

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 28, Sunday.—Third Sunday after Easter. St. Joseph, Patron of the Universal Church.
- „ 29, Monday.—St. Peter, Martyr.
- „ 30, Tuesday.—St. Catherine of Siena, Virgin.
- May 1, Wednesday.—SS. Philip and James, Apostles.
- „ 2, Thursday.—St. Athanasius, Bishop, Confessor, and Doctor.
- „ 3, Friday.—The Finding of the Holy Cross.
- „ 4, Saturday.—St. Monica, Widow.

St. Peter, Martyr.

St. Peter was born at Verona, in Italy. At the age of 15 he was received into the Dominican Order by the great St. Dominic. To a profound humility he joined exceptional talents. He was very successful as a preacher, and in particular brought about the conversion of many Manichaean heretics, a sect which was still very numerous in the neighborhood of Milan. He met his death at the hands of some sectarians, who, remaining obstinate in their heresy, were enraged at his successful efforts to propagate the genuine teaching of Christ. A.D. 1252.

St. Catherine of Siena, Virgin.

Siena, in Italy, has the honor of having been the birthplace of this great saint. From her earliest years St. Catherine cultivated a spirit of perfect union with God, and even when engaged in the most distracting occupations succeeded in keeping herself no less sensible of His presence than if she had no exterior employment. She was indefatigable in her efforts to bring souls to God, and her words and example, and even the very sight of her emaciated but saintly countenance, were the cause of many conversions. She seemed to have a special grace for effecