidelis Sigmaringen, Martyr.

Born at Sigmaringen, in Germany, in 1577, St. Fidelis adopted law as a profession, in the practice of which his charity earned for him the title of 'advocate of the poor.' Having become a priest and a member of the Order of Capuchin Friars, he was sent, in 1622, by the Propaganda to Switzerland to endeavor to win back the Calvinist heretics to the Church. The extraordinary success of his mission excited the rage of some of these sectarians, who put him to death in the course of the same year.

GRAINS OF GOLD

SPECULUM JUSTITIÆ.

Each tiny drop of dew a diamond gleams,
 For it reflects entire the glorious sun,
 Till, its brief term of borrowed splendor done,
 It dies, to skyward soar on sunny beams;
 So, too, the world-wide ocean's flashing streams
 And glancing billows, as they heave and run,
 An image vast reflect—of many, one—
 Another sun this watery planet seems.

And frail souls, thus, of sinful men, by grace
 May hope to image forth the Life Divine,
 Each in the special way no other can;
 But thou, who art the glory of our race,
 Mirror of Justice Infinite, dost shine
 Most perfect semblance that is merely man.

—Ave Maria.

Christianity in a nutshell is simply 'Love thy God; love thy neighbor.' We can only prove that we love God by loving our neighbor. While we are commanded to fear God, I maintain that love is the most important motive force in Christianity. The great difference in the religion is that while the pagan feared and worshipped his gods, he did not love them. They were too far away and too vague. Christ, on the other hand, not only loves and came to save the world, but He loves every man and every woman individually—He loves each of you just as if you were the only person in the world.—Cardinal Gibbons.

The Storyteller

HER FIRST CASE

It was a scene of enchantment that burst on the vision of the beholder, as he entered the ball-room of one of the palatial Florida hotels, in the height of the season. The great native palms, the scent of the magnolias and orange blossoms that floated in from the grounds, the brilliant electric lights, the strains of the orchestra, all intoxicated the senses. The sight of beautiful women and handsome men in evening dress gliding through the mazes of the dance was animating and fascinating, and one could not help feeling, for the moment at least, the delicious sense of pleasure that becomes in its fulness so dangerous to the spiritual atmosphere.

A group stood apart, near an archway of southern moss, a young girl of twenty-three and two men. One of them was evidently her brother, a strong family resemblance marking the two. The other man was older, with a professional look, and at this moment his face was lined with grave thought in spite of the festivities about him.

He was apparently well acquainted with the young man who had introduced him to his sister—a new arrival from the North.

'I tell you, Miss Laura,' said the elder man, 'I am used to scenes of pain, but my heart ached for that family this evening.'

'Tell me more about them, doctor,' said the young lady.

'Well, in the first place, they are as poor as respectability can go. The wife came with her consumptive husband to Florida, in hopes that the climate would prolong his life, and they were settled nicely in a little bit of a cottage when the eldest girl took swamp fever. In two days the boy was down, and this evening I was called to see what I could do for the baby; he is stricken, too. The poor little wife is almost worn out with her three invalids and her helpless husband, who does not often leave his chair. They are too poor to hire a nurse and too proud to ask help. I have just left them, and all this scene of festivity is a mockery to me now,' and the doctor turned away from the ball-room with a frown on his face. I came here to ask the proprietor of the hotel to send down some dainty morsel for that brave little woman. I'll have her on my hands next, I suppose.'

The young girl had been listening with intense interest. Her heart had been beating strongly with an appeal, and not in vain. 'Doctor,' she said, 'I have just graduated as a trained nurse from the Mercy Hospital, Pittsburgh, after years of study, for the course is very thorough. I came here for a little vacation trip to see my brother, who resides here, and for a little relaxation before I began work. Now, this will be my first case. Will you take me to this family?'

'Why, Laura!' interrupted the brother, 'this is your vacation,' and he frowned. 'You can't begin work so soon; you need rest.'

'This family, Miss Laura,' said the doctor, 'can't afford to remunerate you for your services. I doubt whether they could give you enough to eat.'

'Exactly what appeals to me, doctor. If they had wealth and comfort they could get anyone to nurse them. Come, we lose time. You said that some of the children were dying. Suppose we go to them.'

'They will all die, I think, if things go on. This is a noble resolve of yours, Miss Laura. I honor you for it, but hadn't you better think twice about it?'

'Why, sis,' said her brother, 'this is a suicidal act of charity; be sensible. Maybe they won't want you.'

'Nothing like trying, Bob,' said the girl with a smile. 'Come, doctor, give me five minutes to get on my uniform, and call a cab, for I mean to help those people,' and she ran off, gained the wide staircase, and disappeared. They had left the ball-room and were standing in the lobby. The two men looked at each other.

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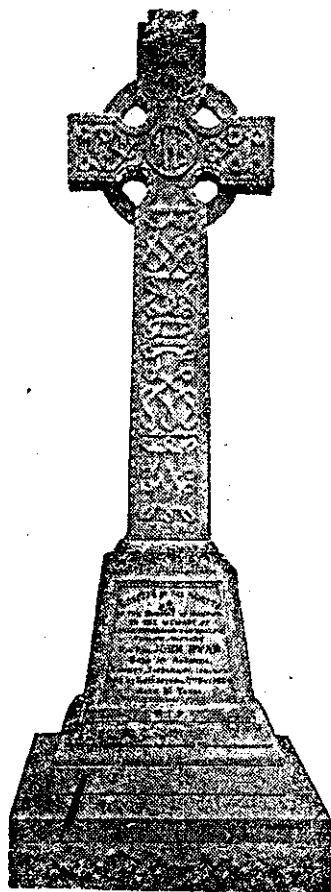
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'What do you think of that, doctor?' said Bob. 'Why, that girl has just come from a strenuous four years of hard study and hard work. I coaxed her down here for a rest, and got her to the ball to-night to see life as it goes here, and you come along with your story of sickness and poverty, and away she flies on a tangent.'

'Hold on, Bob. She is a woman in a thousand. We all know that when the Lord got the angels into Paradise he left a few of them floating around this old earth to keep it from falling to pieces. Your sister is one of these angels. Give her the right of way; she'll come out all right. God bless her.'

'Oh! it's your profession, old sawbones. Of course you think it's all right, but she's my sister. I'm proud of her, and want to keep her as long as I can with me.'

'You'll be prouder of her than ever when she puts these poor people on their feet. Don't say a word, Bob. Let her do as she said. By jove, I could worship such a woman!'

'Well, keep off, or I'll tell your wife,' said the younger man smiling, as the subject of the conversation tripped down the stairs in the fresh white linen uniform of a nurse, carrying a small satchel. Throwing a long light overcoat over his dress suit, her brother ran to call a taxi-cab, and the doctor, who had on no dress suit, held out his hand and looked at her admiringly.

'You're a queen, Miss Laura. The Lord will surely work miracles for you. Not one young woman in twenty would lay down her pleasure and take up this work as you are doing. But it will come back to you some day.'

'Nonsense, doctor. I'm not used to physicians bestowing flattery. If I give my first case to the Lord, as an offering, I know He will bless my life. God is never outdone in generosity.'

The physician turned his head away. He did not want this girl to see the impression she had made. Just then her brother came up.

'Well, Laura, I know there's no use arguing with you when you have made up your mind. I learned that when I was a youngster. Here's a taxi, and I'm going with you as far as the house to see if it is habitable.'

'You dear old Bob,' said his sister. 'You always rise to the occasion. Just see how soon we will cure them all. Won't we, doctor?'

The doctor shook his head, and they all started for the taxi, which was buzzing at the door.

They reached their destination, a small cottage on the outskirts of Jacksonville. The doctor told the chauffeur to wait, and ran up the little garden walk and opened the door. The feeble cries of a sick child fell on the ear, and a pale, slender woman stepped out into the vestibule, but drew back startled when she saw the uniformed nurse, the doctor, and another gentleman.

'I've brought you a nurse, Mrs. Stanton,' said the doctor cheerily.

Mrs. Stanton looked up helplessly from one to the other.

'But, doctor, you know we cannot pay a nurse,' she gasped.

'That will be all right,' said Laura in a sweet voice; 'the doctor will attend to that part of it, and I am his assistant. Where are the children?'

'But, miss,' stammered the poor woman, 'I don't understand.'

'It isn't necessary to understand anything just now, but the helping of those children. Do you want to lose them?' said the doctor gruffly.

'Oh, no, no!' sobbed the broken-down mother, looking from one to the other.

'Well, then, bring us to the bedroom. Bob, sit down here till we come back.'

Bob entered the door of a small room where a man was seated by a drop-light, reading the paper. He had heard the whole conversation in the vestibule, and the expression on his face was one of annoyance. His thin, drawn features and hollow eyes, his emaciated frame, and the dry, hacking cough evoked all the pity that was born in the athletic figure and fine physique of his visitor.

'Good evening, Mr. Stanton,' said Bob. 'The doctor is my friend, and the nurse is my sister, so I came along. My sister is half a doctor herself.'

'You are very welcome visitors,' said the consumptive, 'but we are not rich, and cannot afford to pay a nurse. I don't know why the doctor brought one.'

'Oh! don't trouble yourself about that,' said Bob, humoring the pride of the poor man, 'my sister is pleased when she can practise her profession. She and the doctor work for the love of work!'

Upstairs the wife led the way to a room with two little beds and a sofa upon which the small sufferers lay tossing and moaning. The mother went to the little girl, who was crying for her, and while she was across the room the doctor laid his hand on the pulse of the baby who was lying, motionless and white.

'You may as well get ready to draw the sheet over this poor baby,' he said in a low voice; 'he is almost gone!'

He went to the others, said a few words to the heartbroken mother, and then warmly shook hands with the nurse after giving her some directions. 'May the angels guard and bless you, Miss Laura; you are surely kind to them. Good night!'

The nurse smiled a farewell, and immediately gave her attention to her charge.

In a short time, with cooling medicine and careful sponging, they were quieted, and as the grateful mother looked on hopefully Nurse Laura said in a low, gentle voice:

'Now, Mrs. Stanton, you have confidence in me, I see; I want you to lie down and get some sleep. If anything occurs, any change in the condition of these poor little darlings, I will call you at once. If I don't take care of you I will have you on my hands, too,' she finished with a smile.

The poor mother took both of her hands in hers and wrung them silently. Then she left the room, and going to the room opposite, left the door a little open, but Nurse Laura softly closed it in a few minutes, wishing the weary woman to rest without hearing the children fretting.

Downstairs the doctor and her brother had departed, and she had waved good-bye from the window. The consumptive father, whose bed was on the first floor, had retired, and save for his dry, hacking cough all was still.

The nurse examined the baby, and although the doctor said he was almost gone, she worked with him as only a true woman and a skilful nurse can, and was rewarded by seeing the ghastliness of his face give way to a more life-like hue. From one bed to another she passed all night long, giving medicine, cooling their pillows, sponging their fevered heads and limbs, and when the dawn appeared it seemed to her that none of them would die, although the danger was by no means over. The mother slept the heavy sleep of tired nature, and no sound came from her room. The nurse scarcely sat down all night, but when the first pink glow of morning rose out of the east she lifted her heart to God and offered to Him 'her first case,' a labor of love and purest charity, and begged His blessing on it. Then the thought of the souls of this family came to her, for she had graduated from a Catholic hospital in Western Pennsylvania, one of the finest in the land, and here she had learned from the nun teacher who presided over the nurses' class that, together with care for the patient's body, came a care for his soul. A slight noise drew her attention. The mother stood in the doorway.

'They are all doing well, Mrs. Stanton,' she whispered. 'We will try to pull them through.'

'Oh! thank God!' murmured the mother.

'You are a Catholic, are you not?' said the nurse. A blush overspread the woman's face.

'I ought to be,' she said at last, 'but Mr. Stanton was a bitter Presbyterian, and after I was married a while he began to say such harsh, contemptuous things about my religion and the Church that for peace sake I dropped everything. I haven't been inside of a Catholic church for thirteen years.'

'Oh! you poor unfortunate!' said the nurse. 'And are not the children baptised?'

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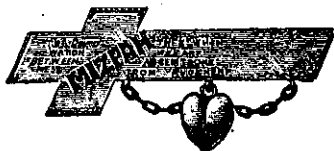
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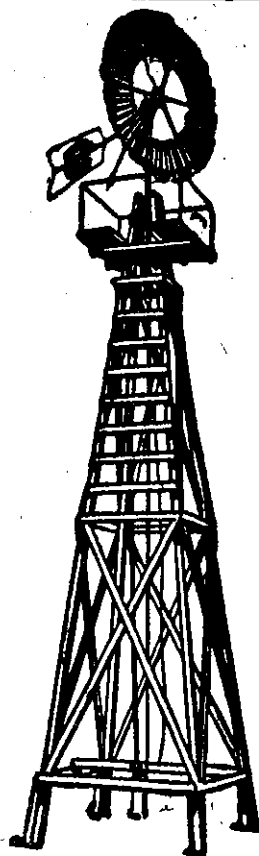
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'No,' said the mother, 'I did not dare to raise a fuss again, although many a time I've wept bitter tears in secret.'

'But how could you rest in the present circumstances, knowing they were in such imminent danger?'

'The thought of it nearly broke my heart these days and nights I have watched them. Oh, how I prayed to God that something might happen that they could be baptised. But I am afraid to mention it to my husband; he would get into a rage, and it might bring on a hemorrhage.'

'You are timid,' said the nurse, 'this is a question of three immortal souls, and they must be saved. Is there a priest in the neighborhood?'

'Oh, yes, I believe there is, but I beg of you not to mention it to my husband,' said the weak little woman.

'Does he come up to see the children?'

'Every morning, the first thing. If he hears us talking he will get alarmed, and will be up before you know it.' A moan from the little girl called the nurse and mother to her side. The child wanted a drink, and while the nurse gave it and soothed her the mother stood there smiling.

Just then the dry cough of the father was heard. He had just come into the room.

'The baby,' he said in a husky voice, 'is he alive?'

'He is alive, and will pull through,' said the nurse gently.

'She has worked miracles with them; they are all better,' said his wife.

'God bless you, nurse,' said the man, deeply moved. The nurse grasped her opportunity.

Mr. Stanton, these children must be baptised. You must send for a priest this morning. You don't want to lose all your darlings at once. Get them baptised, for they are of your wife's religion and mine. I am a Catholic, and I cannot stand by and see those sweet children debarred from heaven. They must be baptised, and I will stay with them till they are prattling around your knees once more.'

The wife did not raise her eyes; the man looked at the nurse with a frown. She met his gaze firmly. He looked at her for a minute, and then held out his hand.

'I admire a woman that stands up for her convictions,' he said. 'If you want the children baptised you send for whoever you wish to do it, I'll not hinder you. If you pull them through and let them be around me for the short time I have to live, you'll be the best friend we have, and your wish shall go every time.'

'Thank you, Mr. Stanton. I knew I would not be disappointed in you. I'll do so to-day. And now I'll prescribe a little for you. You don't look as if you slept last night. Let me look at your medicine.' And as the man, after looking at the three children, who seemed quiet and restful, turned downstairs, the nurse followed. She straightened the bed, shook up the pillows, ordered him to lie down, and from her own satchel gave him a stimulant and a sedative, drew the blinds, and commanded him to sleep till she called him. Then, closing the door gently, she went upstairs.

The mother was weeping quietly.

'Oh, nurse, you have been sent from heaven. How easily you got that promise from my husband!'

'Your husband is all right. Perhaps you have been too pliant, too easily subdued.'

'Perhaps I was. I must do better,' said Mrs. Stanton. 'How can I ever thank you?'

'Don't thank me,' said the nurse, 'but if you feel rested, put on your hat and go to the six-thirty Mass this beautiful morning, and afterwards tell the priest what has happened, and ask him to come this morning and baptise the children, and pray with all your soul before the altar that God may give you strength to return to your duty.'

'You talk like the nuns who instructed me at school,' said Mrs. Stanton. 'I'll go.'

'I have just graduated from the Nuns' Training School for Nurses,' said Laura, 'and I am trying to do what they taught me—save both soul and body.'

The mother departed, and Nurse Laura watched her charge. The man slept soundly downstairs, while the children fretted from time to time. When the wife returned, refreshed by her walk and the good night's sleep, she told the nurse the priest would be there that morning. After breakfast Mr. Stanton was so much better from the effects of his restful sleep and the bright, cheerful influence of the nurse, the improvement in the children, and the general sunshine of encouragement that was diffused over the little cottage that he forgot to be ungracious to the priest, who came as he promised, and even invited him to sit down and talk to him.

The children were baptised, and Nurse Laura breathed freely, for they were by no means out of danger, but the 'miracles' had begun. When the doctor arrived laden with messages from Bob and a basket of fruit and other dainties, it was a different household he met the first day.

'Why, the miracles have started, sure enough,' said he as he noted the improvement in each little patient. 'This baby isn't going to die, after all. They are all on their way out of the woods. Miss Laura, you are a wonder-worker. But, mind, you're to take a rest now. Mrs. Stanton will look to things for a while. I'll be back to-morrow,' and so he left, muttering to himself: 'God will never be outdone in generosity, sure enough.'

The days passed on—weary days, with many a hope and fear alternating. Every day, however, the doctor, the nurse, and the happy mother felt that the improvement was increasing. In two weeks the children were sitting up. But now their father was visibly failing. He would sit in the children's room for hours, watching Nurse Laura minister to them. He was gentle to his wife, and when she told him she had returned to the Church, had been to Confession and Holy Communion, he only kissed her and said she should never have left her religion.

Nurse Laura, like a good angel, hovered round the family, keeping up an atmosphere of sunshine and hope.

One by one the children were let downstairs to their father's room, and once downstairs their convalescence progressed until their merry laughter in the little garden of the cottage made the mother and father glad. But Mr. Stanton grew weaker each day. Nurse Laura had gone back to the hotel under Bob's protection, but came frequently and cheered the patient. One morning they were alone, and the nurse said: 'Mr. Stanton, you are not getting better. You have seen what the Catholic Church has done for your wife and children; why do you hesitate to look into her claims? You would certainly join us.'

'I don't need to look into her claims,' was the surprising answer. 'I have watched you, nurse, and I have read a bit, and I have only waited for you to ask me if I wanted to be a Catholic, for I do.'

The nurse took his thin white hand fervently.

'Thank God, Mr. Stanton. I have prayed for this ever since the children were baptised. May I send for that good priest once more?'

'Any time you wish,' was the reply.

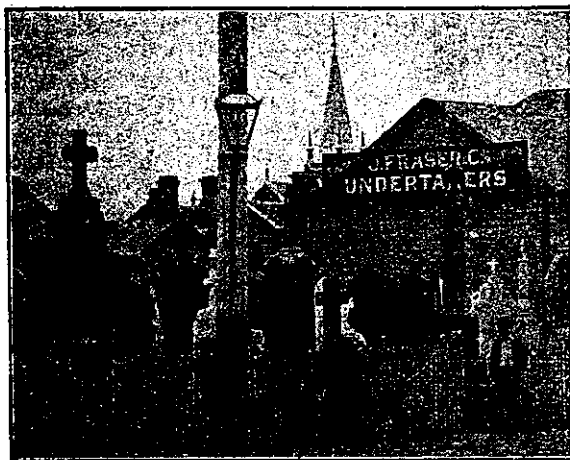
And then the nurse with joy told Mrs. Stanton, who had suspected this was coming, and was full of gratitude to the devoted girl who had brought this happiness to her home.

The priest came. Mr. Stanton was instructed and baptised, and as his days passed by made his First Communion. Still the nurse tarried, for her practised eye saw that he was not long for earth.

One evening about the Angelus hour she was sitting by his bed when the dread messenger came.

Quietly she called the wife and children, and telephoned for the priest. He came, and as the night shadows fell the agony ceased and the purified spirit of Mr. Stanton, with the words of the last Benediction still on his ear, passed without a struggle to the Lord Who had created him.

Nurse Laura closed his eyes, comforted his wife, soothed the children, and when she knelt in the little chapel at the funeral Mass, she could not help looking back in wonder on the month just passed, and she



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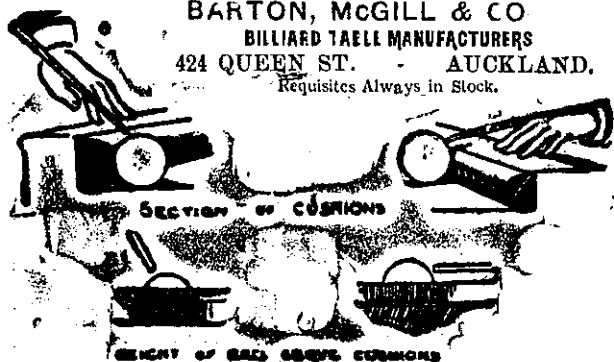
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thanked God for the blessings that came and the reward that followed the taking of her first case.

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THE CHURCH IN FRANCE

His Eminence Cardinal Logue, referring in his Lenten pastoral to the anti-religious work which in recent years has swept over Europe, says:—'France, which once gloried in the proud title of eldest daughter of the Church, has been the principal scene of comfort; there the battle still rages. The heroic efforts made by French Catholics to repair the ruin in which an infidel Government has sought to involve religion, and to shield their children against the fell influence of Godless teaching, are met by threats of fresh legislation still more drastic, unjust, and oppressive. French Catholics are making every possible sacrifice to supply the place of those religious schools which have been ruthlessly swept away at the expense of vast material loss to the State, in defiance of the best interests of education, and to the complete ruin of the moral training of youth. But those into whose hands the destinies of the State have unhappily fallen have declared that the free schools must go; that parental right must be trampled upon; that education must become the monopoly of the State, enabling it to place the youth of France at the mercy of teachers who openly scoff at religion, turn into ridicule the fundamental principles of Christian morality, and teach the most blatant atheism. Such are some of the dangers and difficulties with which French Catholics are confronted, but they have hitherto been nobly met. Divine Providence can draw good from evil.' Persecution has awakened into fresh vigor and activity the slumbering Catholic spirit of France. Piety has become more real and widespread, indifference has given place to fervor, the churches have become more crowded, the

Sacraments more frequented. Bishops and priests who have generously sacrificed, for conscience sake, the miserable pittance reserved to them from the spoils of Church property may feel the pinch of want for a time; but they are consoled in their temporary sufferings, and will, no doubt, be eventually relieved from their difficulties by the sympathy and affection of their people.

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which has ever been a crowning glory of French Catholicism has grown and expanded under the pressure of persecution, furnishing means to repair, by degrees, the ruin which hatred of religion has wrought. Lately, in Rome, I asked the Cardinal Archbishop of Paris how he found means to re-establish his seminary, multiply churches in every quarter of the city, and carry out the other great works in which he is engaged. He told me that the charity of his people furnished him with funds in abundance. As an instance, he mentioned the case of one family who, shortly before, had placed at his disposal sixty thousand francs (£2400) in aid of his works. With such a spirit animating her children there is no reason to despair of the French Church. Her conflict with the powers of evil may be long and arduous; many may unhappily perish during the struggle; the foul demon of irreligious teaching may claim hecatombs of innocent children; but she will conquer in the end. Despite the malice of infidel statesmen, the spoliation of unjust laws, the peculation of dishonest officials, the gangrene of political corruption, the Church of St. Louis, of Joan of Arc, of St. Vincent de Paul, of St. Francis de Sales shall emerge from the ordeal vigorous, bright, glorious, and triumphant.

Life is full of pain and trouble,
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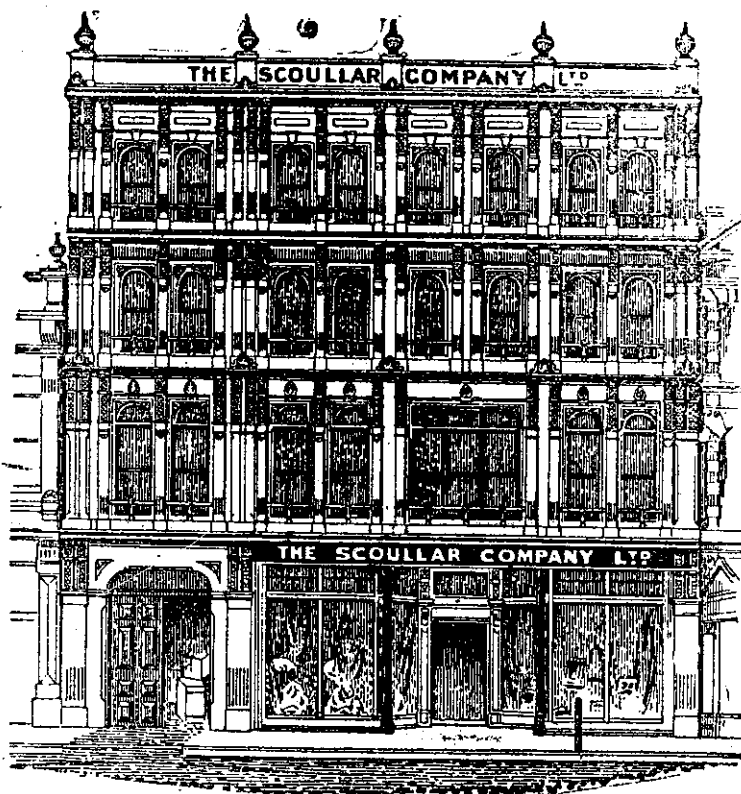
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THE HOME RULE BILL

INTRODUCED IN THE HOUSE OF COMMONS

ITS POWERS AND LIMITATIONS

On Thursday evening, April 11, the long-promised Home Rule Bill was introduced in the House of Commons by Mr. Asquith, the Prime Minister. It may be here mentioned that the first Home Rule Bill was introduced by Mr. Gladstone twenty-six years ago, and was rejected. The second, by the same leader in 1893, was passed by the Commons, but was thrown out by the House of Lords.

As the Prime Minister rose tense silence prevailed. Mr. Asquith paid a tribute to Mr. Gladstone's 1893 speech, which was a perfect exposition of the historic case between Britain and Ireland. He would take up the case where Mr. Gladstone finished. He asked how far was the case for and against Home Rule affected by subsequent events. In the light of the general elections that had occurred since 1894 the party's fortunes had ebbed and flowed, and Governments had come and gone, yet through the shifting issues and changing policies the constant insistence and persistence of the Irish demands remained. He glanced at Ireland's preponderant vote for Home Rule. Look at Ulster, where there were 17 Unionists and 16 Home Rulers. He spoke of the hostility to Home Rule by a majority in the north-eastern counties. It was a factor not to be ignored in the present bill, but he was unable to admit that minorities had a right to veto the verdict of a majority of their countrymen. Mr. Asquith said that four important matters were reserved for the Imperial Parliament. The Land Purchase Act, because the security of the system, resting on the Imperial credit, must in no wise be affected. There would be an automatic transfer of the constabulary after six years, and a transfer of the Post Office Savings Bank in a decade if the Irish Parliament wished, and similarly with old-age pensions and insurance. The Irish Parliament would not be allowed to repeal or alter any of the provisions of the Home Rule Act, nor interfere with the right of appeal to the Privy Council concerning the validity of laws passed by the Irish Parliament. After mentioning the religious safeguards, Mr. Asquith explained that the bills passed in Ireland would be subject to the Lord Lieutenant's veto.

CONSTITUTION OF THE IRISH PARLIAMENT.

Regarding the Senate, he said it would be desirable to have representatives of the minority who possibly would not be represented. Senators would retire in rotation, and their places be filled by the Irish Executive. Regarding the Commons, each constituency would number 27,000 electors, and this would give Ulster 59 members, Leinster 49, Munster 47, Connaught 25, and the Universities two. In the event of disagreement between the two Houses, they would sit together. The improved conditions in regard to social order had removed one argument that had formerly been used against Home Rule. Other factors were local government, land purchase for laborers, the university, old-age pensions, and National Insurance Acts. These tardy reforms were inadequate as a set-off against the evils which Irishmen believed were due to over-taxation and depopulation. He continued that the granting of the Imperial credit in the working of land purchase and old-age pensions had made separation more unthinkable to Ireland.

Dealing with the question from the standpoint of the United Kingdom and the Empire, Mr. Asquith emphasised the imperative need for emancipating the Imperial Parliament from local burdens. They would never get local concerns treated timeously or sympathetically until they had the wisdom and courage to transfer them to the representatives of the people affected. He emphasised the congestion of the business of the House of Commons, and said the existing system was centralised impotence. On being asked how it was possible to discharge their duty to the Empire, he referred to

the granting of autonomy to Australia and South Africa. Self-government in the Transvaal was strictly analogous to Home Rule in Ireland. He would be a bold man who would assert that Ulster presented more difficulties than the Boers and Britons living side by side in territory that was just recovering from an internecine war. In the case of Australia and South Africa the object was to provide a central legislative and administrative authority to deal with matters of common interest to the separate adjacent States, while maintaining the utmost individual autonomy for local purposes. They started with a congested centre, and if they intended to carry out efficiently the common interests of the whole they must delegate the local interests to local management. Finally, the great Dominions, although starting from opposite poles, were all animated by the same spirit for attaining the goal. He was sure they were all in hearty sympathy with the spirit and purpose of Home Rule.

THE SCOPE OF THE BILL.

The first clause of the bill stipulated for the unchallenged supremacy of the Imperial Parliament. The Irish Parliament would consist of the King and two Houses, which according to the bill were only empowered to make laws exclusively relating to Ireland. The bill excluded from the Irish Parliament the Crown, peace and war, the control of navy and army, treaties, treason, and a number of other matters.

THE FINANCIAL ARRANGEMENTS.

Mr. Asquith said the Executive would be the same as was provided for in the 1893 bill. Regarding financial relations, the Government had not adopted the Primrose Commission scheme, but had benefited by its suggestions. Its reports would be presented to Parliament. The Estimates for the coming year showed that the true Irish revenue would be about £10,840,000, and the expenditure on Irish services about £12,350,000. The Irish Parliament would pay the cost of all except the reserved services. The annual grant of half a million would gradually be reduced to £200,000. The Imperial Parliament would continue to tax the whole Kingdom, and the Irish Parliament would be empowered to reduce or discontinue for Ireland any Imperial tax, provided the sum Imperially transferred to Ireland was correspondingly reduced. The Irish Parliament would be empowered to impose taxes on its own account, but would not be empowered to impose Customs duties except on articles dutiable in the United Kingdom. It would not be empowered to augment the Imperial duty of Customs or the Imperial income tax, but would be free in connection with stamp duties, although some of these would remain uniform throughout the Kingdom. The Joint Exchequer Board, two from each side, with the chairman nominated by the Crown, would adjust the financial relations.

REPRESENTATION AT WESTMINSTER.

Irish representation at Westminster would be based on a member for every 100,000 of population. This would involve the merging of the majority of the existing boroughs and counties; hence the universities would cease to be represented. Between 20 and 30 self-governing Legislatures were now under allegiance to the Crown. Would one more break up the Empire? The demand now emanated, not from outlying quarters, but from a country near their shores, bound by ties of kindred and associated in every form of social and industrial movement, who had borne and were bearing a noble share in upbuilding and holding together the greatest Empire.

THE IRISH LEADER'S VIEWS.

Mr. Redmond said the principle of devolving the management of local affairs upon local assemblies was the foundation of the Empire to-day. No community of white men had ever asked for the right and been refused it. The Nationalists did not want separation. They took their stand where Mr. Parnell stood. They were willing to accept a subordinate Parliament as a final settlement. Financially the bill was far better than those of 1886 and 1893. 'I shall without hesitation,' Mr. Redmond said, 'recommend it to the Na-

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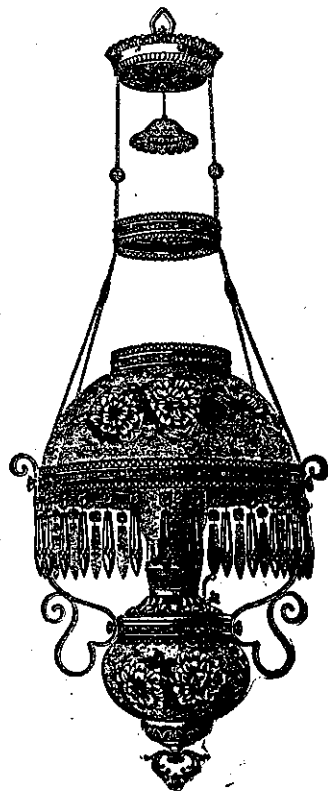
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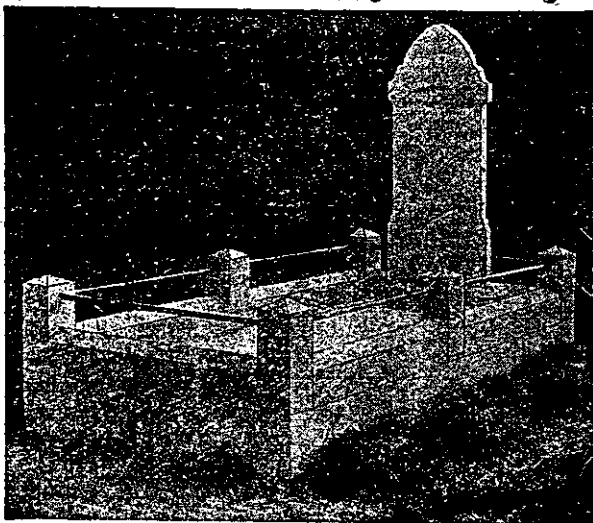
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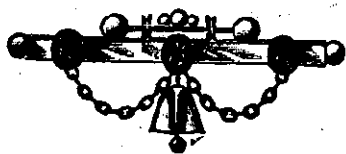
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tional Convention. In time it will turn Ireland into a happy, prosperous country. The Irish are never intolerant in religious matters, and are willing that any safeguards shall be inserted which meet with Ulster's views.' Mr Redmond quoted Mr. Gavan Duffy's pamphlet upon Australia's experience to support his view that a nominated Senate was far safer than a Senate elected on a narrow franchise. He hinted that the Nationalists desired that land purchase should be controlled by the Irish Legislature, and concluded with an eloquent reference to the spirits of Gladstone and Parnell dominating the historic scene.

Mr. O'Brien, reserving his judgment on details, generally approved the bill. If it were accepted as a final settlement it would involve some renunciation of dreams which the Nationalists formerly cherished. He regretted that the Cabinet had not accepted the recommendation of its own expert committee, which favored the giving to Ireland of fiscal independence. Apparently Ireland was to have the excise, which exhausted its source of revenue and its power to devise new taxes, but the Customs were to be settled by the Imperial Parliament. He was afraid the dual control of the Irish purse would not turn out happily. He congratulated the Government upon its determination to complete the land purchase upon the Imperial credit. If the Irish people accepted the bill he would give it his loyal support regardless of narrow sectional interests.

PRESS AND OTHER CRITICISM.

The *Times* states that the federalism in the bill is the only excuse for the retention of 42 Irishmen at Westminster, whose function it will be to vote for larger subsidies for Ireland. The proposed Senate, to be nominated first by the Government in alliance with the Nationalists and shortly by the Irish Executive, is a ridiculous protection for the Unionist minority. The Radicals criticise the nominated Senate, and suggest as an alternative a Chamber to be elected by proportional representation.

The *Standard* (U.) declares that the financial proposals are a combination of muddle and fraud, the net result of which is that Great Britain gives the Irish Exchequer two millions a year. Ireland thus gets the army and navy for less than nothing. The *Daily Chronicle* (G.) says that the complexity of the bill is a merit, as it shows that the details have been well considered, but it dislikes the nominated Senate, and says that colonial experience has shown that it is incompatible with democracy. It is also an objectionable precedent for a reformed House of Lords. The *Daily News* (G.) states that the bill is based on large and liberal lines, and regrets that the Irish are not given control of the Customs and excluded from the Imperial Parliament. The *Westminster Gazette* (G.) disapproves of a nominated Senate. The *Pall Mall Gazette* (U.) says that the main effect of the bill is that England pays without governing, and Ireland governs without paying. The *Westminster Gazette* (G.) says the bill firmly unites the supporters of the principle of Home Rule. The *Freeman's Journal* says that the bill is the boldest and most generous measure yet introduced. The *Cork Free Press* (Mr. W. O'Brien's paper) says the bill offers a permanent solution of the unsolved Irish problem. The *Irish Times* (U.) declares that the bill will prove utterly unworkable, for it does not offer any middle course between separation and a return to the status quo of union. The *Irish Independent* cannot regard the scheme as final. It gives three-quarters of what was expected.

THE FEELING IN IRELAND.

The absence of any reference to a general devolution in the preamble of the bill is commented on, as such, it was understood a few weeks ago, would be included. Many Liberals are prepared to accept the bill as the beginning of a federal scheme, but consider that the giving of power to vary the Customs and excise is an obstacle to federalism. They urge that if England, Scotland, and Wales were similarly invested it would create hopeless confusion.

The measure has aroused little enthusiasm in Dublin. Criticism in Ireland centres round the questions

of a nominated Senate and the financial provisions. Few Nationalists share the opinion of the *Freeman's Journal*. The average view is that the bill is neither bold nor generous. Disappointment is expressed at the refusal of fiscal autonomy. Mr. O'Brien is calling a convention at Cork of representatives from districts in sympathy with his policy to consider the bill.

SIR J. G. WARD'S VIEWS.

Sir J. G. Ward has received a cablegram from Mr. Redmond, London, asking his opinion on the Home Rule Bill. Sir Joseph replied. 'I strongly approve of the Home Rule Bill, which gives proper freedom, with every reasonable safeguard to minorities. It will settle the Irish question, will contribute enormously to the solidarity of the Empire, and increase good-fellowship in America and the English-speaking world.'

Speaking to a *Post* representative, Sir J. G. Ward said: 'I supported Home Rule for Ireland on two broad grounds: First, it was in the best interests of the Empire as a whole; secondly, it was due to Ireland herself as matter of common justice. From the Imperial point of view the bill was only the recognition of the principle that the more you decentralise from Government control what are purely local affairs, the more you add to the efficiency and energy of that Government and the more you stimulate an active interest in it. This was independent of that insistent and persistent national desire on the part of the Irish people to govern themselves. The one barrier to British Imperial unity was the acute and deep-felt sense of wrong which the withholding of self-government had created in the breasts of the Irish people at Home and abroad. More freedom to Ireland meant greater security to the Empire. The resentment felt by Irishmen the world over, notably in America, towards England for keeping Ireland in her present position of subjection had contributed immensely to prevent that internal amity which was the only permanent basis of international goodwill throughout the English-speaking world.'

TWO HOME RULE CABINETS.

The comparatively brief life of politicians is strikingly brought out by the fact that in the Cabinet which in 1912 has introduced the Home Rule Bill, Mr. Asquith and Lord Morley are the only survivors of the Cabinet of 1893 which drew up the second Home Rule Bill of Mr. Gladstone. The Earl of Crewe, as Lord Houghton, was Lord Lieutenant of Ireland, but was not a member of the Cabinet. All the other Ministers of to-day came new to their task. Death has removed the following members of Mr. Gladstone's Cabinet:—Lord Herschell, Lord Kimberley, the Marquis of Ripon, Sir William Harcourt, Sir Henry Campbell-Bannerman, Lord Spencer, Mr. Mundella, and Lord Wolverhampton.

Mr. Arnold Morley has retired from active political life, Sir George Trevelyan has turned back to the books he loves, Mr. Bryce is representative in the United States, Mr. Herbert Gardner is the Lord Burghclere of to-day, Mr. Acland finds occupation outside Parliament, and Mr. Shaw-Lefevre, under his title of Lord Eversley, is active in many useful ways in public affairs.

Lord Rosebery, the other surviving member of Mr. Gladstone's Cabinet, no longer works with the Liberal party, but ploughs his independent furrow. Yet when so much has changed it is notable that in Lord Morley and Lord Crewe we still have with us two Ministers who were directly responsible for Irish affairs. The old tradition that the Irish Office was not only the grave of reputations, but killed those who went through its labors, is disproved by the fact that Lord Morley and Sir George Trevelyan both survive, although they were at the Irish Office in the eighties; while on the other side Mr. Balfour carries us back to a period almost as distant.

And mention of Mr. Balfour reminds one that the mowing down of the ranks of the principal opponents of Home Rule has been just as complete. Neither Mr. Chamberlain nor Mr. Balfour remains in any official connection with the Opposition, and Mr. Henry Chaplin is the one member of the Cabinet of 1892 who is still playing an active part in the affairs of the Commons.

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MILESTONES IN FIGHT FOR HOME RULE.

- 1870—Home Rule Government Association established in Dublin.
 1874—A motion in the Commons in favor of Home Rule defeated.
 1879—Movement for Home Rule took definite shape.
 1880—Charles Stewart Parnell chosen parliamentary leader of the Irish Party.
 1882—Parnell entered into negotiations with Gladstone.
 1886—Gladstone introduced his first Home Rule Bill, and delivered a famous speech in support of it. The bill was summarily rejected.
 1889—Lord Salisbury in a speech ridiculed the agitation in favor of Home Rule in Ireland.
 1890—Parnell was re-elected leader of the Irish Party.
 1891—Parnell died, and John E. Redmond succeeded him as parliamentary leader.
 1892—Resolution for giving Home Rule separately to England, Ireland, Scotland, and Wales rejected by the Commons.
 1893—Gladstone introduced his second Home Rule Bill, which passed the House of Commons, only to be thrown out by the House of Lords.
 1909—The Liberal Government sought an alliance with the Irish Nationalists. The latter agreed to support the Budget and other Government measures with the understanding that a Home Rule Bill would be introduced and passed.
 1910—A measure was passed limiting the veto power of the House of Lords, which removed the great obstacle in the path of the Home Rule movement.

MR. T. P. O'CONNOR'S FORECAST.

What will be the re-grouping of Irish politics and parties when there is an Irish Assembly? Will it be on racial and religious lines? Not a bit of it. It will be in Ireland as it is getting to be everywhere else—on economic lines; and above all, it will be on the tendency, world-wide, finally irresistible, to modify, if not revolutionise, the distribution of wealth, and the larger share of the results of human effort to those who work with their hands. I foresee the time when the staunchest allies in such a conflict will be the Protestant working men of Belfast and the Catholic working men of Dublin. I do not pretend to think that such a conflict, when it comes, will be a short and an easy or a very dispassionate fight, but I have no doubt that such a fight will come in a self-governed Ireland, and I feel as little doubt that there, as elsewhere, it will end in a bigger advance towards better conditions for the toilers of Ireland. As to the religious cry, I know no cry more insincere, more ignorant, and blinder to the universal teachings of history. Democracy is not faultless, any more than anything else human, but there is one fault of which it never has been and never can be guilty, and that is religious persecution, or love for, or tolerance of, religious inequality. Democracy is not only hostile to, but irreconcilable with, sectarianism. These are the great facts in modern popular development which underlie the Home Rule struggle. These are the facts which the Tories ignore, and that is one of the many reasons why my first impression of the House of Commons after my temporary escape from its narrowing outlook is the hopelessness of the Tory position, and the actual self-confidence of the Progressive forces at the beginning of the big fight which this Parliamentary session is to begin and, I believe, also to end.

Speaking at the Communion breakfast of the Bendigo Hibernians, Dr. A. L. Kenny, K.S.G., said that the Australian Catholic Federation was not merely a movement for federating all existing societies, but one that was intended to embrace every Catholic in the community. It was a lay organisation, and it was distinctly in accord with their ecclesiastical superiors. The power of the organisation would be much greater when it was known that it was a lay federation. It was absolutely non-political. It was estimated, he added, that a membership of 60,000 for the federation would be obtained. The Richmond branch alone had 1000 members.

The Irish Envoys

The district officers and delegates to the annual conference of the H.A.C.B. Society in Sydney entertained the Irish Envoys, Messrs. Hazleton, Redmond, M.'sP., and Donovan, at a dinner in the A.B.C. Rooms on March 28. Bro. M. F. Madigan, D.V.P., occupied the chair, and among the visitors, in addition to the Envoys, were: The Very Rev. J. P. Moynagh, V.F., Hon. W. A. Holman (Attorney-General), Hon. J. L. Trefle (Minister for Agriculture).

Messrs. Hazleton and Donovan arrived in West Maitland on March 16, and were accorded a civic welcome by the Mayor, who was supported by several of the councillors. The Mayor presided at the public meeting in the Town Hall in the evening, among those present on the platform being the Right Rev. Dr. Dwyer, Bishop of Maitland. The subscriptions received, apart from promises, amounted to £132.

On the following Monday Messrs. Hazleton and Donovan arrived at Newcastle, and were welcomed by the Mayor, who also presided at the meeting in the King's Hall the same evening. At the conclusion of the proceedings it was announced that a sum of £125 had been received.

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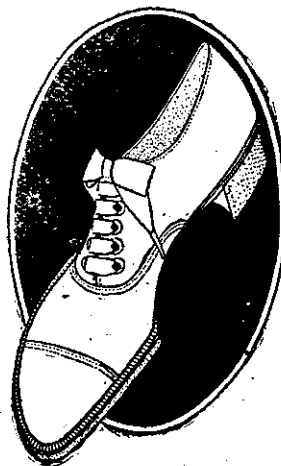
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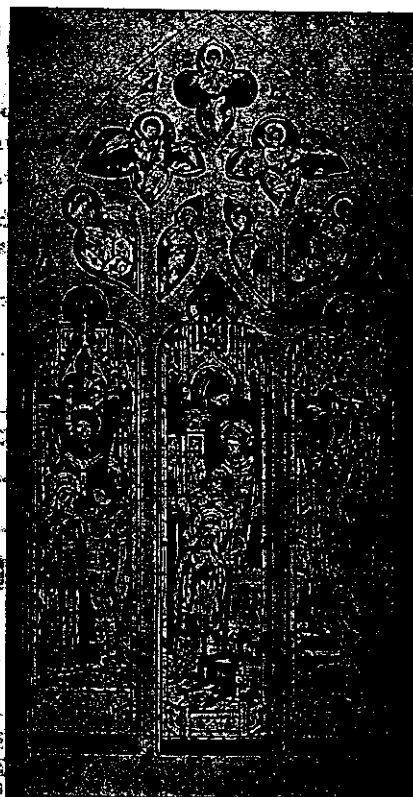
A large gathering of the members of St. Patrick's Church, Lawrence, assembled in the schoolroom on Wednesday evening of last week, to bid farewell and to make a presentation to the Rev. Father Collins, who had recently been appointed to a professorial chair in Holy Cross College, Mosgiel (says the *Tuapeka Times*). The Very Rev. Mgr. O'Leary, who presided, in opening the meeting, said it was with mingled feelings of regret and pleasure that he presided over the gathering that evening. He regretted having to part with Father Collins, who had worked with him cordially and zealously for the last two years. It seemed hard to be obliged to say 'good-bye' to a colleague just when he was beginning to know him. He had been compelled to undergo such an ordeal no less than four times during the past six years. It was like having to make a fresh start in life. On the other hand, he was glad to know that Father Collins's removal meant promotion, and he was bound to say that he thought the appointment to a professor's chair in his alma mater, Holy Cross College, Mosgiel, would prove a great blessing to their young friend. It would oblige him not only to revise his past studies, but it would also enable him to mature and expand his knowledge. Any man, whether priest, lawyer, or doctor, must be always studying in order to keep up to date. He was sure he was giving expression to the sentiments not only of those present, but also to the feelings of those who had come into contact with Father Collins, when he wished him every success in his future career. As his teachers declare that he is endowed with more than ordinary talent and ability, they would all look forward with high hopes to his career in the sacred ministry.

Mr. J. J. Woods said he had been deputed by the parishioners of the district to make a presentation to Father Collins as a small token of their appreciation of his labors during the past two years or more, which he hoped would serve as a memento of the very pleasant associations that had existed between him and the members of the congregation. Their young and reverend guest he could well imagine had feelings of regret and sorrow on leaving the people among whom he had performed his first missionary labors, and among whom he had no doubt found many friends and helpers in the good cause which he had made his life's work. This feeling of regret he assured him was reciprocated by the people, but their sorrow was mellowed by the knowledge that he had been honored by promotion to a professorship in Holy Cross College. Father Collins had been blessed by Providence with a strong and robust constitution, and had never spared himself in working his hardest in the scattered district over which his duties called him, and was ever ready, night or day, to respond to the call of duty, and especially so if that duty was the most sacred one of all to the priest—viz., the sick call. Socially, they would all miss him very much. In organising and assisting generally in church and school entertainments and re-unions, he was a host in himself, and was an especial favorite with the school children on account of his bright and cheerful manner and the kindly interest he took in their recreations and spiritual welfare. On behalf of the people of this district, including the good people of Waipori, who had a warm corner in their hearts for Father Collins, he had great pleasure in asking his acceptance of a well-filled purse of sovereigns as a memento of their love and respect for him, and they hoped that under Divine guidance he would be long spared to carry out the sacred duties of his office.

Rev. Father Collins, in responding, said it was hard to bid farewell to those who had proved one's sincere friends. A priest was no exception, for in the course of his duties which brought him into close touch with the family life of his people, with their joys and their sorrows, he was sure to make friendships which made the parting one of regret. Their handsome gift, the kindness he had experienced at their hands during his two years of work amongst them, and the complimentary remarks made that evening made the parting no lighter to bear. During his sojourn in their midst

he had entered into their joys and their sorrows, and he had found in them true friends. He had come to the district with some misgivings, for he had heard something of the scattered nature of the parish; but his predecessor (Father Morkane) had assured him he was coming amongst people who would prove true and sincere friends. His life among them had been very happy. In the first place, it had been his privilege to live with the Very Rev. Mgr. O'Leary, and for his kindness, consideration, and advice he would be forever grateful, and he took the opportunity of thanking him before them all for his generosity towards him. He hoped and prayed that the effects of Monsignor's recent illness, which had occasioned them all so much anxiety, would soon pass away, and that he would once more be restored to perfect health. He was badly in need of a holiday, and he hoped that he would take one at no distant date. The Monsignor had remarked on the frequency of the changes in his curates, but he assured him, to use a colloquialism, he had on this occasion the best of the deal, for in his successor he had a young man of exceptional ability and one who would prove a faithful and zealous priest—one who would be beloved by the people. It was said that a priest was always more attached to the people of the parish with which he had been first associated, and he fully realised the truth of this, and he did not think he could ever forget the kindnesses he had received and the many friendships he had made in this parish where he had commenced the work of his sacred calling. He asked them to remember him in their prayers as he would them in the Holy Sacrifice of the Mass. He concluded by again thanking them for their gift and great kindness to him, and said the best favor he would wish them was expressed in the words of the old song—'God be with you till we meet again.'

During the earlier part of the evening songs were contributed by the Rev. Father Collins, Miss Woods, Miss Kelleher, Mr. J. J. Woods, and the Very Rev. Mgr. O'Leary, while the Rev. Father O'Connell gave a recitation, 'The exile's return,' which showed the rev. gentleman to be an elocutionist of great ability. Light refreshments were provided by the ladies of the congregation.



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Another Convert to Home Rule

The Ulster party has made a distinguished convert. A few months ago Sir Arthur Conan Doyle, on being written to by an Irish Unionist newspaper, which wanted his views against Home Rule, wrote back to the effect that he was sorry, but he had turned Home Ruler. To-day another very distinguished man, a great lawyer, and one of the most delightful English writers of the time—Sir Frederick Pollock—informs the *Westminster Gazette* that he, too, has turned a Home Ruler. It is Ulster that has converted him. 'Twenty-five years ago,' he says, 'I was a convinced Unionist, hoping that the Ulster Unionists were abandoning their ideas of ascendancy, and would work with British statesmen for the improvement of Irish Government under the Union, an end which I believed and still believe was then practical with good will and good sense. What has that party done? It has not stirred a finger for the amendment of notoriously absurd methods of administration. It has wrecked Mr. Balfour's scheme of University settlement. It has played into the hands of the extreme Nationalists in wrecking a moderate scheme of devolution, which commanded the assent of many Unionists in Ireland as well as in Great Britain, not to speak of its part in frustrating the endeavours of its more generous and far-seeing British allies in the conference of 1910. It has obstructed agricultural development. It has made Lord Dunraven, a leading Irish Protestant Conservative, a Home Ruler. I am reluctantly convinced that its ideas are still not of equality, but of ascendancy; and the action of Sir E. Carson and his companions at Belfast would have completed the conviction if more proof had been wanting. That is why I am now a Home Ruler.'

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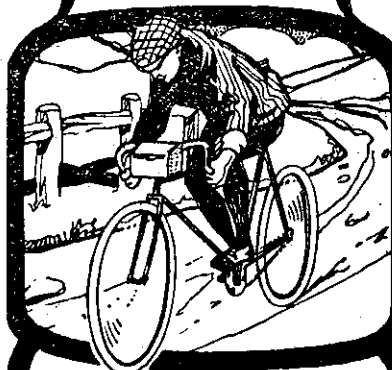
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Current Topics

The Liberal Leadership

Sir Joseph Ward had hardly handed in his resignation as Prime Minister when the political prophets began to predict that sooner or later he would be again called to lead the Liberal forces in New Zealand. This view has now been quite frankly—and, so to say, authoritatively—expressed by the Premier himself, in an interesting speech delivered a day or two ago at Eltham. Says the Press Association report: 'Referring to the cheers given for Sir Joseph Ward, he said their opponents had succeeded in driving Sir Joseph Ward from the councils of the country for a time, and now he was gone they said there was no one fit to take his place. If so, why concentrate on him sectarian intolerance and abuse? Why say he pocketed £100,000 of loan money? Sir Joseph Ward's name stood high and honored, and though pigmies wished to discredit his idea of an Imperial Council, that ideal, though perhaps advocated before its day, would become law. The time would yet come when the country would once more call in his assistance in its affairs. The speaker had accepted the responsibility of stepping into the breach, and they would hold the breach. The greater the breach the greater the honor.'

The Sole Solution

Over and over again in this country during recent years have the press and politicians who stand for secularism in education been challenged to state on what educational principle—as distinguished from grounds of mere expediency—they, professing Christians, justify the exclusion of religion from the fateful and formative processes of the school life of our future citizens. Attempts have been made to coax, persuade, press, and even to goad them into an answer to this fundamental and vital question—but to no purpose. They reply with some such irrelevance as that 'they are not educational experts,' or that they defend the existing system because the various denominations cannot agree as to the quality or quantity of religion that ought to be imparted. In other words, in so far as setting forth any *educational principle* is concerned, their 'reply' is no reply at all.

*

On the other hand the supporters of religious education are ever ready to give a full and clear-cut statement of the groundwork principles on which their position is based; and the difference, in this respect, between the two parties is significant. Of the many notable declarations that have been made of the principles governing the attitude of the friends of religious education, the following recent utterance of Mr. A. J. Balfour, late leader of the Conservative party in England, is not the least admirable; and is well worthy of him as a Christian and as a statesman. 'I have always,' he said, 'cherished the hope that our elementary State schools eventually would be so conducted as to secure to every child the kind of religious instruction his parents desire him to receive. This is the sole solution that appeals to me as strictly compatible with our ideas of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. I hold it to be an evil, aye, the greatest of all evils, to permit children to be brought up in schools in which no provision is made for religious formation. And I solemnly express to-day my hope that England will never accept the responsibility of public instruction without religion.'

A Busy-body Committee

At the meeting of the Presbyterian General Assembly held in Dunedin in November last, through the too easy acquiescence of members in a proposal which emanated only from a handful of zealots, a committee on 'Romanism and Ritualism' was set up. The Christchurch Presbytery was appointed the Assembly's committee for the purpose; and that body has now adopted its first report. Here it is: 'Firstly,

that in view of furnishing a report to the Assembly, the following questions in circular form should be sent to all ministers and missionaries of our Church: (1) Does Ritualism or Anglo-Romanism prevail to any extent in your district? Does it stand as a barrier to ministerial fellowship and Church union, and as a hindrance to co-operation in common work against prevailing social and other evils; (2) Does the evil of mixed marriages prevail in your district? Have there been any cases of perversion to Rome through such marriages? Has the *Ne Temere* Decree been so applied as to disturb the peace of homes? (3) Do convent and other Roman Catholic schools draw into them the children of Protestants, and do Protestants support by their money the appeals made to the public on behalf of such schools? (4) Is the meaning of the Reformation generally understood by your people, and do they know what Sacerdotalism is in the light of the Gospel? What steps might be taken to remove the ignorance that obtains in many places on these subjects? Secondly, the Assembly in its deliverance directed the committee to encourage the study of the Reformation and of Reformation principles in our Bible-classes, by offering prizes for essays and examinations on text books. To give practical effect to this direction the sub-committee recommends:—(1) That an appeal be made through the *Outlook* and by circulars addressed to congregations, for subscriptions to form such a fund, and that as soon as funds permit two subjects for essays be announced this year. (2) That the sub-committee be requested to communicate with the Youth of the Church Committee, with the view of making the study of Protestant texts part of the Bible-class course of study.'

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The setting up of such a committee and the presentation of such reports are in themselves a confession of weakness. 'The Protestantism,' says a *Scotsman* article of April 8, 1911, 'which is continually demonstrating its "godly attitude towards the Papacy," and continually raising the cry "We are betrayed," is a Protestantism no longer assured of its own strength.' The foregoing document does not call for any serious notice or for lengthy comment. It will suffice to point out (1) That it is conceived in a spirit of narrowness and small-mindedness. The grudge shown by the Presbytery that Protestants should 'support by their money the appeals made to the public on behalf of such (Catholic) schools,' tells its own tale. (2) In so far as it involves direct inquisition, with hostile motives, into the forms of worship practised by other religious bodies, it is an interference on the part of the Presbytery with matters that do not concern them. The writer of an entertaining letter in the *Lyttelton Times*—who signs himself 'Much Amused'—roundly declares that 'the Assembly are making "Meddlesome Matties" of themselves in this matter.' (3) By drawing attention to the success of the Catholic schools, by emphasising the prevalence of 'Romanism,' and by its procedure generally, the new committee will give an excellent advertisement to the Catholic Church and to the Ritualistic movement in the Dominion. (4) The setting up of this committee, and the spirit displayed in its operations, will lower the prestige of Presbyterianism in the eyes of all cultured and broad-minded men. New Zealanders, as a whole, have little time for the bigot and the strife-monger. A further paragraph in the committee's report recommends 'that a petition to Parliament against the *Ne Temere* decree be drawn up, and that the Presbytery of Wellington be asked to arrange for a deputation to the Premier on the subject of the petition.' This, also, will be quite harmless; and may be regarded with perfect equanimity. As we have said, whatever Church stands to gain by this latest no-Popery departure, the Presbyterian Church certainly does not.

Ritualism—In New Zealand and Elsewhere

Christchurch papers for days past have been filled with letters of protest, written by indignant Anglicans, against the appointment by Bishop Julius of a Ritualist clergyman to one of the Christchurch parish churches. The letters have been vehement and vigorous; and the

objurgations levelled against Bishop Julius have been frequent and painful and free, and of a kind which, if directed by a Catholic parishioner against a Catholic bishop, would be regarded by the Catholic body as in the highest degree scandalous. The specific grievances alleged by the malcontents against the new vicar, or at least against the school which he represents, are the use of eucharistic vestments, wafer bread and genuflections, incense, censers—or as one excited protester calls them, 'censors'—and sanctus bells. From the point of view of these aggrieved Protestant parishioners that is a sufficiently formidable list; but it may console them to know that the usages complained of are a mere 'circumstance' to what is done in some Anglican churches elsewhere. For example: The Rev. Guy L. Wallis, Rector of St. Paul's Episcopal Church, Staten Island, New York, has just been charged—in a formal statement filed by one hundred members of his flock with Bishop Greer of New York—with, amongst others, the following un-Protestant practices: 'The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of transubstantiation, which is expressly forbidden by the Thirty-nine Articles. Auricular confession compulsory as condition for receiving the Holy Communion. Doctrine that only through a priest can there be mediation between God and man.' The protests include the further charges: 'Water is kept in the vestibule, which, being blessed by the rector, is asserted by him to be holy. Stations of the cross, insertion of a service for them not provided in the Book of Common Prayer, and therefore illegal. Also the blessing of candles and encouragement of their use at home. Opportunity not given the people at regular Sunday morning service to receive the Holy Communion. Rector receives for them.' 'All these statements concerning my teachings,' says the Rev. Mr. Wallis, 'are true. I am rector of this parish, and I know my ground.'

The moral of the divisions by which Anglicanism is everywhere rent and torn asunder has been pointed out so often that it is superfluous to again refer to it; and we have no disposition to make controversial capital out of the dissensions which are being so freely advertised—in no edifying fashion—in the columns of the Christchurch press. It is a moot point amongst Catholic thinkers whether, on the whole, the High Church movement has been a baue or a blessing—whether, in other words, it has kept more out than it has brought into the Catholic fold. For ourselves, we incline strongly to the latter view; and view the movement with satisfaction, as affording welcome evidence of a revival of the Catholic instinct and a spread of the Catholic idea amongst a people who, through no fault of their own, were robbed of the Catholic faith.

Aggressive Socialism

In view of the countless and entirely unambiguous utterances of their leaders on the subject of religion, the only answer which Socialists can give to the charge that out-and-out Socialism is essentially anti-Christian, is that we are 'not to denounce a political party because some of its members chance to be agnostics.' To this trite Socialistic sophism *America* replies: 'Most certainly not! But if that party, like International Socialism, is based upon historic materialism, if its leaders themselves identify it with such a theory, if its literature is permeated with anti-Catholic bigotry of the most radical kind, and if in consequence no opportunity is lost to oppose the Church in practice and in theory, then we do and must denounce such a party, then no Catholic can strengthen or support it with his vote unless he would be guilty of the basest disloyalty to his holy faith. Such is the nature of the Socialist movement as it actually exists among us.'

That the statement of *America*—so far as it relates to Socialism in the United States—is no exaggeration, but the sober truth, may be proved beyond the possibility of doubt or question. We give a few typical

specimens of the evidence available, culled from various issues of the reliable journal we have named. After the recent German elections, in which Socialists scored a notable success, a picture appeared in the *American Socialist Call* which has attracted considerable attention in the German Catholic press in the United States, and which *America* regards as 'a candid confession of what the American Socialists would do with the Catholic churches of our country.' The sketch represents the cathedral of Cologne. A Socialist with the liberty cap of the French revolutionists is hoisting the red flag in triumph over the cross upon the steeple. Bishops and priests, drawn in detestable caricatures, are seen fleeing away with mitre, and crosier and money-bag. 'Down with the black and up with the red,' is the slogan that is raised as the party cry. 'Coming from the official organ of the Socialist party,' comments *America*, 'this makes sufficiently clear what the designs of Socialism are, no less upon Saint Patrick's Cathedral than upon the minster of Cologne. . . . The clause in the Socialist platform, "That religion be treated as a private matter," means nothing more nor less, as here interpreted for us, than the hoisting of the Socialist flag over the steeples of our churches and the crosses of our schools.'

The same spirit of bitter hostility to all things Catholic is shown in the attitude which is being adopted and the treatment which is being meted out by the American Socialists to Mr. David Goldstein, a former Socialist leader, who has become a convert to the Catholic Church and is now lecturing against Socialism. Speaking of the Socialist audience who crowded the hall at one of his recent meetings, he says: 'They howled, they hissed, they insulted the speaker, they blasphemed God, they interjected insulting references to those things that Christians hold dear to their hearts during the two hours and a half that I was speaking, and yet they ask why certain questions were not answered. "It was marvellous," said one of the good citizens of Tarentum, "how you held your own against the howling dervishes." The conduct of the gang, I am assured, met with the disapproval of every decent man and woman who attended the meeting. It was an object lesson to every man who had a spark of Catholicity in him that he cannot associate himself with the Socialist movement and consistently face the Blessed Sacrament at the altar of God.' Here are a few of the questions put to him during his lecture at Columbus: 'Who is God and where is He? Why are Socialists not allowed to go through the convents? Why is it that where the Catholic Church dominates prostitution increases? What is hell and where is it?' etc.

As further conclusive proof of the truth of *America's* statement we may quote a recent utterance of Mr. A. Berger, the most representative Socialist authority in America. Referring to the Militia of Christ—a new Catholic organisation, established to promote sound views on the social question and to advocate genuine social reform—he wrote under date of August 12, 1911, in his organ, the *Social-Democratic Herald*, of Milwaukee: 'The Militia of Christ was founded by the Roman Catholic Church to regain its lost hold upon the Catholic workmen of America. . . . Its mission is to fight everything that looks like enlightenment, progress, or education. Its mission is to help everything that looks like darkness, retrogression and superstitious belief in Roman Churchianity. It is characteristic of the Roman Church that it keeps the masses in ignorance and bigotry, and thus in submission to the ruling class. . . . The next Reformation would combine the spirit of the French Revolution with the new spirit of Socialism, which has never asserted itself so far. This is a warning to the Holy Catholic Church and the Militia of Beelzebub. . . . Between capitalist exploitation and Roman Catholic exploitation, we prefer the former, no matter how bitterly we must fight it.'

As we have said elsewhere, on the purely economic side of Socialism—that is, so long as economic theory

does not impinge on or conflict with moral principle and moral truth—the Church has not pronounced, and will not pronounce, the economic aspect, being, strictly speaking, outside her domain. Whatever is true in Socialism we are willing to embrace; and Catholics are every whit as free as their neighbors to work out economic adjustments on truly progressive and genuinely democratic lines. But where religious issues are involved—where a false doctrine and false morality are being propounded to the multitude—the Church has always spoken, and will always speak, with no uncertain voice; and so long and so far as Socialism lays itself out to oppose the Christian revelation and the Christian Church—in the manner exemplified in the passages quoted above—so long will Socialists leave the Church no option but to oppose the movement.

THE PASCHAL TIME

(Specially written for the *N.Z. Tablet* by 'Ghimel'.)

The Church divides the year into certain periods—Advent, Christmas, Lent, Easter, etc.—commemorative of the principal events in Our Lord's life on earth. To each period there correspond some aspects of our spiritual life, and it should be our aim to enter into the spirit of the mysteries thus recalled to mind.

The mystery of Paschal Time—the period between Easter Sunday and the Saturday following Pentecost Sunday—is the triumph of Our Lord. It marks the victory of truth over error, justice over wickedness, grace over sin, of the Man-God over the world and the devil. 'In the Passion we contemplated pain, we contemplated also innocence oppressed. Both spectacles are common enough in this world. What we crave to see is goodness finally victorious, and that we do see in the Resurrection. The Resurrection, then, is the triumph of the good side of humanity, the assurance that evil shall permanently have the upper hand.' (Rickaby: *Waters that go Softly*, p. 141). It is also a period of joy for us, the members of Christ's Body, for Our Saviour's Resurrection is the pledge of the Church's triumphs, the earnest of our own resurrection and glory. 'By a man came death, and by a Man the resurrection of the dead; and, as in Adam all die, so also in Christ all shall be made alive.' (I. Cor. xv., 21-22). The Paschal season is therefore a season of joy and thanksgiving. At the same time the follower of Christ can have no part in its special graces, except he lives a life in union with that of the risen Christ, fulfilling the special duties that are imposed on him during this period of the liturgical year.

(1) The follower of Christ must proclaim his faith in the Resurrection and in the Divinity of Jesus Christ. 'If Christ be not risen again, then our preaching is vain and your faith also is vain.' If proof of this statement were needed, it would be found in the organised attempt made by Rationalists of the present day to throw doubt on the reality of Our Lord's Resurrection. Theory follows theory in bewildering succession, while all the time a simple study of the historical Gospels leaves no room for reasonable doubt. If at first sight there appear to be some divergencies in matters of detail in the several accounts of the event, the intelligent and sincere believer remembers that the writers wrote from various points of view and for various purposes, while a closer study of the narratives solves the difficulties, and leaves the main fact unassailable. At the same time, the Resurrection of Our Lord is a mystery to be accepted by faith, and faith is a virtue which will not continue to dwell in the soul without the help of grace granted in answer to prayer. 'Doubt and unbelief about the Resurrection of the Saviour readily spring up in a soul that neglects to pray for light; certainty is a blessing that God refuses to none of His children, when they ask for it with humility and confidence.'

(2) The Christian must recognise in the Resurrection the type of his own supernatural regeneration. Christ coming out of the tomb assumed a new life, the

spiritualised life of His glorified Humanity; the Christian receives in the sacraments a new life, not the life of the senses and of reason, but the life of faith and of grace. 'For we are buried with Him by Baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.' (Rom. vi., 4). Paschal Time, therefore, recalls to the mind of the Christian his new birth to the supernatural life. Having followed his Saviour to Calvary, His disciple must likewise come out of the tomb where he has buried his life of sin and imperfection, and henceforth live a Christ-like life. 'Therefore, if you be risen with Christ, seek the things that are above; mind the things that are above, not the things that are upon the earth.' (Colossians iii., 1-2).

(3) The follower of Christ must expect the risen Christ to give him the grace to live a Christian life. Our Saviour is the source and sustainer of the supernatural life as well as its model. His death on the Cross merited for us the grace to be delivered from our sins; His Resurrection merited for us the grace to lead a more perfect life. 'Who was delivered for our sins and rose again for our justification' (Romans iv., 25). His followers, therefore, must give up living for themselves and live for Him. After all, that is only the fulfilment of the solemn contract entered into by the newly-baptised and renewed by him when he receives forgiveness of his sins in the Sacrament of Penance.

(4) The disciple of Christ should renew his confidence and grow courageous at the thought of the happiness to come. If the joys of faith on earth are so great, what must be the joys of vision in heaven? 'What the ripeness of summer is after the bitter, piercing cold and death of winter, such is the vision of God when the vision of faith shall melt into the glory of His kingdom. The same truths, the same realities, the same persons, the same relations, which are here, will be there, and will be eternal' (Manning: *Sin and Its Consequences*, p. 243). Whatever be the length of our life, 'the time is short; it remaineth that . . . they who weep, (be) as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not, and they that use this world, as if they used it not; for the fashion (that is, the outward show) of this world passeth away' (I. Cor. vii., 29-31).

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 13.

His Grace the Archbishop proceeded to Taihape on Thursday for the purpose of administering the Sacrament of Confirmation.

The Rev. Father T. McCarthy, of the Marist Missionary Fathers, has been conducting a retreat for the students of St. Patrick's College.

The Very Rev. Father Griffiths, Provincial of the Redemptorist Order, who has been visiting the various houses of the Order, arrived in Wellington on Wednesday, accompanied by the Very Rev. Father Murray, C.SS.R.

Mr. Thomas P. Walshe, the well-known footballer and a prominent member of the H.A.C.B. Society, who has been transferred to the Lands and Deeds Registry Office at Auckland, was, prior to his departure, presented with a travelling rug by his fellow-officers in the Wellington Land Transfer Office.

The Minister for Education, in this week's *Gazette*, announces his approval of the appointment of Sister Mary Ambrose, of the Sisters of Mercy, as manager of St. Joseph's Industrial School and Orphanage at Upper Hutt.

Mrs. T. G. Macarthy, president of the ladies' conference of the St. Vincent de Paul Society, is leaving for a short visit to Sydney. Whilst in Australia it is Mrs.

Macarthy's intention to make a special study of the society's work in Australia, with a view of furthering the interests of the society in New Zealand.

Mr. W. McLaughlin, conductor of St. Joseph's choir, who is well known in musical circles both here and in Dunedin, and a conductor of experience in connection with choir, orchestra, and operatic work, has been appointed musical director and accompanist to the Wellington Orphans' Club.

The Very Rev. Father O'Connell, S.M., Superior of the Marist Missionary Fathers, proceeds to Suva, Fiji, where he will conduct a mission for the Europeans of that town. From Fiji Father O'Connell will proceed to Sydney, where he will be joined by the Rev. Fathers McCarthy and Kimbell for the purpose of conducting a series of missions, which will be commenced in Sydney about May.

Interesting news has been received from Mr. L. Reichel, of Wellington, and the patentee of Reichel's automatic fire alarm. Mr. Reichel was present at the St. Vincent de Paul Conference at Bayswater, England, and was deeply impressed with the work of the society in England. Mr. Reichel is now in New York, after travelling through Germany, Austria, and England.

At the Basilica, Hill street, on Wednesday, Miss M. McGuire, of Wellington, was married to Mr. F. Mabbett, of Dannevirke. The bride was attended by Miss Elizabeth Briggs, of Wellington, and the bridegroom by Mr. A. Murphy, of Auckland. The bride was given away by her brother, Mr. J. McGuire, of Te Nui, Masterton. Rev. Father Hickson, Adm., performed the ceremony. A large number of guests attended the reception at the Burlington Cafe.

On Easter Sunday special services were held at St. Joseph's, Te Aro, where his Grace the Archbishop pontificated at the 10.30 o'clock Mass, Very Rev. Father O'Shea, S.M., V.G., being assistant priest, Rev. Father S. Mahoney, S.M., deacon, Rev. Father Barra, S.M., subdeacon, and Rev. Father Hurley, S.M., master of ceremonies. His Grace preached an eloquent sermon on the 'Resurrection.' The altar was beautifully decorated by the ladies of the Altar Society, and the choir, under Mr. W. McLaughlin, rendered appropriate music. In the evening the Rev. Father Barra, S.M., preached on the 'Resurrection of the dead.' At the Basilica of the Sacred Heart Solemn High Mass was celebrated by the Rev. Father T. McCarthy, S.M., Rev. Father Cullen, S.M., being deacon and Rev. Father Hickson, S.M., Adm., subdeacon. In the evening a special sermon was preached by the Rev. Father Eccleton, S.M., of St. Patrick's College. At St. Anne's Solemn High Mass was celebrated by the Rev. Father Peoples, S.M., Rev. Father A. Herring, S.M., being deacon and Ven. Archdeacon Devoy, S.M., subdeacon. At all the churches there was a great number of communicants at the early Masses.

Mr. Martin Kennedy, who has been elected chairman of the Bank of New Zealand, came out to Victoria from Ireland in 1860, being attracted by the gold rush. For twelve months he was on the diggings. Then news reached Victoria of rich discoveries in Otago. In company with many others he crossed over to New Zealand. For some years he, with his brother, carried on a merchant's business at Queenstown. When the rush to the West Coast started Mr. Kennedy removed to Greymouth, where he was a leading merchant for over twenty years. He was largely interested in gold mining in all parts of the West Coast, giving his time and experience in furthering the interests of the ventures with which he was connected. In 1874 he acquired a considerable share in the coal mines at Brunerton, and his duties in connection with the mine became so onerous that in 1880 he discontinued the mercantile business and devoted himself entirely to them. Subsequently Mr. Kennedy became sole proprietor of the Brunner colliery and the steam colliers employed in the trade. In 1888 he amalgamated his colliery with the Westport Company's interest at Brunerton, and the company became known as the Grey Valley Coal Company, of which Mr. Kennedy took up the

position of managing director. Keenly interested at that time in local and general politics, Mr. Kennedy stood for Parliament, and was returned as member for Grey, for which constituency he sat in 1876-78. Mr. Kennedy took up his residence in Wellington in 1889, soon after being appointed managing director of the company which purchased Messrs. Staples and Co.'s brewery. He also became interested in other local undertakings, and joined the directorate of several companies, including that of the Bank of New Zealand. Mr. Kennedy, who has always been to the front in Catholic matters and in the Home Rule movement, was a few years ago created by the Pope a Knight of St. Gregory. He is president of the Particular Council of the St. Vincent de Paul Society, and a prominent member of the H.A.C.B. Society and Catholic Club.

ST. ANNE'S FANCY FAIR, WELLINGTON SOUTH.

(From our own correspondent.)

St. Anne's Parish Hall was crowded on Saturday night, when Sir Joseph Ward formally opened the bazaar which has been arranged for the purpose of extinguishing the debt on the building. The Ven. Archdeacon Devoy, in introducing Sir Joseph Ward, laid stress on the necessity of a hall of that description for the purposes of a large and growing parish, and, judging from the large attendance, forecasted the payment of the debt at an early date. Sir Joseph Ward then formally declared the bazaar open, and Lady Ward was presented by one of the children with a beautiful bouquet. Good business was done at all the stalls and side-shows, and great interest was taken in the electric-cooking display. Great taste was shown by the ladies in preparing the stalls, which were very attractive. Each evening an excellent programme was gone through. The dancing of the children showed careful tuition, and was much admired. On Tuesday night there was an entertainment by gramophone (kindly lent by the Dresden Piano Company), when records of such great artists as Caruso, Melba, McCormack, and Tetrazzini were put through, to the delight of those assembled. On Wednesday there was a gymnastic display by Mr. Garnet Sims and his pupils, and a quartet by the Messrs. Foote. On Thursday a clever legerdemain entertainment was given by Mr. Liardet. The dancing also was of a high standard. Miss Doris Smith, in her Spanish castanet, scored a great success, her dancing alone being worth a visit to the fair. Another charming dance was a sailor's hornpipe by a bevy of sixteen young ladies, led by Miss C. Marshall. Friday night was devoted to club-swinging under the direction of Miss Gasquoine and dancing. Most successful matinees for the children were held on Wednesday and Saturday afternoons, at which the children's dances were repeated and much enjoyed by the juvenile audience. The ladies and their assistants have had a most strenuous week, which has been rewarded by most successful results.

During the week his Grace the Archbishop, Very Rev. Father O'Shea, S.M., V.G., Very Rev. Deans Regnault (Provincial) and McKenna (Masterton), and the Very Rev. Father Lane, of the Hutt, and practically all the clergy, paid a visit to the bazaar.

The following is a list of stalls and stall-holders:

Rose Stall—Mesdames Fitzgibbons and Collins; assistants—Misses Fitzgibbon (2), Gallagher, Lutz, Curran, O'Connor, V. Little.

Thistle Stall—Mesdames Wylie, Riddler, and Simon; assistants—Mrs. Giles, Misses Guerin, A. Cooper, Cudby, Riddler, S. O'Leary, M. Wylie, Corrigan, Richardson.

Shamrock Stall—Mesdames Segrief and Gamble; assistants—Misses Meyer (2), Devlin (2), Burke, O'Farrell, Segrief, Healy, Sullivan (2).

Forget-me-not Stall—Mesdames Dalton and Simon; assistants—Misses K. Robinson, M. Marshall, K. Marshall, A. Simion, W. Simion, W. Webb, H. Bradley, A. Flanagan, M. Flux, P. Branigan, M. Hanrahan, S. Scanlon, M. Delaney, F. Delaney, L. Delaney, M. Galvin, A. McCarthy, V. Dobb, J. Lenihan, A. Campbell, M. Little, M. Grant, C. Nash, L. Tyler, E. Kerr, N. Conrick, N. Scalmer.

Produce Stall—Misses Haines, Audrey, Noble-Campbell, Eileen Rooney, Cotter.

Dannevirke

(From an occasional correspondent.)

April 12.

The annual St. Patrick's night social, which was held in the Catholic Hall, was a pronounced success. The secretarial duties were in the capable hands of Mr. M. J. Lyons, who was ably assisted by an energetic ladies' committee. A sum of £15 was netted.

At a recent meeting of the church committee it was decided that in future our Catholic school will be free to the children; the amount paid to the Sisters will be raised by a special annual appeal to the parishioners.

The ceremonies of Holy Week commenced on Holy Thursday, Mass being celebrated at 8 a.m. by the Rev. Father Cahill. Large numbers approached the Holy Table, after which the Blessed Sacrament was exposed for adoration during the day. In the evening the Rev. Father Cahill preached an eloquent sermon on the 'Real Presence.' The usual devotions were held on Good Friday, and on Easter Sunday the church was very prettily decorated for the festival.

Wanganui

(From an occasional correspondent.)

April 9.

The opening of the new convent is to take place on Sunday, May 12.

Captain F. Bourke, of the Marist Brothers' Junior Cadets, is responsible for the formation of junior grade companies at the principal Catholic schools of the Wanganui district. Hawea, Patea, Feilding, Palmerston North, and Otaki have all fallen into line, and have recently been equipped by the Department with a simple but very neat uniform.

The office of Tenebræ was sung on the evenings of Wednesday, Thursday, and Friday. On Thursday night a very fine discourse on the Blessed Eucharist was given by the Rev. Father Venning, S.M., of St. Patrick's College, the church being crowded. Adoration was kept up all day and night, and was well attended by the faithful. The members of the Wanganui and Aramoho conferences of the St. Vincent de Paul Society kept watch throughout the night. The Altar of Repose was beautifully decorated for the occasion. On Friday there was the Mass of the Presanctified, with Adoration of the Cross, the church being packed to its utmost. The sermon on the Passion was preached by the Very Rev. Dean Holley. On Saturday there was Solemn High Mass. On Easter Sunday there was Solemn High Mass, Very Rev. Dean Holley being celebrant, Rev. Father Moloney deacon, and Rev. Father Venning subdeacon. At the first Mass fully 600 persons approached the Holy Table. In the evening Rev. Father Venning preached to a crowded congregation on the day's festival. Special praise must be given the choir for their admirable singing of the music both on Easter Sunday and during the Holy Week ceremonies.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 15.

A four days' carnival, under the auspices of the Leeston Catholic congregation, was opened on Easter Saturday by Mr. R. Heaton Rhodes, M.P. for the district, in the presence of a large attendance from all parts of the parish. Good business was done in all branches. The stall-holders were as follow:—No. 1 work stall, Mesdames T. Hally and M. Slattery; No. 2 work stall, Mesdames McCloy and J. Halley; refreshment stall, Mesdames T. J. Hally and T. McEvedy; produce and flower stall, Mrs. I. O'Boyle and Misses Bohan and Stapleton; bran tub, Miss Alice Ryan and

Mr. W. Bohan; fortune-telling stall, Miss C. Grant; football-kicking board, Mr. D. J. Kelleher.

The Rev. Dr. Kennedy, addressing the pupils of the Marist Brothers' School on the results of the first term of the current year, complimented them on the good work done under examination, and also on the brilliant cricket displayed. The following are the results:—Senior classes.—L. Ryan, F. Madden; VI.—J. Goodman, D. Sloan, E. McLaren, E. Rogers; V.—B. Grant, T. Pollard, J. Donahue, F. Perkins; IV.—J. Maine, A. McNamara, R. Jones; III.—H. Batchelor, L. Neilson, D. McLaren; II.—G. Dunn, C. Dobbs, F. Shirley; I.—W. Holland; Preparatory.—G. Daly. Prizes for cricket were awarded to J. Flood (bowling, 26 wickets for 36 runs), E. McLaren (15 for 21), J. McCormack (most runs scored in home matches). The Marist Brothers' School (with an unbroken record this year) are leading for the primary schools cricket supremacy, which extends over several seasons.

The Catholic schoolrooms, Addington, presented a gay and animated scene on Easter Monday evening, when a fair was formally opened by his Lordship the Bishop in the presence of a large gathering. It was explained that the bazaar was intended to liquidate the debt on the school, which was an object of pride to all the Catholics of Addington. It was also hoped that an addition could be made to the church, which might then be large enough to serve the district for many years. The stall-holders were as follow:—Flowers, Misses Payne, Gudgeon, Erck, Cronin, Kiely, Masters Kiely and Courtney; Addington stall, Miss M. Sloan; Spreydon stall, Mrs. McGloin; Riccarton stall, Mesdames Hyne and McManaway; jumble stall and sweets stall, Mrs. Hanna and Miss K. Cronin; refreshment room, Mrs. O'Leary. Musical items were given by Misses E. Smith and Mayne, Mrs. Joll, and Messrs. Heatley, F. Rowe, and C. Fottrell. Good business was done during the week, and attractive programmes were presented each evening, mainly provided by the school children. The fair was concluded on Saturday evening, and proved very successful, over £230, it is anticipated, being the net result.

Very Rev. Father Griffiths, C.S.S.R., Provincial of the Irish Province of the Redemptorist Order, who is visiting the houses of the Order in Australasia, accompanied by the Very Rev. Father Burke, C.S.S.R., of Clapham, London, and Very Rev. Father Murray, C.S.S.R., Superior, Wellington, paid a visit to Christchurch last Tuesday. In the company of his Lordship the Bishop a busy day was spent going the rounds of the Catholic institutions, convents, and schools, with all of which, together with the Cathedral, they expressed their great delight. Very Rev. Father Burke addressed the men's division of the Arch-confraternity of the Blessed Sacrament at the fortnightly meeting in the Cathedral on Tuesday evening. He expressed the great pleasure it afforded him to have again an opportunity of meeting so representative a body of the Catholics of Christchurch, for whom, eighteen years ago, he, with others of his Order, had conducted one of the most successful missions on record. He cherished, he said, a very warm affection for Christchurch and its people. He spoke of the great Eucharistic Congress, held some time ago in London, and the number of guilds and confraternities in honor of the Blessed Sacrament now established everywhere in England as an outcome of that wonderful demonstration of faith. He, too, gave some striking examples of the practical Catholicism of leading personages in the Home land, where religion was their first and firmest consideration.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

April 15.

His Lordship Bishop Cleary leaves for Sydney tonight to be present at the investiture of his Grace Archbishop Kelly with the pallium. He will return immediately by the same steamer.

Owing to the absence of Monsignor Gillan, the duties of Vicar-General are being discharged by Ven. Archdeacon Brodie, who for the present is residing at the Bishop's House, Ponsonby.

Excellent leaders are appearing in the Auckland *Star* on the Home Rule question. They contain a true national ring, and are worthy of the best National newspapers in Ireland.

The Cathedral Feis in the Town Hall continues to attract large attendances, and its success is now assured. It is expected this week will crown all previous efforts.

The new *Star* of the Sea College, on the Takapuna estate, was blessed by his Lordship the Bishop on Saturday morning. Fathers Holbrook and McMillan assisted. The college is situated on one of the best sites in the vicinity of Auckland, and commands a magnificent view for miles around. It has accommodation for fully one hundred children.

His Lordship the Bishop and clergy gathered at the Cathedral presbytery on last Thursday to bid au revoir to Right Rev. Monsignor Gillan and the Rev. Father Tormey, and to welcome back Rev. Father Furlong. His Lordship said that Monsignor Gillan had labored in the diocese for 27 years, and was now about to take a holiday. The priests took advantage of the occasion to make a presentation to Monsignor Gillan. Father Tormey, who will be absent until next year, was the recipient of useful gifts from the priests some time ago. Both leave by the Marama this evening.

An unusual scene occurred in the Miners' Union Hall, Waihi, on Sunday night at the conclusion of an address by Mr. R. F. Way on 'The Martyrdom of Ferrer,' under the auspices of the Waihi Socialist Party. When the lecturer had finished the Ven. Archdeacon Brodie, of St. Joseph's Church, who, with a number of members of the Catholic Club, was present, took the platform, and stated that when he gave a lecture on the same subject before the Catholic Club he was careful not to offend anyone, Socialist or otherwise. That night Catholics had listened to great abuse, also to insults to all they held near and dear. The Archdeacon dealt at length with the unreliability of McCabe as an authority on Ferrer, and briefly vindicated the Catholic Church and clergy from the lecturer's attacks. If the lecturer would invest (he said) in a penny catechism he would know the Church's teaching on indulgences, and would not make such rash statements regarding them. Many Catholics were members of the Miners' Union, and he (the Archdeacon) protested against its platform being used by speakers to insult beliefs of Christians. If an apology was not forthcoming it would be necessary for Catholics to leave the present union and form a Christian Workers' Union, with the same object as the present one. There would be no 'scabs' or 'blacklegs,' but an assurance would be given that the conscientious beliefs of every member would be free from insult. Mr. May's reply was a denunciation of Christianity, and particularly of Catholics and priests. The Archdeacon throughout got a very good hearing, only one interruption occurring during his discourse, which lasted twenty minutes. The audience consisted mostly of Socialists. The affair has caused a considerable sensation locally, and the Catholic workers at Waihi are quite determined to see the matter through.

At the usual fortnightly meeting to-night of the Hibernian Society (Rev. Father Holbrook, president, in the chair) the following resolution was passed:— 'This branch of the Hibernian Catholic Benefit Society heartily congratulates the Ven. Archdeacon Brodie for his spirited public protest entered by him last night at Waihi against the attacks on the Church and its doctrines and practices by a Socialist lecturer.' The secretary was directed to forward a copy of the resolution to Archdeacon Brodie.

His Lordship Bishop Cleary had just returned from the country when seen to-day by a *Star* representative,

who asked his opinions on the Home Rule Bill. After a brief perusal of the cable message, his Lordship said: 'In its broad features the Home Rule Bill, as cabled, seems to be a serious and statesmanlike effort to right an old and grievous wrong. Taken as a whole, it is preferable to the measures of 1886 and 1893. It makes better provision for the conditions now prevailing in regard to land purchase, and, in view of the severe pressure of local legislation on the Imperial Parliament, the educative work which has been done among the British public and British members of Parliament on this subject during the past ten years, and the restricted power of the House of Lords, it seems to me that the present Bill has a much better chance of reaching the Statute Book than either of its predecessors. There are two features of the measure which, however, do not appeal to me—one is the proposal to remove the control of the Land Purchase Act from the Irish Parliament; the other is the proposal to reduce the annual grant to £500,000, to be gradually reduced to £200,000.' In regard to the latter provision his Lordship remarked: 'The Financial Relations Commission was composed mostly of Englishmen of mark, experts in the domain of finance, and represented all political parties. At their head was a man of such outstanding talent in finance as Mr. Childers, a former Chancellor of the Exchequer. Well, in 1894, this commission reported that Ireland was taxed 'beyond its proper taxable capacity to the tune of £2,500,000 annually. I have not the precise figures before me, and speak from memory, but, calculated on the basis of conscience money, the amount due by England to Ireland is over £400,000,000, and since 1904, instead of an improvement in the financial relations between the two countries, matters have gone from bad to worse, the taxation of the western island having risen by about two millions a year, while her population has decreased by about 200,000 during the same period. The cost of the home government has in the same period also gone up from £1 4s 6d per head of the population to close on £2 per head. It is, in fact, the most extravagant government in the civilised world, and it seems to me that the proposed £500,000 per annum seems but a paltry composition for this enormous debt due by the richer to the poorer country.' 'As regards the religious difficulty,' continued the Bishop, 'it is really not at all serious; there is only one part of Ireland where any special form of protection is needed for its religious minorities, and that is the north-east corner of Ulster. Nevertheless, I am glad to see that even the needless fears of the non-Catholics there are to receive every consideration, and finally I rejoice that the time is at least over when Irish Members of Parliament (as a witty one among them said) had no chance of a hearing from a British Minister unless they came before them with the head of a landlord in one hand and the tail of a cow in the other.'

Welcome Home to Father Furlong

(By our Auckland correspondent.)

April 12.

Rev. Father Furlong, who left last year on a twelve months' holiday, returned by the Mongolia early on Wednesday morning. That evening there was a very large number of parishioners present in St. Leo's Academy, Devonport, to bid the popular pastor a hearty welcome home. On the stage with Mr. J. J. O'Brien, who was in the chair, were the Ven. Archdeacon Brodie, Rev. Fathers Holbrook, Cahill, Brennan, Dignan, Tormey, Finn, Golden, Ormond, Forde, O'Farrell, and O'Malley; also Messrs. Wright, Moylan, P. Walsh, W. Whelan, and J. P. Graham.

The chairman said that the pleasing duty of formally welcoming Father Furlong home, on behalf of the parishioners, had been entrusted to him. He was delighted to be present, for no one held Father Furlong in higher esteem than he. They had all followed their parish priest in spirit through the great continent of America, and on to Ireland. They had watched with eagerness, too, for his return, and were

gratified that night to find Father Furlong looking the picture of health. It was their earnest desire that Father Furlong may long be spared to them at Devonport. He then called for three cheers for Father Furlong, which were given with much enthusiasm.

When Father Furlong rose to reply he was accorded quite an ovation. He said that twelve months before they had assembled there to bid him farewell. Since then he had visited a great many places, but none in which he was happier than in Devonport. He made feeling reference to his arrival in Ireland, and to his lengthy stay with his mother and relatives in Wexford. He had found them all well and strong, which added much to the enjoyment of his holiday. His visit to the Continent, too, had been very enjoyable, but of that and of his Irish tour he would give them a detailed account on a future occasion. He had brought with him some excellent lantern slides, and with the aid of these he would lecture to them about his tour. He concluded by thanking all who were present, especially Fathers Golden and Ormond, who had attended to the parish in his absence; Mr. O'Brien, who had presided, and the committee who had organised the reception.

An enjoyable musical programme was provided by Misses Boylan, McCallum, and Coleman, and Messrs. Halliwell, Whelan, Moylan, and Masters O'Shea and Molloy. The accompaniments were played by Miss E. Molloy, Miss Boylan, and Mr. Whittaker.

Mr. Wright, on behalf of the parishioners, bade farewell to Father Ormond, who in the course of his reply said he had assisted at Father Furlong's ordination and served his first Mass in Thurles, County Tipperary.

During the evening Fathers Golden, Holbrook, and Brennan spoke; also Mr. J. P. Graham.

A vote of thanks to the visiting clergy, the performers, and the chairman was carried by acclamation.

Oamaru

(From our own correspondent.)

April 15.

Rev. Father Woods left on Thursday for his new sphere of labor in Invercargill, and his departure has occasioned genuine regret among all classes of the community. During Father Woods's two years as assistant in Oamaru he made hosts of friends by his ever kindly and gentle ways, and will be much missed by those to whom he ministered. Rev. Father Lynch, who succeeded Father Woods at St. Patrick's, celebrated both Masses at the Basilica yesterday morning, and preached a very instructive sermon on the 'Redemption' at the second Mass.

The bazaar committee has secured the large drill hall in Itchen street for the forthcoming bazaar, and a more suitable building for the purpose could not be had in town. Work is proceeding steadily for the function, which should prove a great success.

WEDDING BELLS

SCHULTZ—O'KANE.

At the Gore Catholic Church on April 8 there took place the marriage of Mr. Joseph Schultz, third son of Mrs. Schultz, of East Gore to Miss Marcella O'Kane, eldest daughter of Mr. and Mrs. O'Kane, also of Gore. The bride wore a beautiful cream crystalline dress, with silk insertion, trimmed with real lace and silk fringe. She also wore the usual wreath and veil of orange blossoms, and carried a dainty white prayer book with streamers of silk ribbon and orange blossom. The bridesmaids were Miss Martin (of Christchurch) and Miss McBride (of Timaru). Miss Lena Earleson was flower girl. The Very Rev. Father O'Donnell, assisted by Rev. Fathers Tobin and O'Neill, officiated. The bride was given away by her father. Mr. James Schultz (brother of the bridegroom) acted as best man, and Mr. W. J. O'Kane (brother of the

bride) as groomsmen. After the ceremony the party drove to the home of the bride's parents, where the wedding breakfast was partaken of and the usual toasts were honored. The bridegroom's presents to the bride and bridesmaids consisted of gold bangles, and the bride's gift to the bridegroom was a gold Albert. The presents received were both numerous and costly, and came from friends in all parts of New Zealand.

SALTER—SHEPHERD.

A wedding that attracted more than ordinary interest (says the *Invercargill Southern Cross*) was solemnised at St. Mary's Basilica on Wednesday morning last, when Mr. A. Salter, of Hamilton, North Island, and Miss Ellen M. J. Shepherd, daughter of our respected townsman, Mr. John Shepherd, were united in the bonds of Matrimony. The ceremony was performed by the Very Rev. Dean Burke. The bride, who was given away by her father, was attended by Misses Catherine and Margaret Shepherd as bridesmaids, and Miss Rosie Shepherd as train-bearer. She looked charming in a bridal costume of ivory oriental satin, the bodice being veiled with a rich duchess brocade lace, hand-worked with silver and pearls. She also wore a handsome veil of silk bridal tulle. The bridegroom was attended by his brother (Mr. Martin Salter) as best man, and Mr. Francis Shepherd. As the guests left the church the 'Wedding march' was played by Mrs. P. O'Byrne. The bridegroom's present to the bride was a beautiful gold bangle, and to each of the bridesmaids he gave a gold brooch. After the ceremony the happy couple and guests motored to the Federal, where the breakfast was laid. After full justice had been done to the good things provided, Very Rev. Dean Burke proposed the health of the bride and bridegroom. He said he was glad to preside at such a function, for both the bride and bridegroom were well and favorably known to him. In fact, he had baptised the groom some 26 or 27 years ago at Port Chalmers. The large gathering that day and the large number of congratulatory telegrams received bore testimony to the popularity of the young couple. He wished them a long, happy, prosperous, and useful life. The other customary toasts were also duly honored. It may be here mentioned that the bride was educated at St. Joseph's School and St. Catherine's Convent, Invercargill, from where she matriculated, after which she spent two years in the Training College, Dunedin. She has been four years in the service of the Southland Education Board and three years with the Wanganui Education Board. The newly-married couple left by the afternoon express *en route* for Auckland, where the honeymoon will be spent, after which they go to Hamilton, where Mr. Salter is in business on his own account. The bride's travelling dress was a very choice navy blue tailored costume, with hat to match. The wedding presents were numerous and of a costly kind, and will no doubt be cherished as happy mementoes of their start in life.

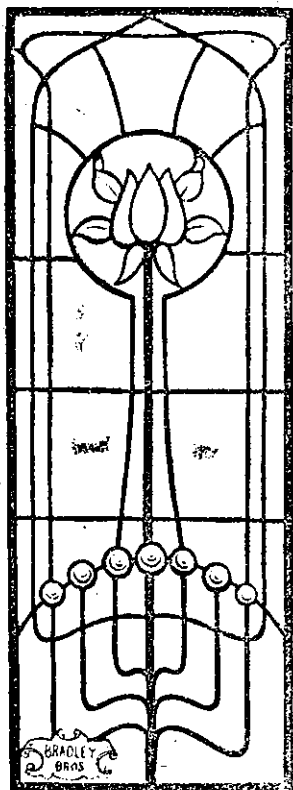
Ven. Archdeacon Devoy, S.M., notifies that the art union in connection with St. Anne's carnival and fancy fair, will be drawn on the evening of April 22 in St. Anne's Hall, Wellington South. Holders of books of tickets are requested to send in blocks and remittances before that date....

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L.D.S. Business College,
Salt Lake City,
Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

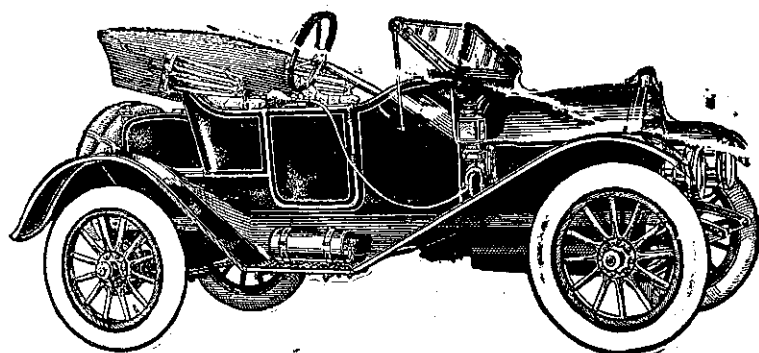
You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,
Registrar, L.D.S. University.

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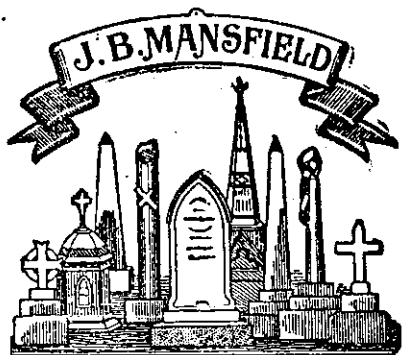


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Commercial

PRODUCE

Wellington, April 15.—The High Commissioner cabled from London on the 13th inst. (the quotations, unless otherwise specified, are the average market prices on spot):—

Mutton.—Market quiet, but steady. Light-weights are reported to be in small supply. Canterbury is not quoted, but the average price is nominally 4½d. North Island, 4d for light-weights and 3½d for heavy-weights.

Lamb.—Market firm; good demand for all lamb. Canterbury, 5½d; other than Canterbury, 5¾d.

Beef. Market firm; better demand for beef. New Zealand hinds, 4½d; fores, 3½d.

Butter.—Market dull, and less demand. Holders are disposed to meet buyers. The average price for the week for choicest New Zealand butter is 121s; Australian, 117s; Argentine, 116s; Danish, 128s; Siberian, 117s.

Cheese.—Good demand. The average price for the week for finest New Zealand cheese was 73s 6d.

Hemp.—Market very quiet, and nothing doing. Spot: New Zealand good fair grade, £21 10s; fair grade, £20; fair current Manila, £21. Forward shipment: New Zealand good fair grade, £20 12s 6d; fair grade, £20 5s; fair current Manila, £21 10s. The output from Manila for the week was 26,000 bales. The stock of New Zealand hemp is 289 tons.

Messrs Donald Reid and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when values ruled as under:—

Oats.—Consignments are coming forward more freely, and as shippers have less difficulty in filling their orders the demand is not quite so keen and values are a shade easier. Prime milling, 2s 2d; good to best feed, 2s 1d to 2s 1½d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—Samples of the new season's crop to hand give evidence of the unfavorable conditions of harvest, and prime milling lines, instead of being the rule as they were last season, are now the exception. There is strong demand for all well-conditioned lines for milling, while indifferent lots have ready sale for fowl wheat, which is temporarily scarce. Prime milling, 3s 7d to 3s 9d; medium to good, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 2d to 3s 3d; broken and damaged, 2s 10d to 3s 2d per bushel (sacks extra).

Potatoes.—We have had good inquiry for forward delivery, and fair sales have been made in the country. Early last week values were about £3 12s 6d to £3 15s at country stations, but during the past few days a sharp advance has taken place, and sales have been made at £4 2s 6d to £4 5s on trucks, while best lines sell readily at £4 7s 6d to £4 10s per ton (sacks included) ex truck Dunedin.

Chaff.—There is good demand for prime oaten sheaf, which is in short supply. The market is being glutted with chaff of poor quality—nearly every line to hand showing signs of being cut too soon. We strongly advise clients against this course, as new chaff in this condition is almost unsaleable. Prime oaten sheaf, £3 10s to £3 15s; medium to good, £3 to £3 5s; light, discolored, and inferior, £2 5s to £2 15s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, April 16, as follows:—

Oats.—The market is easier in consequence of the large supplies now coming forward. Quotations: Prime milling, 2s 1d to 2s 2d; good to best feed, 2s to 2s 1d; inferior, 1s 11d to 2s per bushel (sacks extra).

Wheat.—The demand is strong for prime milling, and fowl wheat also has a ready sale. Quotations:

Prime milling, 3s 7d to 3s 8d; medium to good, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 6d; medium, to 3s 3d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Chaff.—Chaff is scarce, and the market shows a better tone for prime oaten sheaf, which we quote at from £4 5s to £4 10s per ton (sacks in).

Potatoes.—Best Up-to-Dates, £4 5s to £4 10s per ton (sacks in).

INVERCARGILL MARKETS.

There was (says the *News*) considerable activity in the Southland oats market on Saturday, when a large quantity of the cereal changed hands at prices which must be satisfactory to producers. A large line of 2000 sacks of Gartons was disposed of at 1s 11½d, and others realised up to 2s. For Duns and Gartons the oats were all well filled, but the color was not up to the usual standard owing to the quantity of rain that fell during the season. As to the weight, the best made 46lb per bushel, and when it is considered that 40lb is the standard, it will be seen that the crop is a heavy one. Contrary to expectations, inquiry is being made from Victoria, where the crop has been at least a partial failure. In fact, the yield there is the lowest experienced during the past ten years, with the exception of that of 1907. There is also a demand from London at prices which represent 2s on the Invercargill market, so it appears that those who devoted any considerable portion of their farms to oat-growing this season will be well repaid for their labor and outlay.

WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½ to 7d; coarse do., 5d to 6½d; pelts, 3d to 5d.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

Stronach, Morris and Co. report as follow:—

Rabbitskins.—We offered a medium catalogue to the usual attendance of buyers. Bidding was brisk, and prices showed a slight rise on last week's rates. Quotations: Autumns, 13½d to 14d; spring bucks, 11½d to 12½d; spring does, 9d to 9½d; racks, 10½d to 11d; light racks, 9½d to 9¾d; hawk-torn, 6d to 9½d; small, 5½d to 6½d.

Sheepskins.—At our sale to-day we offered a fairly large catalogue to a large attendance of buyers. Prices all round showed an advance from ½d to ¾d per lb, pelts being well competed for. Best halfbred, 7½d to 7¾d; medium, 6¾d to 7½d; inferior, 6½d to 6¾d; best fine crossbred, 7d to 7¾d; best coarse crossbred, 7d to 7¾d; medium, 6½d to 6¾d; inferior, 5½d to 6d; dead halfbred, 6d to 6½d; dead crossbred, 5½d to 6d; best halfbred pelts, 6½d to 6¾d; medium, 5½d to 6d; best crossbred pelts, 6d to 6¾d; medium, 5½d to 5¾d; inferior, 3d to 4½d; merino, 6½d to 7d; best lambskins, 6¾d to 7d.

Hides.—We offered a small catalogue to the usual attendance of buyers, prices being on a par with last sales. Quotations: Extra stout heavy ox hides, 8½d to 9½d; stout heavy, to 8¾d; heavy, 7d to 8d; medium, 6½d to 7½d; light, 6½d to 6¾d; stout heavy cow hides, 6¾d to 6¾d; medium, 6½d to 6¾d; light, 6½d to 6¾d; damaged and inferior ox and cow hides, 5d to 6½d; best calfskins, 9½d to 10d; medium, 8d to 9½d; damaged, 3d to 7d; yearlings, 6¾d to 7d.

Tallow and Fat.—Best tallow in tins, 22s to 24s; best rough fat, to 19s. A ready market.

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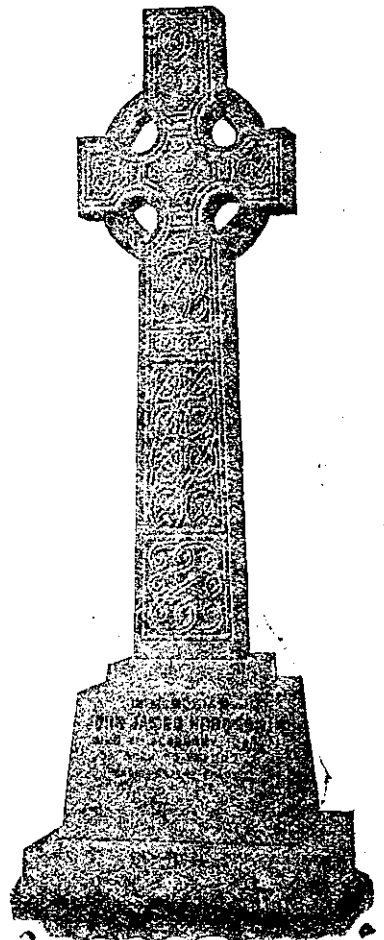
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SIR JOSEPH WARD

FREE FROM THE CARES OF OFFICE

Free from the cares of office and quite his usual urbane self, Sir Joseph Ward arrived in Christchurch on Tuesday, accompanied by Lady Ward and Miss Eileen Ward. Sir Joseph Ward spent the morning in the city, and during his stay was called upon at Warner's Hotel by many personal friends and political supporters.

He found time to give a brief interview to a reporter as to his future movements. Sir Joseph Ward said that he would be leaving Bluff on Monday next for Melbourne, and it was his intention to visit Ballarat, Adelaide, Sydney, and Brisbane. He expected to be away six weeks altogether. 'I am moving along for the first time for many years with a complete relief from all kinds of official responsibility,' said Sir Joseph Ward. 'We are going on what is entirely a pleasure trip, and though I am in good health and good form after a rather strenuous life, the prospect is quite acceptable to me. It is my first holiday since I have been in politics, and it is the first time that I have gone out of the country without having some heavy work before me. As I have large circles of personal friends in Australia, as well as others whom I have met in the ordinary course of events, I look forward to this visit with a great deal of pleasure.'

An informal gathering of citizens was held in the lounge of Warner's Hotel during the morning as a sort of valedictory to Sir Joseph Ward. The gathering was a very large one—very much in excess of the space accommodation of the lounge. Even the stairway which leads from the hall to the first floor was occupied by the crowd of admirers. The function was not intended as a party tribute, and all political parties were represented at it. When Sir Joseph entered the lounge he was received with an ovation. The whole company spontaneously rose and sang 'For he's a jolly good fellow,' and this rousing chorus was followed by enthusiastic cheering.

Sir Joseph Ward and party arrived in Dunedin on Tuesday evening by the second express. He was welcomed at the railway station by a large gathering of prominent citizens and members of the general public. The reception was marked with a considerable amount of cordiality, and many persons took the opportunity of shaking hands with Sir Joseph Ward and wishing him a pleasant holiday in Australia.

Subsequently, at the Grand Hotel, there was a representative gathering of citizens to meet Sir Joseph Ward.

Mr. Ritchie, who presided, said the meeting was a representative meeting of citizens to welcome Sir Joseph Ward on his first appearance in Dunedin after assuming the important position of a representative on the Royal Commission for Trade. There were present gentlemen of all shades of politics, but the gathering was not a political one. The Chamber of Commerce, at short notice, had sent round to get as many representative gentlemen as possible to meet Sir Joseph Ward. After referring in eulogistic terms to Sir Joseph Ward's business ability and fitness for his new position, Mr. Ritchie extended on behalf of the commercial community a hearty welcome to him, and said the community had every confidence that he would worthily uphold the position to which he had been called.

Eulogistic and complimentary speeches were also delivered by Messrs. Kempthorne and Belcher, to which Sir Joseph Ward made an eloquent reply, in the course of which he expressed his pleasure at being free from the cares of office and at liberty to enjoy a real holiday.

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Interprovincial

Sales of this season's oats are already being made in the Wyndham district. It is reported that Mr. D. R. Hunter, of Ivanhoe, Edendale, has disposed of 700 sacks, at the very satisfactory price of 2s per bushel.

A farmer from the Feilding district informed an *Eketahuna Express* representative that he had been compelled to dispose of his dairy farm owing to his inability to procure labor.

The inmates of the Lyttelton Gaol 'struck' on Monday, and refused to work, or give a reason for their refusal to do so.

The Taieri farmers are making the most of the existing spell of fine weather, and harvesting operations are general.

The sum received by the Napier Hospital Board on account of the recent Hospital Saturday collection was £654 15s 2d. Further donations from the country districts are expected, and there is every likelihood that the collection will eventually reach close on £700.

By the Corinthic 450 third-class passengers arrived at Wellington on Tuesday. About 50 per cent. are from Scotland. Included in the list is a large number of domestic servants, cooks and housemaids, almost all of whom appear to be engaged to go to places in various parts of the Dominion.

Up to the end of March (says the *Wellington Post*) 794 pensions to widows had been granted, involving an annual liability of £15,900. The average pension is £20, the families of the beneficiaries ranging from one to fifteen. The Postmaster-General (Hon. H. G. Ell) says he is satisfied that the advantages of the Act are not yet as widely known as they ought to be, but the Department estimates that at the end of twelve months from the coming into operation of the Act there will be nearly the number on the pension list that was estimated—namely, 3000.

'My desire as Minister of Agriculture,' said the Prime Minister (the Hon. T. Mackenzie) to a Wellington reporter, 'is to establish at our agricultural experimental farms facilities for young men to learn farming.' The statement was apropos of the fact that the Cabinet had authorised the expenditure of a sum of money for the erection of apprentices' quarters at the Wararoa Experimental Farm. The Prime Minister went on to state that the building would be of a moderate size, and would include a room in which lectures would be given by officers of the department. The lads would give their work for the first three months in exchange for board and training, for the next three months they would receive a slight remuneration, and the future allowances would increase in proportion to their industry and ability. He hoped to widen the system, so as to include the other State properties. He wanted to afford facilities for quite a number of young men of good stamp to learn the practical work of farming, supplemented by lectures and other forms of instruction.

In conversation with a reporter in Christchurch about the proposal to celebrate Empire Day on June 22, which combines the anniversaries of the King's Coronation and Queen Victoria's Diamond Jubilee, Sir Joseph Ward said that at the Imperial Conference he had urged that it should be celebrated on the birthday of the reigning Sovereign. He was still of that opinion, believing that it was desirable to have one general day fixed throughout the Empire. When Queen Victoria died Empire Day was appointed for May 24, but when later on King Edward passed away a difficulty arose about recognising his birthday. As the custom throughout the Empire was to recognise the birthday of the reigning Sovereign, there seemed to be a danger of a multiplicity of holidays if all these dates were to be recognised. It seemed to him that the best plan was to celebrate Empire Day on the King's Birthday, and to change the date to the birthday of the future successor to the Throne. He was convinced that Empire Day would receive more enthusiastic and united support from the people throughout the Empire if some arrangement of that kind was come to.

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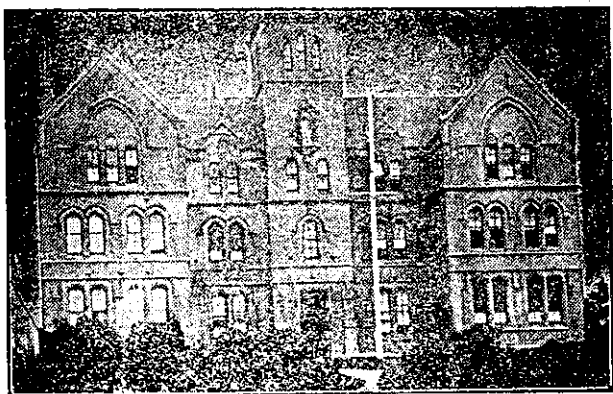


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The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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MARRIAGES

McLEOD—HODGSON.—On April 9, at St. Mary's Church, Taihape, by Rev. Father Connolly, Alexander McLeod to Clara Hodgson.

SALTER—SHEPHERD.—On April 10, at St. Mary's Basilica, Invercargill, by the Very Rev. Dean Burke, A. Salter, Hamilton, to Ellen M. J., eldest daughter of Mr. John Shepherd, Invercargill.

SCHULTZ—O'KANE.—On April 8, at the Church of the Blessed Sacrament, East Gore, by the Very Rev. Father O'Donnell, assisted by Rev. P. J. O'Neill, Joseph Schultz, third son of Mrs. Schultz, of East Gore, to Marcella, eldest daughter of Mr. Daniel O'Kane, of Gore.

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The following are the **WINNING NUMBERS** in the Art Union drawn at the Borough Council Chambers, January 31:—1735, 3154, 1338, 1369, 1362, 3451, 3152, 1148, 5381, 331, 697, 355, 3010, 976, 434, 3521, 700, 1582, 3315, 340. Holders of winning tickets are requested to make application for their prizes as soon as possible.

The Committee also desire to thank all who assisted in any way to make the Bazaar and Art Union a success.

S. J. PRICE, Hon. Secretary.

RIVERTON ART UNION.

Father Murphy, yielding to the request of a large number of ticket-holders for the Riverton Art Union, has decided to **POSTPONE** the Drawing of Prizes till **MAY 9, 1912.**

Holders of Art Union books are requested to send in blocks and unsold tickets before the above-named date.

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[A Card.]

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Archdeacon Devoy begs to inform his friends that the **ART UNION** in connection with St. Anne's Carnival and Fancy Fair, Wellington South, will be Drawn on **MONDAY EVENING, April 22**, in St. Anne's Hall. All who had books of tickets are requested to send in blocks and money before that date. Winning numbers will be published in the *Tablet*, also in local papers.

N.B.—All who took tickets in St. Patrick's College Silver Jubilee Art Union have new tickets and blocks issued for them in this Art Union.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 18, 1912.

THE HOME RULE BILL



THE long-expected has come at last; and Mr. Asquith, in fulfilment of the announcement made some weeks ago, introduced his Home Rule Bill in the House of Commons on Friday last. Though the present Liberal leader could scarcely hope to attract the commanding personal interest which centred in the figure of the Grand Old Man—Mr. Gladstone—on the occasion of the introduction of the Home Rule Bills of 1886 and 1893, the scene last week was a sufficiently memorable one. 'All the seats,' says the cable message, 'were secured hours before the proceedings commenced.'

The House of Commons was crowded, and a loud shout welcomed Mr. Asquith, while Mr. Redmond, who entered a few minutes later, was greeted with triumphant Nationalist cheers. Mr. Asquith's speech was a dignified, statesmanlike, and in every way impressive presentment of the arguments in favor of the Irish demand; and Mr. John Redmond's contribution to the debate was a very fine effort, well worthy of the occasion, his reference to the spirits of Gladstone and Parnell dominating the historic scene being an especially happy and telling touch. Even Mr. William O'Brien—whose ability no one can question—spoke with studied moderation; and his promise of loyal support to the Bill, if faithfully fulfilled, will be an important factor in facilitating the passage of the measure through its various stages.

*

We give elsewhere full particulars of the Government proposals, and of the discussion on the measure, as furnished by the cable messages so far to hand. The Irish Parliament is to consist of a nominated Senate of forty members, and an elective House of Commons of 164 members. The Senate will be nominated in the first instance by the Imperial Government,

and the members will hold office for eight years. After that period they will retire in rotation, and the vacancies will be filled by the Irish Cabinet. In the event of a deadlock the two Houses will sit together for the purpose of taking a decisive vote. The power of veto and postponement of legislation is to rest with the Imperial authority; a right of appeal to the Privy Council is provided concerning the validity of laws passed by the Irish Parliament; barriers are erected against any possible religious intolerance; and the control of all Imperial affairs and services as they affect Ireland is to remain in London. The Irish revenue is still to be collected by Imperial officers, and will be transferred to the Irish Government with a temporary annual grant of £500,000, to be gradually reduced to £200,000. For a period ranging from six to ten years the constabulary, the post office savings bank, the land purchase system, old-age pensions and national insurance are to continue under Imperial control. The Irish Parliament will be empowered to impose taxes on its own account, but will not be entitled to impose Customs duties, except on articles dutiable in the United Kingdom. Nor will it be empowered to augment the Imperial Customs duties or the Imperial income tax, but it will have certain rights of raising revenue through the stamp duties.

The first question which naturally arises is, Is the Bill a reasonably good one—a reasonable satisfaction of the Irish aspirations and demands, and a reasonable fulfilment of the Premier's specific pledge of 'full self-government' for Ireland? If Mr. Asquith's measure were to be regarded as the last word on the subject, the answers to these questions, in our judgment, would have to be in the negative. As the Bill stands—with its Privy Council checks, its limitations on the legislative powers of the Irish Parliament, and its numerous reserved services—it certainly falls short of 'full self-government' in any reasonable sense of that somewhat elastic expression; and there will, we should think, be general agreement with Mr. William O'Brien's verdict that 'if it was accepted as a final settlement, it would involve some renunciation of dreams which Nationalists had formerly cherished.' The especial weakness of the measure lies in its financial proposals. A grant of £500,000 a year is anything but a generous measure of restitution for the wholesale robbery which Ireland has endured through English over-taxation during the past hundred years; and there seems no adequate reason for withholding from the country the control of her own Customs. The ideal Home Rule scheme is that enjoyed by New Zealand, Australia, Canada, South Africa, etc. Ireland is entitled to as much control of her tariff as New Zealand has of hers; and any arrangement short of that is not likely to be permanently satisfactory. As mentioned by us a fortnight ago, the best Irish thought has for some time past been concentrating with ever gathering force on the desirableness—if not, indeed, the absolute necessity—of complete fiscal autonomy and absolute separation of the English and Irish exchequers as the indispensable condition of any final and fully acceptable system of Home Rule. Even the *Irish Times*, the Dublin Unionist organ, acknowledges the reasonableness of this attitude. 'If Home Rule is inevitable,' it remarked in a recent issue, 'it must be complete Home Rule—Colonial Home Rule. If the Irish people are to accept the tremendous risk of self-government the conditions must be such as will give them at least a chance of success.'

Mr. Asquith's Bill, however, is not the final settlement of the question. The measure will be open to amendment during its passage through the House of Commons; and Ireland will have the opportunity later on—as experience shows the necessity for them—of asking for better terms. We give elsewhere the main provisions of Mr. Gladstone's Bills of 1886 and 1893; and a glance at these will show that the present Bill, as it stands, is out of sight better than either of the two measures which were before accepted by the Party. In regard to the fiscal question, the general Nationalist view is that while fiscal autonomy will alone fully

satisfy, the denial of complete financial control does not justify rejection of the measure. It is with these considerations in mind, doubtless, that Mr. Redmond, Mr. John Dillon, Dr. Kelly, Bishop of Ross, and even Mr. William O'Brien have expressed approval of the broad principles of Mr. Asquith's scheme. Bishop O'Donnell, of Raphoe, has urged all public bodies in Ireland to 'discuss, sift and master the bearings of the Bill in meeting after meeting before pronouncing their considered views'; and it will be immediately submitted also for consideration to a National Convention in Dublin. In the meantime, its introduction in the House of Commons, with a sure majority in its favor, marks another milestone passed. Owing to the certain opposition of the Lords, the Bill is not likely to become law for at least a couple of years; but the goal is now in sight, and Ireland's long-drawn and nobly-sustained struggle for justice and freedom is drawing to its close.

Notes

Previous Home Rule Bills

Readers will be interested to compare the proposals in the new Bill with those brought forward by Mr. Gladstone in the Home Rule Bills of 1886 and 1893. These latter may be thus summarised:—

1886.

A Parliament, composed of two Orders, to sit in Dublin, and transact Irish affairs. The first Order to consist of twenty-eight representative peers and seventy-five elected members, the latter possessing an income of not less than £200 a year. The second Order to comprise 20 members, elected by the existing Irish constituencies. The two Orders to deliberate together and vote together, with power to call for a vote by Orders. Irish members to cease to sit at Westminster. Executive to consist of the Lord Lieutenant, with a Privy Council, practically independent of Great Britain. Irish Parliament to possess powers of taxation, except as to Customs and Excise, but not to interfere with the Army or Navy, or foreign or colonial affairs, and not to enact any religious endowment.

1893.

A Parliament composed of two Chambers to legislate upon and administer Irish affairs. The Upper Chamber, or Legislative Council, to consist of forty-eight members elected by voters possessing a £20 qualification. The Lower Chamber, or Popular Assembly, to comprise 103 members elected by the existing Irish constituencies. In case of deadlock the two Chambers to meet in a Joint Assembly. Irish representation to be retained at Westminster, but reduced to eighty-one members, 'in order,' quoting Mr. Gladstone, 'to give Ireland a full voice on all Imperial matters, but not to vote on subjects affecting only Great Britain.' The new Legislature not to interfere in questions relating to: The Crown; peace or war; treaties with foreign nations; treason; law of alienage; external trade; coinage; religious liberty; personal freedom. All executive power to be devolved by the Sovereign on the Viceroy, who would be appointed for six years and freed from all religious disabilities. Executive power to be exercised by the Executive Committee of the Privy Council, the Cabinet, and the Viceroy. Power of veto to reside in the Viceroy, acting on the advice of the Cabinet, subject to instructions from the Sovereign on any given Bill. Customs, excise, post office, and telegraphs to remain subject to Imperial Parliament. Ireland to bear her fair share of Imperial expenditure.

The Church and Socialism

The four articles on Socialism which appeared in our leading columns some short time ago have, at the request of the Executive of the Australian Catholic Truth Society, been reprinted in pamphlet form, with the abridgment necessary to bring them within the compass of the ordinary 32-page publications of the

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Society. The articles were written without any thought of publication, and make no pretence at anything approaching exhaustive treatment of the subject, but aim merely at giving a plain and popular answer to the questions so often propounded to Catholic working men by their Socialist fellows, namely: 'Why does the Catholic Church condemn Socialism, which many of its supporters hold to be purely an economic system?' And (2) 'If the Church condemns Socialism, what has she to offer in its place as a remedy for existing evils?' In a brief foreword it is pointed out by the writer that on the purely economic question—that is, where the economic theory does not violate any moral principle—the Church has not officially pronounced, and, it is safe to say, will not pronounce. That is outside her sphere. She leaves her children free to work out economic remedies and adjustments without interference, so long as they do not trench on her rightful domain, the moral and the spiritual. In regard to the moral side of the question, however—as distinct from the purely economic—the Church has all along wrought hard and spoken straight. It is shown in this little pamphlet that, besides being an economic system, Socialism has a very definite—and hostile—attitude towards religion: and the quotations under that head from representative Socialist leaders and Socialist papers are unanswerable as to the irreligious basis and tendency of the movement in its extreme form.

In New Zealand, as elsewhere, Socialism is the question of the hour. In America, as we have shown elsewhere in this issue, the movement has become aggressively anti-Catholic. In New Zealand, we have the evolutionary Socialists who profess to respect individual religious convictions, and aim at bringing about economic Socialism by gradual and constitutional process; but we have also the revolutionary Socialists, and the official Socialist Party in New Zealand belong to the latter category. At the fifth annual conference of the N.Z. Socialist Party, held last week in Wellington, it was resolved to adopt the International Socialist badge and to co-operate with the Socialist Federation of Australasia in the sending of an accredited representative to the next International Socialist Congress, which will be held at Vienna in August, 1913. 'The Conference concluded its business,' says the press report, 'with the singing of 'The Red Flag' and cheers for the social revolution.' It is clearly the duty of every Catholic, whether lay or cleric, to be 'made up' on this question; and this latest A.C.T.S. publication—at least in some small degree—will be found of service in that direction. It should be specially useful for handing to Catholic or non-Catholic working men who are interested in the Church's attitude on the social question. The pamphlet may be obtained from the N.Z. Tablet office, price 1d.

The "N.Z. Tablet"

Some short time ago we had the pleasure of chronicling the fact that, in the matter of adding to our subscribers' list, our traveller's last trip in the Wellington district was a record in the history of the paper. The returns just to hand from the West Coast tell the same pleasing story regarding his visit to that interesting and hospitable part of the country. Thanks to the ungrudging and most valued co-operation of the clergy, and to the hearty and loyal assistance given by our old supporters, our representative is able to describe himself as having been 'rushed' with orders; and, as we have said, the returns constitute an easy record over all previous trips to the Coast during our representative's long and successful connection with the paper. These results are as gratifying to us as they are creditable to the generous enthusiasm and fine Catholic spirit of our West Coast friends; and they augur well for the further success and progress of the Catholic paper. During the last few weeks we have added considerably to the amount of reading matter provided for our young readers and for our country supporters; and with a view to still further increasing the attractiveness and readableness of the *Tablet* we propose to commence

next week a sporting page, in which the doings of our Catholic young men and Catholic clubs in the athletic world will receive the notice and attention to which they are fairly entitled. We resume also next week our lists of suggested topics for essay and debate for our young men's literary clubs. While speaking of the *Tablet*, it may ease some of our readers' minds to know that the use of the present somewhat inferior quality of paper is due to the non-arrival of our Home supplies; and the matter will be remedied in the course of a very few weeks.

DIOCESE OF DUNEDIN

A euchar party in aid of the funds of the new church to be erected in the Kaikorai Valley will be held in the Wakari Hall on Friday evening.

There was a good attendance of members of St. Joseph's Ladies' Club in St. Joseph's Hall on Wednesday evening of last week, when the first meeting of the current season was held. Mrs. Jackson (president) presided, and a very pleasant time was spent.

A new Catholic school at Mosgiel will be solemnly blessed and opened next Sunday afternoon. Rev. Father Coffey, Adm., is to deliver an address on the occasion. The building was until recently used by the Taieri Drainage Board as offices, and was purchased from them by the Catholics of Mosgiel for the sum of £400.

The Rev. Father Collins, who during the past two years has ministered to the Roxburgh part of the Lawrence parish, and who is now on the staff of Holy Cross College, Mosgiel, was on Monday evening last the recipient of a purse of sovereigns from the congregation of St. Mary's, Roxburgh. Mr. Waight made the presentation, and spoke in eulogistic terms of the zeal manifested by Father Collins in his sacred calling (says the *Otago Daily Times*). Messrs. Malone and McMullin spoke in a similar strain, and wished the recipient every success in his new sphere. Father Collins briefly thanked the members of the congregation for their gift, and assured them they would always have a warm place in his memory.

A case of considerable importance to rating authorities came before Mr. J. R. Bartholomew in the Magistrate's Court at Lawrence on Tuesday. The Borough of Lawrence sued his Lordship Bishop Verdon for the rates on a building which is used as the residence of the Dominican Nuns, who teach the parish school. The building is also used for teaching connected with the school. Mr. R. C. Moore appeared for the borough, and Mr. J. B. Callan, jun., for the defendant. After hearing legal argument the Magistrate held that the case was governed by the decision of the Court of Appeal in 'The Mayor, etc., of Christchurch v. Boland and Another,' heard in 1910, and that the Bishop was exempt under the Rating Act. Judgment was therefore entered up for the defendant with costs.

PRESENTATIONS TO MRS. JACKSON.

When it became known some time ago that Mrs. Jackson, who has been president of the ladies' branch of the St. Vincent de Paul Society for a number of years, and has taken an active part in charitable work in Dunedin for a lengthened period, intended to take a holiday trip to the Home Countries, it was decided by her many friends to present her with some tangible token of their appreciation. The presentation took place in St. Joseph's Hall on Tuesday evening, at a representative meeting, over which the Hon. J. B. Callan, M.L.C., presided. There were also present Rev. Fathers Coffey, Adm., Buckley, Corcoran, and Mr. Talboys, of the Charitable Aid Board. Apologies for unavoidable absence were received from Dr. Hall, Messrs. Gallaway, J. A. Scott, Cumming, Myers, and Walker (chairman of the Hospital and Charitable Aid Board).

The Hon. J. B. Callan said they had met that evening to show their appreciation of the good and noble work which Mrs. Jackson had been doing for years in Dunedin. Her name was a household word in connection with philanthropic and charitable work, and

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it would be very hard to replace her. He wished her a very pleasant trip Home, hoped she would enjoy herself thoroughly, and that she would return reinvigorated in health to take up her work in Dunedin. Hon. Mr. Callan then presented Mrs. Jackson with a purse of sovereigns.

Mr. Talboys said he had been associated for some time with Mrs. Jackson in her good work. She had been co-opted as a member of the Advisory Committee of the Charitable Aid Board, and he could bear testimony to her great energy and zeal, and to the valuable services she rendered—services which were very much appreciated by the board. He would get her a letter of introduction from the Charitable Aid Board to similar institutions at Home, so that she might see how charitable work was carried out there. He hoped she would have a very pleasant time, and return from her trip with renewed vigor to carry on her valuable work here.

Rev. Father Coffey paid a tribute to the kindness of the Charitable Aid Board in dealing with cases brought under their notice. Mrs. Jackson had for many years taken a prominent part in the administration of charitable aid; she had done her work well, and to the entire satisfaction of the board. She had worked most earnestly and zealously, and had never denied assistance to any deserving case, or turned any poor person away. He expressed his pleasure at seeing so many of Mrs. Jackson's friends present, and especially Mr. Talboys, who bore testimony to the manner in which her work was appreciated by the public.

Rev. Brother Moore, speaking on behalf of the Superior of the Christian Brothers, and also for the members of the various clubs in connection with the school, wished Mrs. Jackson a very pleasant voyage and a safe return.

Rev. Father Corcoran, on behalf of Mrs. Jackson, thanked the chairman and the other speakers for their very kind remarks, and also the donors for their handsome presentation.

On Monday evening, at a meeting in St. Joseph's Hall, the St. Joseph's Harrier Club presented Mrs. Jackson, one of their vice-presidents, with a photo-cabinet and lady's companion as a mark of their appreciation of her many services to the club. Rev. Father Coffey, Adm., who made the presentation, referred in very complimentary terms to Mrs. Jackson's interest in the club, and to the unique position which she held as one of its vice-presidents. She had at various times at much personal inconvenience assisted the Harriers, and the closing function of the season was always held at her house. The members would ever remember her kindness, and they hoped she would have an enjoyable holiday, and they assured her of a hearty welcome on her return to the Dominion. Mr. J. Swanson also spoke in appreciation of Mrs. Jackson's services to the club. Mr. E. W. Spain, replying for Mrs. Jackson, thanked Rev. Father Coffey and Mr. Swanson for their kind remarks, and the members for their nice presents.

Presentation at Riverton

A public meeting of citizens was held in the Riverton Town Hall on Saturday afternoon, March 23, the object being to bid good-bye to Mr. D. P. Phillips, who for the past four years has held the position of Clerk of the Court and Registrar, and has recently been promoted to the Westport office (says the *Southland Times*). In spite of the time being most unsuitable for the attendance of business people, there was a representative gathering. His Worship the Mayor (Mr. W. L. Petchell) presided, and before the presentation to Mr. Phillips he referred to his long and pleasant friendship with him and spoke in laudatory terms of the thorough manner in which he (Mr. Phillips) had conducted his official duties, and also of the kindly assistance he had rendered in all social and other matters connected with the town. His Worship then presented the guest with a well-filled purse of sovereigns.

Mr. Anderson, on behalf of the legal profession, expressed their regret at the impending departure of

Mr. Phillips. Personally, he could safely say that having been in daily intercourse with that gentleman both in his official and private capacity, it would be impossible to find a more efficient and courteous Clerk of the Court. Although the demands of the profession on the Clerk of Court on behalf of their clients were many and sometimes almost excessive, Mr. Phillips invariably managed to successfully grapple with same. As regards the undertaking by him (the speaker) in collecting the subscriptions he must say it was a pleasure, and he had to thank both Dr. Gordon and Mr. Woolf for the assistance rendered by them.

Mr. J. Mathieson, representing the Police Department, also spoke in eulogistic terms of the guest. Mr. Lyle, as chairman of the Hospital Committee, thanked both Mr. and Mrs. Phillips for the kind musical service they had so often rendered to the hospital. Kindly references were also made to Mr. Phillips by Messrs. R. Berndtson, Patrick, E. McKinnon, and others.

Mr. Phillips feelingly and suitably responded.

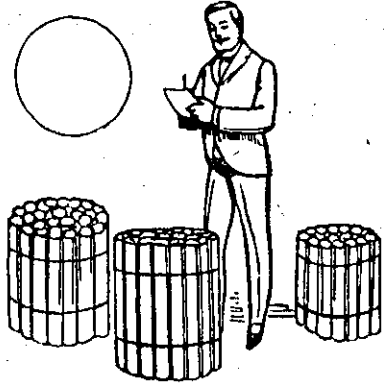
OBITUARY

MRS. MARY HOARE, TEMUKA.

With very sincere sympathy towards the bereaved relatives (writes our Christchurch correspondent) I record the death of Mrs. Mary Hoare, relict of Mr. Dennis Hoare, of Kerrytown. The deceased lady resided for the past eight years in Temuka. She was born in County Kerry, Ireland, and arrived in New Zealand fifty years ago. The late Mrs. Hoare was sixty-eight years of age at the time of her death, which occurred after an illness of about two years. Of a kindly and charitable disposition and well beloved by all who knew her, she bore her long illness with true Christian resignation, and departed this life fortified by all the rites and consolations of the Church of which she was a most fervent and faithful member. The late Mrs. Hoare leaves a family of eight, two of whom are religious in the Order of the Sisters of St. Joseph. One son is in the sacred ministry—the Rev. Father Richard Hoare, S.M., the energetic and popular assistant priest of St. Mary's, Christchurch North. A Requiem Mass for the repose of the soul of deceased was celebrated in St. Joseph's Church, Temuka, on last Thursday morning by the Rev. Father Kerley, S.M., who also officiated at the interment, the funeral being very largely attended by friends and relatives. Among the clergy present at the obsequies were the Very Rev. Dean Tubman, S.M., Very Rev. Father O'Connell, S.M., Rev. Fathers Henry, S.M., O'Connor, S.M., Murphy, S.M., and Hoare, S.M. The pall-bearers were Messrs. Brosnahan (2), S. Scannell, and J. Breen, nephews of the deceased.—R.I.P.

On Tuesday afternoon of last week, Mr. S. Pickard, of Southbrook, had a trap horse killed by lightning. When the storm came on he had just taken the horse out of the trap, leaving the harness on and covering the animal with a horse-rug. It appears that the lightning was attracted by a buckle on the bridle, and it made a mark right along the horse's body.

Some interesting statistics in regard to employment were quoted by the Hon. G. Laurensen, Minister of Labor, when speaking at the Trades Councils' Conference at Wellington on Wednesday. The figures, he said, had been prepared by the Labor Department, and were mainly estimated. In 1911 there were 44,480 employers of labor in the Dominion, 52,064 persons in business but not employing assistants, 237,225 persons working for salary or wages, 22,948 relatives assisting employers, making a total of 356,717 persons engaged in production or distribution. In 1906 there were 8281 persons, or 3½ per cent., out of employment. The figures for 1911 were not yet available, but he felt certain that they would disclose a more favorable condition. The occupations were classified as follow:—Engaged in farming or mining pursuits, 123,906 persons; shipping, railways, and transport, 31,000; shops and warehouses, 47,000; manufacturing, 135,000.



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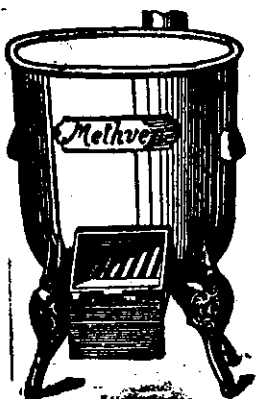
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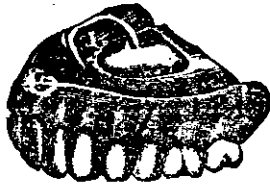
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Irish News

GENERAL.

The members of the Irish Party have each decided to contribute £50 of their parliamentary honorarium to the Irish National Fund in aid of Home Rule.

An ancient chalice has been found in a lumber loft at Newbaun, near New Ross. It is stated that a priest lived in this place about 1730, and it is thought that he must have hidden the chalice in a moment of danger. It is still in an excellent state of preservation.

Rev. Father Thomas, O.S.F.C., at the general meeting of the Father Mathew Total Abstinence Association in Dublin, stated that during the past year the Fathers had administered the pledge to 76,584 persons, while 15,000 children enlisted in the Young Irish Crusaders.

Waterford Town Council has now the distinction of having two lady members on the roll of membership. At the recent by-election in the Custom House Ward, Mrs. Lily Poole was returned at the head of the poll with 179 votes, against 129 for Mr. Thomas Dunne and 83 for Mr. Patrick Cahill.

News has reached Carrickmacross of the death of Rose Anne Costello, who had reached the extraordinary age of 118 years. She died at New Stevenson, near Glasgow, and had been a resident of Chapel Hall for close on eighty years. 'Rosie,' as she was familiarly called in the village, was a native of Carrickmacross, County Monaghan, her maiden name being Larkin.

Mr. P. O'Connor, Waterford, who holds the running long-jump record of the world (24ft 11½in), has been admitted a solicitor, and will practise in Waterford. During his athletic career he won upwards of £1000 worth of valuable prizes and 50 championships. He retired from athletics in 1905, after distinguishing himself at the Olympic games in Athens.

Replying to Mr. J. G. Swift MacNeill in the House of Commons, Mr. McKenna said he was aware of the proclamation signed by Lord Londonderry inviting the people of Belfast to prevent a public meeting from being addressed by a Minister of the Crown, but he did not think it necessary to take any action in regard to Lord Londonderry's retention of the offices of Privy Councillor and Lieutenant of the County of Down. When Mr. MacNeill inquired whether 22 Irish members of Parliament had been sent to prison for less offences than Lord Londonderry had committed there were loud Ministerial cheers.

OLD-AGE PENSIONS.

In the returns of pauperism the effects of the Old-age Pensions Act are discerned (says the *Freeman's Journal*). Compared with those for the corresponding period of 1910, they show a decrease of 2422 in the average number of workhouse inmates on Saturdays during the quarter, and a decrease of 14,622 in the average number on out-door relief. But the best test is supplied by comparison with the averages for the fourth quarter of the ten years, 1901-1910. The number of workhouse inmates shows a decrease of 4971, and the number of persons on outdoor relief shows a decrease of 16,795, the total under both heads being no less than 21.9 per cent. under the average for the fourth quarter of the ten years. The estimated decrease in the population, as compared with the average population for those years, is 0.6 per cent.

SMPATHY WITH LORD PIRRIE.

A letter from the South Belfast Parliamentary Association (Unionist), dated from the Independent Orange Hall, Great Victoria street, Belfast, has been written by Mr. T. H. Sloan, ex-M.P., and Mr. William J. Moore, to Lord Pirrie, the letter conveying the congratulations of the body mentioned to his Lordship on the successful meeting over which he presided at Celtic Park, Belfast, on February 8, and protesting in

the strongest way against the cowardly attack afterwards made upon Lord and Lady Pirrie. The latter adds that resentment at the attack on Lord Pirrie and his wife is widespread in Belfast, and will continue 'until civil and religious liberty, which is so much talked about, prevails.' As this statement and these sentiments (remarks the *Catholic Herald*) emanate from an Orange Association, it cannot hereafter be pretended that Ulster Orangeism is unanimous in its opposition at least to the fair and open public discussion of the Home Rule question, or that it concurs in the cowardly outrages perpetrated by a section of the Orange body on Lord and Lady Pirrie, as well as upon some humbler victims, as a consequence of the Churchill meeting in Belfast.

DEATH OF SIR FRANCIS CRUISE.

Medical science, literature, and art have sustained a great loss through the death of Sir Francis Cruise, which took place on February 26 at his residence in Merrion square, Dublin, at the age of 77. For fully half a century he was a prominent figure in the life of Dublin, and his passing away, although at an advanced age, is widely regretted. He was educated at Belvidere College, from which he passed to Clongowes and thence to Dublin University, where he graduated in arts and medicine. Settling down in his native city, Dr. Cruise worked assiduously, and in the course of a few years became one of the most famous physicians in Dublin. In the midst of a busy professional life he devoted much of his time to literature, of which he was passionately fond. His deep research in connection with the 'Imitation of Christ' earned for him the esteem of many distinguished ecclesiastics and learned laymen. A devoted Catholic, he took an active interest in every movement intended for the welfare of his co-religionists. In 1905 the Holy Father conferred upon Sir Francis the decoration of a Knight of St. Gregory, of which he was prouder than of any other of the many distinctions conferred upon him. The son of Richard Cruise, of Rahood, County Meath, he was the lineal descendant of Sir Maurice Cruise, who settled in Ireland in the twelfth century, receiving large grants of land. The family, whose motto is 'Crux contra Maligna,' suffered much for the Faith. One of the streets at Kempen, near Dusseldorf, is named after the deceased owing to his labors in honor of Thomas a Kempis. Of music Sir Francis had a profound knowledge.

A SLIGHT INCREASE IN POPULATION.

An increase in the population of Ireland is indicated in the quarterly return issued by the Registrar-General. During the quarter ended December 31 last there were registered in the 827 Registrars' districts 23,875 births—a number equal to an annual birth rate of 21.8 in every 1000 of the estimated population—and 17,025 deaths, representing an annual rate of 15.6 per 1000. In the same period (according to the returns obtained by the Royal Irish Constabulary and the Metropolitan Police, who acted as enumerators at the several seaports) 4791 persons emigrated. As the births exceeded the deaths by 6850, there is a gain of 2000. It should be added that the birth rate for the quarter was 0.2 below the average for the corresponding quarter of the ten years 1901-1910, and 0.1 below the rate for the fourth quarter of 1910.

IRISH HORSE EXPORTS.

An activity that has not been equalled for years is observable at the moment in one form of British exports (says the *London Daily Mail*). Continental buyers of the best sort have always had a liking for Irish horses; but this year war and other subsidiary causes have swelled this liking to a passion. The Italians are considerably the most eager of all the purchasers. They are to be seen at most of the larger Irish fairs offering good prices; but they prefer to discover the horses on the farms and buy quietly. Their most eager competitors are the Germans, and the trouble the rival buyers take to escape one another's notice is not a little amusing. One of the dealers who

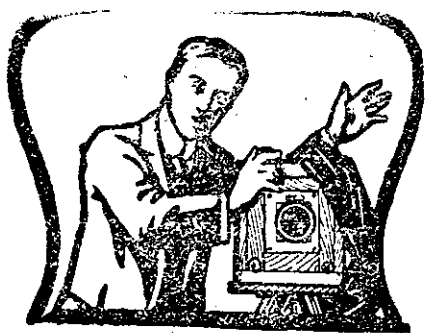
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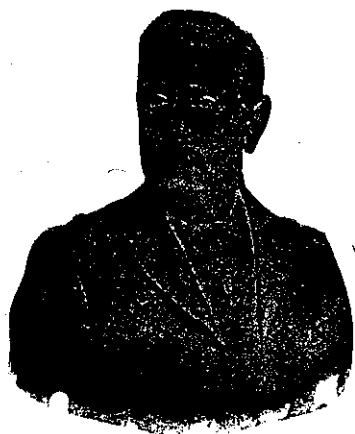
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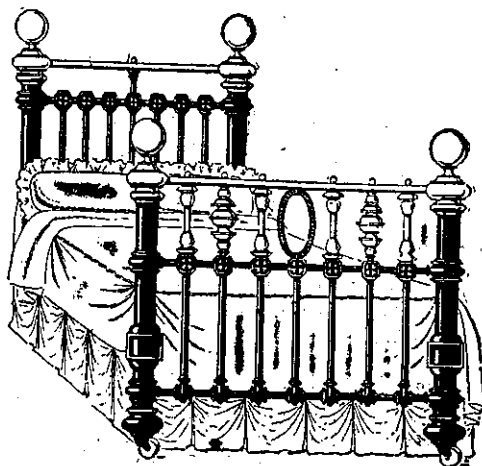
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was collecting a large consignment for a group of Italian officers said that he met with no competitor on the part of the British army. He was in a position, as were the Germans, to give up to £70 for a good five-year-old. It is quite rare for our army buyers to give more than £40, though now and again lately they have given as much as £50, and there is some disposition to pay rather more attention to excellence than cheapness.

SOME PLAIN TALK BY MR. BIRRELL.

Addressing a meeting of his constituents at Bristol the other day, Mr. Birrell said that there was only one obstacle in the way of Home Rule. The bill would go through to-morrow, within six weeks, without opposition, without fury, without loss of temper, without even oratory. The obstacle was a belief, no doubt genuine, in the minds of the Protestants of Ulster, that somehow or other, with a domestic Parliament, they in their religion would be oppressed and that they would be subjected to spoliation of their property. The Parliament in Dublin would be a subordinate Parliament. 'Its measures will have to receive the sanction of the Crown. If it attempts to do anything outside its powers a court of justice will declare those laws of no avail, and, secondly, it is not within the power—although it is almost an insult to the great majority of the people of Ireland to assume that they wish to do anything of the kind—it is not within their power to do anything of the kind. Suppose these securities were to be of no avail, and that this wicked, monstrous Parliament in Ireland set itself to oppress the Protestants and penalised them in their religion, attempted to differentiate between Catholics and Protestants in the matter of taxation—to levy taxes on Ulster which they were not levying on Leinster or Munster, why Ulster need not rebel—we would rebel for her! The whole force of the Empire would be behind Ulster, and there would be no occasion for gentlemen of the Bar to take arms.—(Laughter.) What these people are frightened of is not their civil or religious liberty. They don't like the notion of the Executive and the administration of the country passing into the hands of the great majority of their fellow-countrymen. They have come to regard themselves as a superior race, like the Brahmins in India. I am confident that when the thing is accomplished, as obviously it is going to be, they will throw in their lot, at all events, it is my belief, and if I did not believe that there will be no oppression and no spoliation, I for one would have nothing to do with it. If Home Rule is abandoned, what is to happen? You must end the farce of having in Parliament Irish representatives, eighty out of a hundred of whom clamor for nothing else but Home Rule, and who in the event of its refusal become nothing but obstructionists. The Irish representatives have had a singular influence upon the House of Commons. It is they who are responsible for the existence of the closure and the guillotine. I am not sure that they have not had something to do with restricting the power of the House of Lords. Reject Home Rule, and you must revert to the government of Ireland by coercion. But that is not what the Tories would do, God bless you; they would try bribery out of the British coffers full to overflowing as the result of Tariff Reform. They will hand over two or three millions to Ireland for drainage and railways and social reform, but the English taxpayer would not stand this, and the position we would find ourselves in passes one's imagination. Home Rule is the honorable, the thrice honorable, way out. It is the path that has succeeded all over the world, even in South Africa, and it is the path that will bring peace to Ireland.'

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People We Hear About

Mr. Martin Kennedy, K.S.G., of Wellington, has been elected chairman of the Bank of New Zealand.

Rev. Father Bernard Vaughan, S.J., during his stay in Washington, was invited to the White House, and was received by the President of the United States. He was introduced by Chief Justice Mr. White, who is a Catholic.

Sheehan Bey, who, in his college days in Waterford, was known as Bob Sheehan, has died suddenly at Port Said, Egypt. He took part in the Gordon Relief Expedition in the 'eighties, and was severely wounded at Abu Klea, a bullet having passed through his body in the region of the heart. After the fall of Khartoum he left the English service, and joined that of the Khedive. One of his brothers, the Rev. Dr. Sheehan, is Professor of Classics in Maynooth College.

The death of Countess Murphy, which took place on February 10 at her residence, Clifton, Montenotta, Cork, has caused much regret. She was a member of the old family of the Leahys, of Shanakiel. In 1869 she married Mr. John Nicholas Murphy, author of *Terra Incognita* and *The Chair of Peter*. There was but one child of the marriage, a daughter, who married Mr. Coltsman Cronin, of the well-known Kerry family of that name. The churches and charities of Cork owe much to her munificence.

Mrs. Josephine Ward, the English novelist, is the wife of Mr. Wilfrid Ward, the distinguished editor of the *Dublin Review*. She is the daughter of the late Mr. James Robert Hope-Scott, of Abbotsford, by his second marriage with the Lady Victoria Howard, eldest sister of the present Duke of Norfolk. Mrs. Ward's sisters are the Hon. Mrs. Maxwell-Scott, of Abbotsford, and Lady O'Connor, wife of the late British ambassador to Turkey. Mrs. Ward is an original, vigorous writer, and takes rank with the best authors of contemporary fiction.

Mr. T. P. O'Connor, who has just returned to London from Egypt, in an interview, paid a high tribute to Lord Kitchener's administration there, and emphasised the present tranquil condition of the country. Lord Kitchener, he said, had already established good relations, not only with European, but with native, opinion. Mr. O'Connor mentioned the interesting fact that he saw a letter from Lord Kitchener announcing that he would be present at a St. Patrick's Day banquet 'as an Irishman.' Mr. O'Connor said that he found countrymen of his own in very high positions in Egypt. Mr. McLaughlin, for instance, a County Mayo man, is manager of one of the chief banks. Dr. Keating, a member of a well-known Dublin family, the head of the Medical School, Mr. Plunket, formerly Lord Kitchener's confidential non-com., the head of a large drapery establishment.

Lord Dunraven has just celebrated his 71st birthday. His lordship's career has been as varied as almost anyone could wish. The descendant of a third century Irish king, Lord Dunraven has been soldier, author, politician, yachtsman, war correspondent, big-game hunter, and picture collector. Interested in all things Irish, the Earl was one of the few large landowners in the Emerald Isle who welcomed the idea of the Irish Land Conference. He has, indeed, had his share of conferences, for when he has not been sitting on one he has been spending laborious days on Select Committees, or looking into some grievance which, perchance, needed a Royal Commission. Lord Salisbury used to speak with some fondness of his 'robust common sense.' Celtic to the core, there are few men better able to speak on the rights or wrongs of his country than he, and his relations with tenantry have been remarkably free from friction or strife. His favorite house is Adare Manor, Limerick, where he has had golf links laid out. This residence has been in the possession of the family of Quin for centuries, and it is beautifully situated.

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SCIENCE, PHILOSOPHY, AND RELIGION

In the course of an address delivered recently before the Canadian Club at Toronto, the Rev. Bernard Vaughan, S.J., spoke in part as follows:—

A scientist of some repute in a day gone by asked the question, 'Whence come we? Whither go we?' and he went on to say: 'The question dies away without an answer, without even an echo on the boundless shore of the unknown.' Very humbly, I submit, that one reason why we met with no answer to his question is that he did not put it in the proper quarter. Science as such does not deal with our whence and our whither, but with phenomena, and with facts generalised into laws. Within that area lies its mission, and not beyond that frontier. To investigate the causes and the sources of knowledge is the province, not of science, but of philosophy. It is the business of the philosopher to take up the last link in the chain of phenomena dropped by the scientist, to argue thence to the existence of a First Cause. If besides being a scientist and a philosopher the inquirer is also a follower of Revelation, he not only looks back to his origin, but dips into the future to find out his destiny; and he proclaims to all who come to listen, in the words of Christ, 'I know whence I came and whither I go.'

Science, Philosophy, and Religion.

There is, as you see, a strongly formed Triple Alliance between Science, Philosophy, and Revelation. Each of its three schools contribute its share of information to man's stock-in-trade of truth. What has science to tell us? She says that this puny, petty islet, set in the vast archipelago, on whose surface man finds his temporary dwelling place, was once a ball of fire, thrown off from a ball still bigger, which gradually, as it rotated on its axis, and swept around the sun, began to cool, till there was spun and woven its present 'coat of many colors.'

When Science wanted to know who it was that first of all started the big ball spinning, who was the Prime Mover of the first thing moved, she appealed to the Philosopher, who with Newton and Siemens with Stewart and Tate, with Faraday, Clark, Maxwell, Dawson, made answer, with the great Kelvin: 'There are overwhelming proofs of intelligence and benevolent design around us, showing us, through nature, the influence of a free will, and teaching us that all living things depend upon an everlasting Creator and Ruler.' What Philosophy proclaimed, Religion confirmed.

Standing between Science and Philosophy, inked hand in hand, the Christian exclaimed: 'In the be-

ginning God created heaven and earth.' To which Science and Philosophy answered, 'So be it. Amen.'

Initial Life.

There is another bit of useful information tossed out to us by the hand of Science. Science tells us that in the days gone by there was a time when such was the high temperature of the earth that not even the simplest form of life could for a moment exist upon its bosom. Then was the earth a pathless, arid, barren land? When, then, did life first appear? About initial life Science can tell us no more than she can about the 'primitive nebula,' and that is nothing at all. She must knock at the door of Philosophy to learn the source of things, and the spring of life. What saith the Philosopher? He says, with Turner, in his inaugural address at the British Association, 'We know not as regards time when the fiat went forth: "Let there be life," and there was life. The only thing we know about initial life is what Pasteur, Lister, and Koch knew about it—that as there is no such thing as life at all, but as the offsprings of previously existing life, we must bow to the philosophy which comes to our rescue, and argues that there must be some self-existing Being, Who, stooping down to our planet, brooding over the mineral world, breathed into its face the Breath of Life, till at length our little earth began to vibrate to the pulsations of a life all its own.' What Philosophy put before us as the result of her investigations, religion again confirmed by the words of the creed: 'God breathed into the clay the breath of life, and man became a living soul.'

As Science has shown us the beginning of our little round earth, so does it point to us an end to the energies of our system. As to whether our planet will be burnt up before it is burnt out, Science cannot say. All that she knows is that within a measurable distance of time the temperature of the earth will fall so low that, tideless and inert, it will then no longer tolerate on its surface the race which for a moment has disturbed its solitude.

The long and endless procession has already begun. What I want to know is this: What is it that, with the things of time and sense, we bury? Is it man's soul and body, or his body only? Science can only answer this question by saying: 'Neither my scalpel, nor my microscope, nor my test tube has yet discovered a human soul.'

Science and the Soul.

About the soul Science knows only what I know about the ultimate component parts of the matter—absolutely nothing at all. Science, stretching forth her two hands to Philosophy, the philosopher breathes

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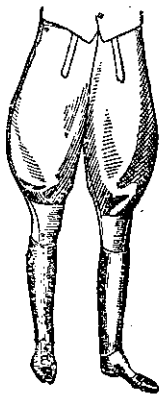
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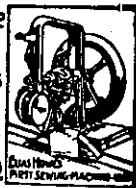
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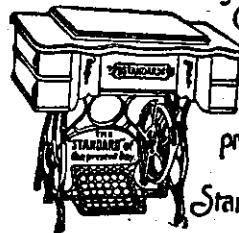
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into her ear these words of comfort: 'The soul is the ultimate principle of human life. It is immaterial, spiritual, immortal. As the eye implies color and the ear sound, so the universal desire is for immortality.' The philosopher, buoyed up with hope, turns to Revelation for confirmation of what he has so painfully sought and found within the inner folds of his mind. Here Revelation comes forth, taking Science and Philosophy by the hand; and standing up with her face turned towards Heaven, and her eyes streaming with love-tears, gazing into the great beyond, she exclaims: 'I know whence I come and whither I go; I start from God, I go on with God. My end is God.' Science and Philosophy, with all their trust in Revelation, turning to her gently, whisper, 'Amen, amen!'

Invercargill

(From our own correspondent.)

April 14.

A meeting of parishioners is to be held in St. Joseph's Schoolroom to-morrow night (Monday) to con-

sider ways and means of holding a monster carnival in aid of the fund for the completion of the church.

On Wednesday last Miss Ellen Shepherd, eldest daughter of Mr. John Shepherd, was married to Mr. Alf. Salter, of Hamilton (North Island), and formerly of Port Chalmers. The Very Rev. Dean Burke, V.F., officiated at the wedding, which was a very pretty one. A large number of guests assembled at the breakfast in the Federal Tea Rooms, and in the evening all were entertained by Mr. and Mrs. Shepherd at their residence in Ettrick street. The happy couple left by the afternoon's express on their way to the North Island.

After the 11 o'clock Mass on Easter Sunday a pleasant little function took place. when Mr. H. Searle (choirmaster), on behalf of the members of the choir, presented Mrs. O'Byrne, the honorary organist, with a prettily designed gold pendant. In making the presentation Mr. Searle, in an appropriate speech, referred to the time that Mrs. O'Byrne had given ungrudgingly to the choir, often at great inconvenience to herself; and he voiced the opinions of members in thanking her, and asking her to accept the little present as a token of esteem.



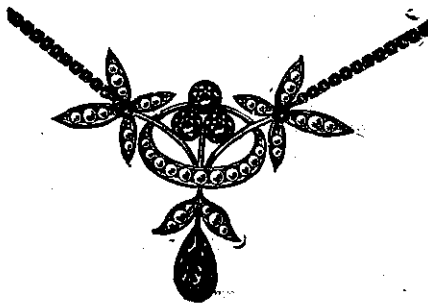
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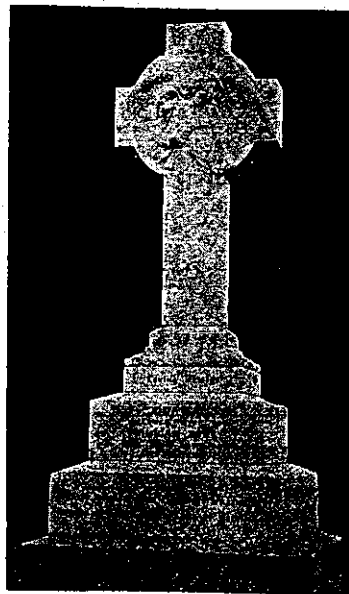
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Pearl and Turquoise Pendant, 80/-
Garnet and Pearl Pendant, 70/- to 80/-.

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CATHOLIC CLUBS

CONFERENCE IN WELLINGTON

The eleventh annual conference of the Federated Catholic Clubs of New Zealand opened on Saturday, April 6, in St. Patrick's Hall, Boulcott street, Wellington. The vice-president (Mr. J. P. McGowan) presided, and the representatives were as follow:—Auckland, Mr. C. Carroll; Onehunga, Mr. L. Carroll; Waihi, Mr. W. Sullivan; Thames, Mr. G. Dee; Otahuhu, Mr. J. Byrne; St. Benedict's, Newton, Mr. J. J. Sullivan and Mr. B. Sheehan; Wellington, Mr. J. Webb and Mr. W. Thomas; St. Anne's, Newtown, Mr. B. A. Guise and Mr. C. Cotter; Blenheim, Mr. W. Tiller; Christchurch, Mr. M. O'Kane; Ashburton, Mr. W. Bryant; Timaru, Mr. B. Leydon; Temuka, Mr. T. Tiller; Queenstown, Mr. L. Burns; Greymouth, Mr. C. Carmody and Mr. T. Heffernan; Hokitika, Mr. W. Cudehy; Westport, Mr. H. McKeowen; Federated representatives, Messrs. J. P. McGowan and J. L. Leydon.

His Grace Archbishop Redwood, president-general of the Federation, attended. He expressed his thanks at being afforded an opportunity of being present, and accorded the delegates a hearty welcome. His Grace expressed the hope that the delegates would conduct their deliberations in the best interests of Catholic Clubs of the Dominion.

The Very Rev. Dean Regnault (Provincial), Very Rev. Father O'Connell, and Rev. Fathers Venning (spiritual director), and Herring offered many suggestions for improving the condition of federated clubs.

In delivering his presidential address, the chairman (Mr. McGowan) welcomed the visitors. He hoped that the deliberations would be conducive to the best interests of federation.

The annual report and balance sheet were unanimously adopted. The report disclosed what must be considered a very encouraging position. Twenty-six clubs are affiliated, showing an increase of three on the previous year. The approximate membership now stands at 2500. During the year diplomas of merit were awarded for oratory, Mr. J. L. Leydon being the Wellington winner. The management expenses of the federation do not run into very large figures, but it is considered satisfactory that each year it has a credit balance.

Several notices of motion were considered relative to altering the time in which the agenda paper shall be forwarded and notices of motion received.

Reports upon the workings of clubs were received from the respective delegates. In some instances, particularly Auckland, Greymouth, and Wellington, the reports disclosed considerable activity in their various adjuncts.

Many suggestions were made regarding improvements of the federation and its constituent clubs. Perhaps the most valuable came from Mr. Sullivan (Waihi) regarding the appointment of an organiser for all Catholic societies. The subject had been discussed previously, but concerning Catholic clubs the suggestion to appoint federation deputies found considerable support. Referring to his own district, Mr. Sullivan stated that it was his intention to have a goldfields conference among the Thames, Karangahake, Waihi, and Paeroa Clubs. Mr. Carroll (Auckland) advocated that the executive of the federation should become acquainted with the workings of the Catholic Association in Victoria, in the hope that it would become an active participator in the dissemination of Catholic literature. The objects of the association are to print and circulate a refutation of erroneous ideas concerning the Catholic Church.

The conference affirmed the desirableness of mutual co-operation in extending the membership and participation in the work of the St. Vincent de Paul Society, Catholic Seamen's Conference, H.A.C.B. Society, and boys' clubs.

Mr. M. O'Kane brought forward a proposal for the publication of a monthly periodical to contain club notes and club doings, and to be circulated at a nominal

cost. Mr. J. J. Sullivan (Auckland) strongly favored the proposal, and offered his services to further the interests of a much-needed journal. The financial aspect, as outlined by Mr. O'Kane, to the minds of some delegates, did not leave a sufficient margin of profit. The project was, however, referred to the incoming executive.

The following motion was unanimously carried: 'That this conference expresses its strong condemnation of the attitude of a section of the Socialist Party of violent hostility to his Grace Archbishop Redwood on account of his recently issued pastoral letter on Socialism—an attitude which displays a hostility towards the Church itself rather than a disagreement with the economic views enunciated in the pastoral; and further expresses the sympathy and pledges the loyal support of the Federated Catholic Clubs throughout New Zealand to the Archbishop under the attacks to which he has been subjected in consequence of the issue of the pastoral.'

Considerable attention was directed towards a proposal originating from Mr. P. McNamara (Christchurch) regarding the purchase of a challenge shield for interclub competition, to be conducted during the progress of the annual conferences. The subjects chosen were: (1) Debate on a subject to be chosen by the federal executive and submitted to clubs four weeks prior to the date for holding the annual conference; the judge to be appointed by the club in the town in which the conference is to be held. (2) Elocution, subject to be self-chosen, with a proviso that no competitors shall have previously won a first prize in this section at a public competition. (3) Billiards. (4) Tennis. The first competition will take place at Easter, 1913, in Christchurch.

The election of officers for the ensuing year resulted as follows:—President-general, his Grace Archbishop Redwood; president, Mr. H. McKeowen; vice-president, Mr. J. P. McGowan; hon. secretary, Mr. J. L. Leydon; hon. treasurer, Mr. C. Carmine; committee, Messrs. A. H. Casey, J. J. Sullivan, and B. A. Guise.

Before the conference terminated votes of thanks were accorded the chairman, secretary, and outgoing officers for past services.

The visitors were entertained by the Wellington Catholic Club, and on Monday evening a smoke concert was held in their honor.

Taihape

(From an occasional correspondent.)

April 9.

The church was crowded to its utmost on Easter Sunday at the 10 o'clock Mass and Vespers.

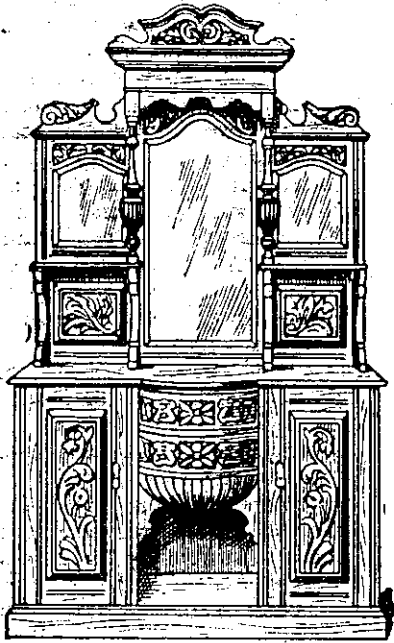
A wedding of very considerable interest was celebrated in St. Mary's Church on Tuesday, the 9th inst., the contracting parties being Mr. Alec McLeod, of the local police force, and Miss Clara Hodgson, who is very well known in the district. The ceremony was performed by the Rev. Father Connolly. The bride, who was given away by her brother, Mr. J. Hodgson, looked exceedingly graceful in a white satin de chine gown, trimmed with sprays of orange blossoms, and having a court train. She also wore an embroidered tulle veil and wreath of orange blossoms. The bridegroom's gift to the bride was a gold watch and chain. The bridesmaids were Misses Elsie and Beatrice Hodgson, and her little niece, Miss Rachael Hodgson. The bridegroom was attended by his brother, Mr. Murdoch McLeod. After the ceremony the wedding party adjourned to the Gretna Hall, where Mrs. Hodgson entertained the guests at breakfast. After breakfast and the usual toasts were duly honored, the happy couple left by train for Taumarunui, and thence for a tour of the Dominion. The newly-married couple were the recipients of many valuable presents, including cheques.

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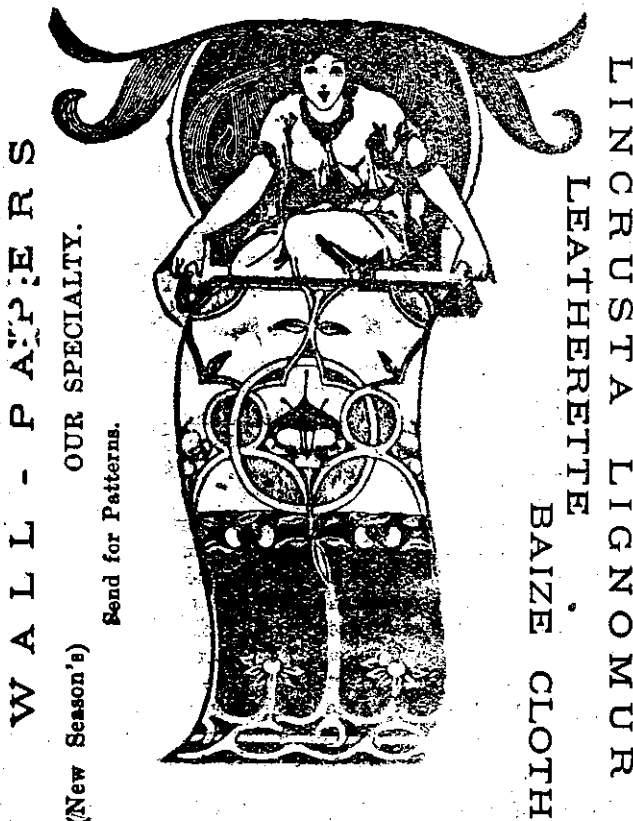
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THE IRON LAW OF WAGES

In the course of his Lenten Pastoral, the Bishop of Kildare and Leighlin, referring to labor unrest, says: 'What is called "The Iron Law of Wages" lay at the root of all this misery. It is based on the principle that every man does his level best to buy as cheaply and to sell as dearly as he knows how. Rent is the price of land, profits are the price of capital, and wages are the price of labor. Any man who goes into a fair with a horse or a cow tries to get the highest price for his animal, and every buyer does his best to get the animal he wants as cheaply as he may. The price of all such articles as are offered for sale is ultimately determined by the competition between the parties who have the article to sell and those who have the means and the desire of purchasing it. Labor was no exception to the rule. The capitalist wants a certain amount of labor, and the workers are able to supply it; and, in accordance with the iron law, the amount of wages is determined by the competition that necessarily operates in all matters of the kind. The capitalist bought the labor he wanted as cheaply as he could, and the worker sold it as dearly as was possible to him under the circumstances; but one of these circumstances was that his labor was necessary to his existence, and, therefore, left him at the mercy of the capitalist. It was on another element of necessity that the illustrious Leo XIII. relied when, more than twenty years ago, he insisted on the natural right of the laborer to such a wage as would support himself and his family in reasonable comfort.

'The past year has been distinguished beyond all others by the spirit of unrest which has manifested itself in all the great industries of the Kingdom. It is admitted on all sides that anything like an equitable distribution of the profits of industry between employers

and workers is a thing that has yet to be achieved, and the only point in dispute is the best means by which it can be effected. The labor leaders advocate the nationalisation of railways, mines, and all monopolies; others favor the system of profit-sharing; but all are agreed that no effort ought to be spared to save the community from the disastrous consequences of strikes, and especially of such a strike as we are threatened with at the present moment, when no fewer than one million miners have signified their intention of ceasing work all over Great Britain on the 29th inst., and of thus precipitating a social war such as, of its kind, is unparalleled in the history of the world. May God protect the Kingdom from such an awful calamity; dispel the clouds that have gathered for months, and reveal some way out of the deadlock which may bring peace to the contending parties, and establish such harmony as shall lead to the satisfaction of all reasonable requirements. It is only when the evils to be redressed are of a most oppressive kind, and when all efforts to effect a settlement have proved fruitless, and when those who engage in them are likely to have the sympathy of all right-minded men, that strikes can be justified at all; in other words, only as a last desperate resource; and, should they reach the dimensions of a general strike, and affect the means of subsistence themselves, it becomes the duty of the Government to intervene, in the interests of the community, and to take necessary steps to save the people from starvation.'

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White Lace Trimmed Underskirts—2/11, now 1/6

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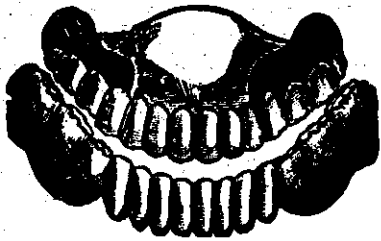
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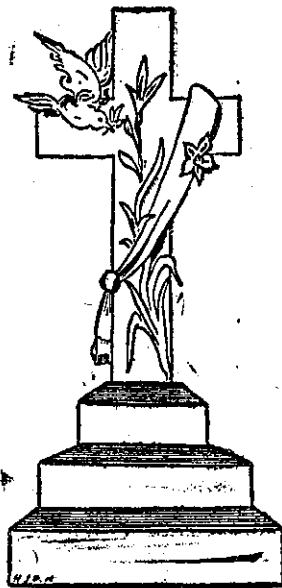
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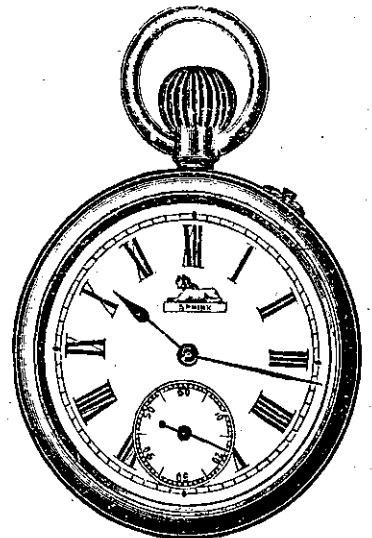
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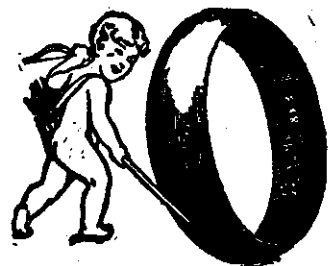
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Whether a horse is pulling a load or going beyond a 'footplace,' he should be kept 'collected,' as he does his work more comfortably, and does not fatigue so easily. The slipshod driver is very much in evidence behind work horses. You see him driving a pair with one horse ahead of the other; he is simply holding the reins, not driving at all. He makes no attempt to keep the draught of both horses even; he does not feel their mouths, keep them collected and balanced.

The opinion is held by a number of experts (says the *Taranaki News*) that prices of butter will be good throughout the winter, for although the markets at Home have shown a tendency to drop lately, it is anticipated that if the strike is settled they will again harden, more particularly as there is a big shortage of the stock in store, and the winter at Home has been a severe one, in consequence of which supplies are not likely to come forward in any quantity before June.

The entries in all classes at Burnside last week were limited, and the quality in most cases was only medium. The yarding of fat cattle totalled 180, the bulk of which were cows and heifers, very few heavy-weight prime bullocks being forward. The sale was a dragging one. Best bullocks, £10 to £11 10s; medium to good, £7 15s to £9; light, £6 to £7; best cows and heifers, £7 to £8. There was a yarding of 1122 fat lambs. These met with good competition, and late ruling rates were well maintained. The fat sheep forward totalled 1847, the bulk of which were medium to inferior ewes, with a very few pens of prime wethers. There was good competition for all prime sheep at an advance of 1s 6d to 2s per head for prime wethers, and about 1s on prime ewes, while medium and unfinished sorts were about the same as previous week. Prime wethers brought 18s 6d to 20s; extra, to 23s 6d; medium to good, 15s 6d to 17s. The 28 fat pigs and 34 stores penned were eagerly competed for, at an advance on late rates.

The entries and attendance at Addington last week were smaller than usual. The yarding of fat cattle was a moderate one, totalling 185 head, as against 244 last week. The offerings were of a medium quality, only a few better-class beasts being noticed here and there. When the sale opened the demand was very uneven, and a considerable number of passings were made, but in spite of this the values showed little difference from those of the previous sale. There was a small yarding of fat sheep, and all classes were represented. The market opened in a satisfactory manner at values comparable with late rates. The range of prices was: Prime wethers, 18s to 21s 9d; others, 15s to 17s 9d; prime ewes, 13s to 17s 3d. There was a slightly larger entry of fat lambs as compared with previous week, the figures being 7778, as against 7508. The entry was an uneven one, which included a wide range of quality. There was, however, a good proportion of really well-finished lambs, and exporters operated freely at times at prices about on a par with last week. The range of prices was: Togs, 17s 3d to 19s 11d; ordinary freezers, 13s 6d to 18s; and graziers took other lines at prices from 10s 6d upwards. There was only a small number of store pigs penned. The sale was fairly keen, medium sorts making 30s to 36s; smaller, 22s to 28s; and very small, 14s to 17s. Weaners realised 12s 6d to 16s, and were in somewhat better demand. The entry of fat pigs was below the average, but the demand for all classes was fair, baconers meeting with a little better inquiry. Choppers made £3 12s to £4 12s; heavy baconers, 70s to 72s 6d; extra, to 85s; and lighter sorts, 55s to 65s.

DUAL-PURPOSE SHEEP.

A writer in an American paper raises the question whether or not we can have a sheep which will yield

both mutton and wool in the highest perfection. He considers the Southdown to be the best English sheep, but that it would be impossible to grow merino wool upon it, and breeders must be satisfied with a happy mean. He amusingly points out that Shropshire men are trying to grow wool on every part of the sheep excepting the hoofs and the eye-balls, and thinks they will be beaten by the Hampshire men if they do not take care. If there is to be a dual-purpose cow, then there may also be a dual-purpose sheep, and they might try to make it, though they cannot have perfection both ways; that is, the Southdown might have a better fleece and the merino a better mutton carcase, but there are limits to both.

THE TREATMENT OF YOUNG ANIMALS.

A contributor to the *Dublin Farmers' Gazette* writes thus:—I have no hesitation in saying that next to a good cow the small holder's best friend is a good sow. Very often when the price of fat pigs is down very many at once seem to determine that prices will never rise again, and proceed at once to get rid of their sow, and advise all about the neighborhood to do the same. I have lived very near the small holder all my life, and the man I have ever seen thriving and well able to weather any blast is the man who sticks to what experience has taught him to rely on, and who never heeded outsiders' talk, which very often springs from a very unreliable foundation. It is to be feared that here in Ireland some of us are a little inclined to be rather stingy in feeding our animals. Well, it is about the very worst policy a farmer could adopt. If you want to make money off pigs or calves, feed well from start to finish. Letting a young animal 'run round,' which has come to be another name for existing without food, is a bad policy, and such animals will cost more to put into decent condition afterwards (if they ever are) than would have finished them properly had their insides never been allowed to close up from the want of proper filling.

WORKING THE SEPARATOR.

Upon the question as to which is the best cream separator, many ignore the important point that upon the working of any separator, however good the machine may be in itself, the results in a very material degree depend. In the proper working of a separator (says an exchange) it should be noted that the milk enters the centre of the separator bowl, so that the sugar, albumen, casein and ash, as well as the water, are hurried to the outside of the bowl, and in accord with the law that 'no two bodies can occupy the same place at the same time,' the fat is forced out, and consequently finds itself nearing the centre of the bowl. There is a gradual condensation of the cream from the outside of the centre. At the innermost point the cream will contain nearly 50 per cent. butter fat, gradually decreasing until the skim-milk, which is taken at the outside, will contain only a trace. The different separators have a slightly varying contrivance for controlling the density of the cream, but in every instance the principle remains the same. When taken very near the centre, the volume is less, and the fat content high. The amount of cream may be reduced until it cannot escape fast enough, and so if the milk supply is not diminished a portion of the fat will necessarily pass off in the skim-milk. On the other hand, if the cream screw is changed to increase the volume—that is, take it out nearer to the outside of the bowl—then the result is a cream of less fat content, and this permission of increased overflow at the centre of the bowl means a more exhaustive skimming. The test of first-class skimming is to run full capacity, skim clean, and deliver a cream containing 40 to 50 per cent. butter fat.

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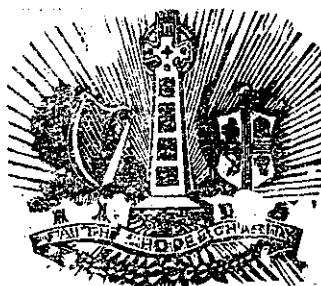
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Gore

The Catholic young men of Gore (says the *Ensign*) met in Holland's Buildings on April 18 to hear the report of Messrs. Columb, Daly, and Francis regarding the formation of a Hibernian Football Club. A second meeting was held on April 28, when the name of the club was decided upon and the election of officers was proceeded with as follows:—Patron, Very Rev. Father O'Donnell; president, Mr. D. L. Poppelwell (Mayor of Gore); vice-presidents, Rev. John Tobin, Messrs. Owen Kelly, James Holland, Patrick Sexton, Michael O'Connor, Thomas Gregan, John Hanley, and Matthew Hanley; committee, Messrs. Edward Columb, Patrick Daly, Richard Ferris, and Martin Francis. The club is to be called the Hibernian Football Club, and the color of the jersey is green. The above committee, accompanied by the president (Mr. D. L. Poppelwell), approached the Eastern District Sub-Union on the 2nd inst. A letter was received from Mr. A. Stead (secretary of the Eastern District Sub-Union) on April 8, stating that affiliation had been granted, and the Hibernian teams had been registered as junior with a second and third grade team. A further meeting was held in Holland's Buildings. Mr. Owen Kelly occupied the chair, and addressed the meeting. Rev. Father Tobin and Mr. Keating also spoke. The ball for the seconds will be presented by Mr. Owen Kelly, and Mr. M. Francis will give the ball for the thirds. Several members have also given handsome subscrip-

tions. Mr. Martin Francis is secretary and Mr. Dwyer captain, while Mr. Keating (ex-member of Celtic Club, Timaru, and ex-representative player for South Canterbury) has accepted the appointment of coach to the newly-formed teams.

At the fortnightly meeting of the Hibernian Society six candidates proposed by Mr. A. H. Smith were admitted as full benefit members, and a past president's certificate was presented to Bro. R. Ferris, and it was decided to invite Bro. Larnier for the purpose of receiving a past president's certificate.

The Most Rev. M. J. O'Doherty, a priest of the diocese of Achonry, who has been consecrated Bishop of Zamboanga, in the Philippine Islands, left Queens-town recently on his way to his diocese. It is interesting to note that of the nine Bishops of the Philippine Church six are of Irish birth or descent. In the whole of the Philippine Archipelago there are about 9,000,000 inhabitants, of whom about 8,000,000 are members of the Catholic Church. Hence, on the average, each Bishop has a flock of nearly 1,000,000 souls confided to his charge.

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Superior Glance Bals. . .	11/9	8/11	Do., Extra Quality . . .	15/9	12/9	10's to 13's . . .		5/11
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Chrome Derby Boots . . .	11/9	8/11	Do., Extra Strong, wood pegged			4's and 5's . . .		6/11
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The Catholic World

BELGIUM

DEATH OF A RELIGIOUS.

The death is reported of the Rev. Mother Marie Aloyse (Mdle. Van Laere), Superior-General of the Sisters of Notre Dame, which took place at Namur on February 23. The deceased religious was in the sixty-fifth year of her age and the thirty-ninth of her religious profession. Succeeding the Rev. Mother Aimee of Jesus in 1908, she worked indefatigably in the interests of her Order during the four years of her Generalship. In the early autumn of 1910 she went to America, where she spent more than nine months making a visitation of numerous houses in the United States and California.

ENGLAND

DEATH OF ARCHBISHOP STONOR.

Our Home exchanges report the death of the Most Rev. Dr. Stonor, Archbishop of Trebizond, who passed away in Rome on February 28 at the age of 82 as the result of a stroke which he had some time ago. The Most Rev. the Hon. Edmund Stonor was the third son of the third Lord Camoys, and great-uncle of the present peer. Mgr. Stonor was born at Stonor Park, Oxfordshire, in 1831. He was educated at Oscott and at the Noble Academy, Rome, and was ordained in 1856. In the sixties he served as chaplain in the Papal Army, and was once taken prisoner by Garibaldi. He was named Private Chamberlain to Pius IX., and was appointed to the Tribunal of the Signature of Justice in 1873. Since 1886 he was senior canon of St. John Lateran, and was Dean of the Basilica, the Pope's Cathedral Church. In 1888 he was consecrated titular Archbishop of Trebizond. He was a Knight of the Sovereign Order of Malta.

RELIGIOUS PREJUDICE DISAPPEARING.

An 'Open Letter' to the Right Rev. Dr. Casartelli, Bishop of Salford, contributed to the current issue of the *Manchester City News* by 'A Plain Citizen,' affords one of many indications that prejudice against the Catholic Church is dying away in England. The writer of the letter confesses that he was brought up in an anti-Catholic atmosphere. His Sunday school teachers instilled into his youthful mind a terror of priests, and the preachers he 'sat under' talked about 'the scarlet woman' and hurled their thunderbolts at 'Rome.' Though he is still a Protestant, it is evident from the concluding words of the letter that his mind has emancipated itself from the anti-Catholic bias which the teachers and preachers instilled. Addressing the Bishop, he says: 'I simply wish to pay you my humble tribute as a man of piety, a man of learning, a leader in our midst who is charged with great responsibilities and is fulfilling them with ability. I am glad to know you even a little, and to meet you occasionally on non-contentious ground. In the Statistical Society and the Dante Society we can admire the man of culture and forget the prelate. Devoted son of the Church as you are, you have, I think, a kindly feeling to all your fellow-men, and possess liberal views on public affairs worthy of an Englishman. We can reciprocate your feelings, and as human kinsmen wish you well.'

GERMANY

HONORING FRANCISCAN FRIARS.

The German Emperor has recently done honor to two Franciscan Friars, Fathers Ignatius and Gerard, O.S.F.C., who are working as missionaries in the Caroline Islands. His Majesty has conferred the high Order of the Black Eagle upon Father Ignatius and the Order of the Crown upon Father Gerard, as a recogni-

tion of their heroism in risking their own lives to save the lives of others during an outbreak of the native tribes of the island of Ponape. Father Gerard, several Franciscan missionary Sisters, and a number of other Europeans were besieged for 47 days by the fierce Joka tribe, which had already put several Europeans to a revoltingly cruel death. It was chiefly owing to the presence of mind and resourcefulness of Father Gerard that the little band of Europeans held out, in spite of terrible privations, until their deliverance was effected mainly through the courage and perseverance of Father Ignatius.

PORTUGAL

HORRORS OF PORTUGUESE PRISONS.

The Bishop of Salford, in the March issue of the official diocesan organ, refers to the horrors perpetrated by the Portuguese Republican Government, horrors which are only now being unveiled by the press, both Catholic and non-Catholic. The Bishop speaks of the report of the special English Commission sent to investigate the state of the Portuguese prisons. This report rivals the revolting state of things during the reign of Elizabeth, or the French Terror. Dungeons in which it is impossible to stand upright, sanitary conditions which are unspeakable, food fit only for the refuse heap—these are but a portion of the sufferings now being borne by hundreds of innocent men and women in the prisons of a civilised country. Nor is the state of those who are free an enviable one. Spoliation and prohibitions render the life of the Church almost an impossibility. Bishop Casartelli says truly (remarks the *Catholic Weekly*) that the knowledge of such things is sure to stir our hearts to compassion, perhaps in some cases to actual charity, towards our suffering co-religionists in this dire persecution, of which it need hardly be said the daily press, with few exceptions, knows nothing.

ROME

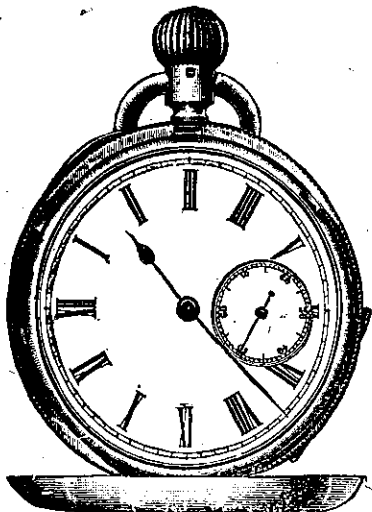
BROUGHT TO BOOK.

On August 28, 1910, the foul *Asino* printed an article entitled 'How the catechism is taught,' in which it was related that Father Vincenzo Dulcigni, a priest of Calerno, in Reggio Emilia, had struck one of the children whom he was teaching so severely that she died shortly afterwards as a result of the brutal treatment. The priest cited the *Asino* for libel, but in this country (says the Rome correspondent of the *Glasgow Observer*), where everything moves so fast, it was only towards the end of December, 1911, that there was any possibility of the case being heard. In the meantime the *Asino* published a second article, in which it solemnly and pompously announced its intention of proving the facts by medical evidence. Naturally, in this second letter new abuse and calumny was heaped upon the priest. But lately things looked so black for the *Asino* that it lowered its ears and published the following act of contrition:—'The undersigned declare that Father Vincenzo Dulcigni is in no way responsible for the death of Ercolina Bigliardi, who died of typhoid fever at Calerno on June 6, 1910, and they are sorry that they have written and published the two articles.' Besides this act of contrition, the *Asino* have declared themselves ready to pay all the expenses. Here we have another example of how clerical scandals are manufactured. The *Asino* is one of the chief authorities that are often quoted for the latest scandal against an Italian priest. Of course, the calumny is spread broadcast. But when the *Asino* has been brought to book and the story proved to be foul calumny, naturally the retraction or condemnation in the Law Courts is passed over in silence by the secular press of Great Britain.

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Ellerslie

(From an occasional correspondent.)

April 6.

This morning after Mass Mr. Geo. Wilkinson presented Rev. Father Tormey with a purse of sovereigns, and in doing so spoke of the high esteem in which the people of the parish of Ellerslie held him, and they thought it right and proper on the occasion of his leaving to visit Ireland to make him this little gift and to wish him God-speed and a safe return.

In accepting the gift, Father Tormey, in a few well-chosen remarks, thanked them sincerely for their generosity. Since he took over the parish four years ago he had tried, with God's help, to do his duty, and this testimonial assured him that he had been successful. He thanked them from his heart also for the help they had given him. Many improvements and much progress had taken place. Now they had the convent established here, he was sure more improvements would be noticed on his return, when he hoped to find them all well, and that they would spend many more happy years together. He expected to be away about twelve months. He again thanked them for their gift, and would ask them, now that the Sisters of the Mission were in their midst, to give them all the support they could, as they were doing a great work.

The Catholics of Panmure, which also forms a part of the Ellerslie parish, presented the Rev. Father Tormey a few Sundays ago with a tangible token of their esteem, consisting of a purse of sovereigns. On Wednesday last the children of the convent entertained the Rev. Father at a concert in the school, and also presented him with an umbrella and travelling rug. The Rev. Father Tormey highly appreciated the excellent programme presented. The wonderful effect on the children even in the short time the Sisters have been here is very apparent, and the greatly improved decorations of our church and altars are much appreciated and admired. Father Tormey leaves here on the 10th inst., and the Rev. Father Ormond will take charge.

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Domestic

BY MAUREEN.

Eggless Pudding.

One cup of flour, one cup of sugar, one cup of suet finely chopped, one cup of raisins, one cup of currants, piece of candied lemonpeel, one teaspoonful of mixed spice, two teaspoonfuls of treacle, one cup of warm milk; mix all well together, pour into a buttered mould, and boil five hours. This is a very good pudding, and tastes just as well as though it contained eggs.

To Remove Marks from Polished Tables.

White marks left by hot articles on polished tables should first be well rubbed with spirits of camphor, using a soft cloth. Polish the place well afterwards with a mixture made of equal parts of linseed oil, turpentine, vinegar, and methylated spirit. Polished tables should not as a rule be cleaned with furniture polish. It is best to wash them with warm water, to which methylated spirits has been added. Two table-spoonfuls of methylated spirits should be used to three breakfastcupfuls of water. Soak a sponge in this, wring it out, and sponge the table all over. Dry and polish with a good soft chamois leather.

Bedroom Bags.

The old-fashioned bed watch-pockets so popular some years ago are being revived in attractive fashion. They are convenient little receptacles, and are an improvement on placing things under the pillow. Sometimes they take the form of a dainty bit of basketry or an inconspicuous box filled with convenient compartments. Frequently they are in bag form, with the double lining quilted to form little inner pockets for separating the various articles. The main portion of the bag will hold the handkerchief, and the quilted pockets are handy for the watch and matchbox.

Old-fashioned Pot Pourri.

To make this delicate scent, take six handfuls of rose petals of all kinds, three handfuls each of clove pinks and carnations, also orange blossom, together with two good handfuls of any other sweet smelling flower, these to be added when they bloom. To this proportion of flower petals (without stalks or leaves) allow, when they are dried, one nutmeg, half an ounce of cloves, one pound of bay salt, and two ounces of saltpetre. These should be well ground or pounded together, and the ingredients all mixed. To this should be added six ounces of orris root and one ounce of bergamot, and one dram each of spirits of lavender and essence of musk or lemon.

To Wash Eiderdown Quilts.

Silk or satin eiderdown quilts can easily be washed at home. Two things are necessary for perfect success. First, the quilt must be dried out of doors on a sunny, breezy day; and second, it must be rinsed through clear clean waters. Make a strong suds of a good white soap shaved into boiling water. Add a teaspoonful of household ammonia to every gallon of water, and let the quilt soak for half an hour in a tub half full of water. Squeeze (do not rub) the dirt out; then change the water, using tepid water for first rinsing, and cold water, to which a handful of salt has been added, for at least two rinsings. Squeeze the water out and hang between two lines in the bright sun, stretching the quilt as nearly flat as possible. Shake it occasionally during the drying process, and turn over once or twice, so that every bit of down will be dry and fluffy. The hotter the sun and the greater the breeze the lighter and fluffier the quilt will be when finished.

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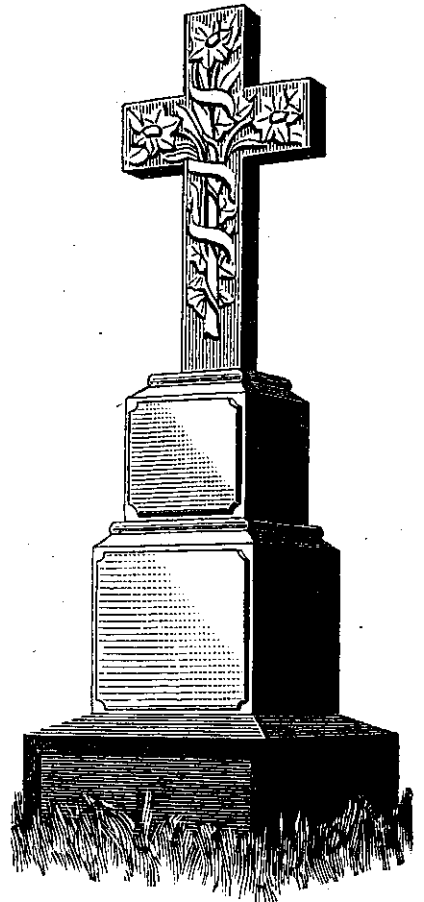
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Smallest of Screws.

The smallest screws in the world are made in a watch factory. They are cut from a steel wire by a machine, but as the chips fall from the knife it seems as though the operator were simply cutting up the wire for his own amusement. No screws can be seen, and yet a screw is made at every third operation. The fourth jewel screw is next to invisible, and to the naked eye it looks like a grain of dust. With a magnifying glass, however, it is seen to be a screw with 260 threads to the inch, and with a very fine glass the threads may be seen quite clearly. These little screws are four one-thousandths of an inch in diameter. It is estimated that an ordinary thimble would hold 100,000 of them. About a million are made in a month, but no attempt is ever made to count them. In determining the number, 100 of them are placed on a very delicate balance, and the number of the whole amount calculated from the weight. All the small parts of the watch are counted in this way, probably 50 out of the 120. After being cut the screws are hardened and put in frames, about 100 to the frame, heads up. This is done very rapidly, but entirely by the sense of touch instead of by sight, so that a blind man could do it as well as the owner of the sharpest eye. The heads are then polished in an automatic machine, 10,000 at a time. The plate on which they are polished is covered with oil and a grinding compound, and on this the machine moves them very rapidly by a reversing motion until the polish is perfect.

Aerial Flights.

A cable message states that the *Daily Mail* is attacking the Government for neglecting aeroplanes. It says that Britain has only six officers flying regularly, and only one thoroughly up-to-date aeroplane, as compared with 500 aviators in France and hundreds in Germany. The strength of the nations' aerial fleets at the end of 1911 was as follows:—France, 9 steering balloons, 192 aeroplanes; Germany, 17 and 16; England, 4 and 21; Austria, 2 and 4; Russia, 3 and 8; Italy, 3 and 14; United States, 8 and 52. Germany alone has a greater number of dirigible balloons than of aeroplanes, its balloons numbering nearly twice that of France. France has 21 times as many aeroplanes as steerable, and its aeroplanes are twelve times as many as Germany's. England's aeroplanes are five in excess of Germany's, and those of the United States are four times the number in Germany. Experiments in Germany (remarks the *Freeman's Journal*) show that infantry fire, even of gatling guns, is insufficient against a balloon. A hole of two-fifths of an inch causes a loss of only eight pints of gas per second, which is infinitesimal, and the small hole caused by a rifle bullet appears to close of itself under the pressure of the gas. Experiments on captive balloons show that after 7600 shots had been fired in seven minutes the balloon showed no apparent loss of floating power. A hole of four inches, caused by a cannon-ball, appears necessary to cause a balloon to descend; but even then its descent is not rapid, and artillery fire is considered impossible against aerial fleets. It is believed that a war between two powerful nations will begin with a battle in the air. The flying machine that will rise higher than its adversary has an easy victory. It may drop combustibles on a balloon, or, flying above an aeroplane, will so disturb the air that the machine will lose its equilibrium and drop instantly to the ground..

In the days of old when knights caught cold,
And barons had to sneeze,
No warrior bold, with spurs of gold,
Knew how to get some ease;
But nowadays one's glad to say
Catarrh and coughs are fewer;
When nights are cold and microbes bold
Take Woods' Great Peppermint Cure.

Intercolonial

Right Rev. Mgr. Ahearn, of Casino (Lismore), has notified his intention of retiring from active work, and the people of the district are making arrangements to present him with a testimonial.

St. Patrick's Day was celebrated in Perth by a very fine procession, and a grand national concert on Monday evening. His Lordship Bishop Clune drove at the head of the procession, and he also delivered an address at the concert.

At a large and representative meeting in Cairns, diocese of Rockhampton, it was decided to proceed immediately with the erection of a new convent at a cost of £5000. The subscriptions received at the meeting amounted to over £800.

The panegyric on St. Patrick at the church celebration of the national festival in Charters Towers was delivered by the Very Rev. Father O'Sullivan, of the Society of African Missions. Father O'Sullivan will be leaving on April 25 for the Old Country in company with Right Rev. Mgr. Beechinor, of Tasmania.

Rev. Father Donogher, of Coolgardie, who has been a warm favorite not only with his brother priests and the members of his own flock, but also with all classes of the community, left on a trip to Ireland on March 18. Prior to his departure he was given a hearty send-off, which included a purse of £100, in the Council Chambers at Coolgardie.

A meeting of the clergy of Sydney and suburbs was held in the Chapter Hall on March 25, at which it was decided to present a congratulatory address and testimonial to his Grace the Archbishop on the occasion of the conferring of the pallium in the Cathedral on April 21. The ceremony will be performed by his Grace the Archbishop of Melbourne.

The first Catholic school in Victoria under the Order of the Brothers de la Salle was opened and blessed at Malvern on Sunday, March 31, in the presence of a large gathering, by his Grace the Archbishop of Melbourne. A new Catholic school, which has been built at Yarraville, was also blessed and declared open on the same day by Monsignor Phelan, V.G. The new school is of brick, and cost about £2000.

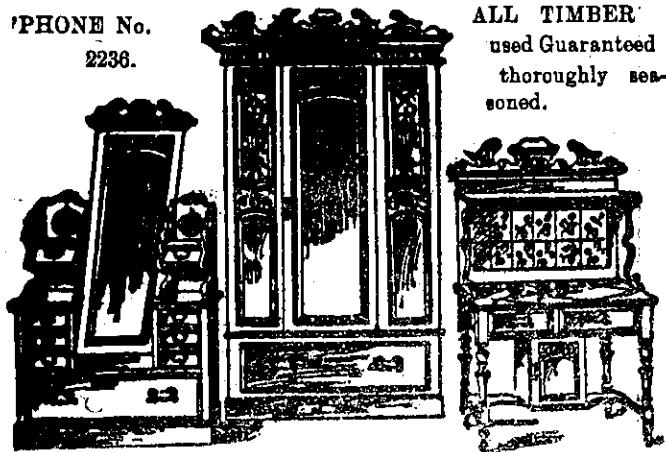
Sister Sebastian Ryan died at All Hallows' Convent, Brisbane, on March 30, after a brief illness. She was a native of Milltown, County Tipperary, Ireland, and soon after arriving in Australia she joined the Sisters of Mercy, and was at the time of her death 23 years in religion. She was a sister of Sister Joachim, of Holy Cross Retreat, Brisbane; Sister Aquinas, of the Good Samaritan Convent, Rozelle, Sydney; and Mr. Tighe Ryan, editor of the *Catholic Press*.

The receipts from the St. Patrick's Day celebrations in Sydney totalled £1114 18s 6d, including a balance from last year. After paying all expenses, the committee, according to the usual custom, distributed the balance amongst eight orphanages, which received £100 each. These were Westmead, Baulkham Hills, Ryde, Liverpool, Narellan, Waitara, Kincumber, and Gore Hill. In addition, £63 was carried forward as reserve for musical competitions, and £10 as a credit for next year's celebrations.

'Englishman,' in a letter to the *Adelaide Advertiser*, says:—'Please permit me to say, in reply to the caustic critics of Archbishop O'Reilly's utterances, that his Grace, who, even unto this day is affectionately known in Western Australia as "Father John of Fremantle," has done more towards helping young men, irrespective of creed, with their preliminary studies, than anyone in Australia. Archbishop O'Reilly is not the bogey some of his critics would have your readers to believe, and I would add that his Grace is a hero. Others who suffer less physical ills than he would have "thrown up the sponge," and retired to the peaceful calm of a monastery long ago.'

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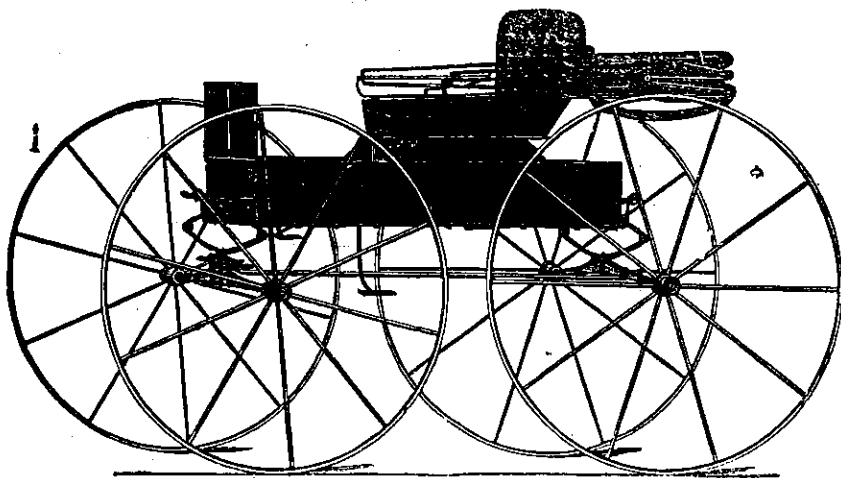
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The Family Circle

TWO SILVER KEYS

In the castle of Smiles there are two closed doors,
Behind which, waiting there,
Are beautiful gifts for every child,
Useful, lovely, and fair.

But the two closed doors are locked quite tight,
Each with a silver key,
As each little lad and each little lass
Can very plainly see.

And no matter how hard they tug and pull,
The doors will not unclose,
Without the two little silver keys,
As every good child knows.

So if these beautiful gifts you wish,
You must carry the silver keys
That unlock the doors to the castle of Smiles.
They are 'Thank you,' and 'If you please.'

A MOTHER'S MOST PRECIOUS JEWELS

Many hundred years ago, in the old city of Rome, two boys were standing in a summer house. They were looking at their mother and her friend who were walking in the garden.

'Did you ever see so handsome a lady as our mother's friend?' asked the younger boy. 'She looks just like a queen!'

'Yes, she is beautiful,' said the older one. 'She wears a fine dress and beautiful jewels; but her face is neither noble nor kind. It is our mother who looks like a queen.'

'That is true,' replied the other. 'There is no woman in Rome so like a queen as our own dear mother.'

So Cornelia, their mother, came to speak with them. She was dressed in a plain white robe, and her hands and feet were bare. Her hair was coiled in long soft braids about her head, and a tender smile lit up her face as she rested her hand on the shoulder of her eldest son.

'Boys,' she said, 'I have something to tell you.'

'What is it, mother?' they said, bowing low as Roman boys are taught to do.

'Our friend has promised to dine with us,' answered Cornelia. 'Then she is going to show us her wonderful casket of jewels of which you have heard so much.'

'Can it be,' whispered the boys, as they followed their mother, 'that she has more jewels than those she is wearing?'

After dinner a servant brought in the casket. While the visitor opened it the boys drew close about her, admiring the different gems. She showed them strings of pearls as white as milk; a heap of rubies red as glowing coals; sapphires as blue as the summer sky; and diamonds that sparkled like dewdrops in the sun.

'How I wish you could have such beautiful things, mother!' said the younger boy, while the lady was handing the casket back to her servant.

At this the visitor turned to Cornelia, 'Is it true, my friend, that you are very poor?'

'No, I am not poor,' answered Cornelia. So saying she drew her two boys to her side. 'My children are my most precious jewels. They are worth more than all your gems.'

The boys never forgot their mother's pride in them. They strove to be worthy of her noble words, and to live as her precious jewels. Good girls and boys who honor their father and mother are indeed their most precious jewels.

THE LITTLE LOAF

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A

rich man who loved children sent for twenty of them, and said to them: 'In this basket there is a loaf of bread for each of you. Take it and come back again every day until the famine is over; I will give you a loaf each day.'

The children were very hungry. They seized the basket and struggled to get the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarrelling and snatching for bread, everyone ran away with their loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as before. Gretchen, who would not push with the rest, received only a tiny loaf scarcely half the size of the others. But when she came home and her mother began to cut the loaf, out dropped six shining coins of silver.

'Oh, Gretchen!' exclaimed her mother; 'this must be a mistake. The money does not belong to us. Run as quickly as you can, and take it back to the gentleman.'

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: 'No, no; it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is content to have a small loaf rather than quarrel for a larger one will find blessings which are better than money baked in bread.'

HIS POLITICAL PRINCIPLES

A lady canvasser called on old Farmer Giles and proceeded to cross-examine him on the subject of his political faith. Everything else proving satisfactory, she produced a formidable document. 'I have here,' she told him, 'a petition in favor of the woman's suffrage movement, and I should like you to sign it.' The old man was unable to read, but he took the petition and regarded it with a suspicious eye. Finally he handed it back. 'No,' he said, with an air of finality; 'no; I don't hold with movements. A woman that's allus a-movin' is allus gettin' in trouble. If you've got one that will keep her quiet, I'll sign it.'

A NECESSARY PRECAUTION

He was a raw recruit, just enrolled in a crack cavalry regiment, and paying his first visit to the riding school.

'Ere's yer 'orse,' cried the instructor.

The recruit advanced, took the bridle gingerly, and examined his mount with great care.

'What's it got this strap round it for?' he said, pointing to the girth.

'Well,' explained the instructor, 'you see, all our 'orses 'ave a keen sense of 'umor, an' as they sometimes 'ave sudden fits of laughter, when they see the recruits, we put them bands round 'em to keep 'em from bustin' their sides!'

A SAFETY VALVE

An officer had disobeyed or failed to comprehend an order.

'I believe I'll sit down,' said Secretary Stanton, 'and give that man a piece of my mind.'

'Do so,' said Lincoln; 'write him now, while you have it on your mind. Make it sharp. Cut him all up.'

Stanton did not need a second invitation. It was a bone-crusher that he read to the President.

'That's right,' said Lincoln. 'That's a good one.'

'Whom can I send it by?' mused the Secretary.

'Send it!' replied Lincoln; 'send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that's all that is necessary. Tear it up. You never want to send such letters. I never do.'

THE AGES OF ANIMALS

Undoubtedly the longest lived animal on earth is the whale, its span of existence being estimated by Cuvier at 1000 years. The next largest animal, the elephant, will, under favorable conditions, live 400 years. When Alexander the Great conquered Porus, king of India, he took a great elephant that had fought gallantly for the defeated king, named him Ajax, dedicated him to the sun, placed upon him a metal band with the inscription, 'Alexander, the son of Jupiter, dedicated Ajax to the sun.' The elephant was found, alive, three hundred and fifty years later.

The average age of cats is fifteen years; of squirrels seven or eight years; of rabbits, seven; a bear rarely exceeds twenty years; a wolf, twenty; a fox, fourteen to sixteen. Lions are comparatively long-lived, instances having been recorded where they reached the age of seventy years. Pigs have been known to live to the age of twenty years, and horses to sixty, but the average age of the horse is twenty-five to thirty. Camels sometimes live to the age of one hundred, and stags are very long-lived, one having been taken by Charles VI. in the forest of Senlis which bore about its neck a collar on which was engraved, 'Caesar hoc mihi donavit.' Whether or not this stag had actually lived since the days of one of the Caesars, it is impossible to say, but the evidence seems good.

Eagles occasionally, and ravens frequently, reach the age of 100 years, and swans have been known to live 300 years. A tortoise has been known to live 107 years.

GERMAN PROVERBS

A dead dog has no teeth.
Nothing is more ridiculous than an old man in love.
Old age is not free from folly.
It is a worthless hen that lays for your neighbors.
Rumor is a great liar.
Trust not either a wind that is favorable or a ruler who laughs.
When wolf eats wolf there must be a famine in the forest.
He serves a bad master who serves the multitude.
Not years, but worries, make men old.
They who hunt with cats will catch mice.
Learn to endure if you wish to succeed.
There is no need to look back upon him who acts kindly.
No river is so deep as to have no bottom.
We cannot deceive an empty stomach.
Every dog is brave on its own doorstep.
Every fool makes a hundred others.
No one winces at another's pain.

IN COACHING DAYS

At a time when the travelling public has to resort to primitive kinds of conveyance, and is disposed to chafe under the slowness of transit, it is interesting to read how enthusiastically our forefathers spoke of the achievements of the old mail-coach. Just before the introduction of railways (says the *Yorkshire Observer*), some of the regular coaches were accomplishing long journeys at an average speed of ten miles an hour, an achievement that was considered little short of miraculous. 'The Edinburgh Mail,' says one writer, speaking of this marvel, 'runs the distance, 400 miles, in a little over 40 hours, and we may set our watches by it at any point of her journey. Stoppages included, this approaches 11 miles an hour, and much the greater part of it by lamplight. The Exeter day coach, the Herald, from the Saracen's Head, Snow Hill, runs over her ground, 173 miles, in 20 hours, an admirable performance, considering the natural unevenness of the country through which she has to pass.'

These speeds were maintained by a very perfect and expensive organisation. The greatest attention was paid to keeping the horses in first-rate condition.

It was the accepted rule that each fast coach should have a horse to every mile of ground it ran—reckoning one way, or, as it was termed, 'one side of the ground.' Thus, the distance from London to Shrewsbury being 158 miles, the number of horses kept for the Wonder coach was about 150. It may be readily understood from this that the coaching business requires a large amount of capital. Mr. Chaplin, who was the largest proprietor of coaches in England, had no less than 1300 horses at work in various coaches on various roads; and Messrs. Horne and Sherman, the next largest in London, had about 700 each.

IMPROVING SHAKESPEARE

A company playing 'Hamlet' was forced to find an actor to play the second grave-digger on account of the illness of the second comedian of the company. The only actor available was a variety performer who had no reverence for Shakespeare, and no respect for the traditions of the classic drama. The second grave-digger was a comedy part, and he knew that he could 'get away with it.'

When the first grave-digger threw off the waistcoat, revealing another underneath, the audience tittered. The removal of the second waistcoat brought a loud laugh, and the third produced a roar. The first grave-digger was delighted. He had never played to such an appreciative audience, and visions of good notices in the papers and a possible increase in salary began to loom up before his eyes. As he threw off the fourth waistcoat, he turned partially around, and the cause of the unusual hit was disclosed to him.

The second grave-digger, being accustomed to build laughs on lines and business of other actors, saw his opportunity and seized it. As fast as the first grave-digger would throw the waistcoats on the ground, the variety comedian would pick them up and put them on. The new business was much funnier to the audience than the old, with which it was thoroughly familiar.

Not content with having stolen the laughs from the regular comedian in his scene, the new man went further. When the first grave-digger said to him, 'Go, get thee to Vaughan; fetch me a stoup of liquor' (to which there is no reply in the text), the assistant sexton replied:

'Vaughan told me to tell you that you couldn't have any more liquor from him till you paid for the last you got.'

TO FIND THE NORTH

Of course you know that iron will sink in water, because it is so much heavier, but if it is very small and highly polished, as in the form of a new needle, you can lay it gently on the surface of a basin of water and it will float. If you will rub the needle with a toy magnet before placing it on the water, the needle will not only float, but will gradually work its way round until it lies due north and south. The north to which it points is the magnetic north, of course, and not the North Pole.

FAMILY FUN

A Tale of Letters.—Which letters are the hardest workers?—The bees (B's).

Which are the most extensive letters?—The Seas (C's).

Which letters are the most fond of comfort?—The Ease (E's).

Which letters have the most to say for themselves?—The I's.

Which are the noisiest letters?—The Jays (J's).

Which are the longest letters?—The Ells (L's).

Which are the poorest letters?—The Ows (O's).

Which letters are the greatest bores?—The Tease (T's).

Which are the wisest letters?—The Wise (Y's).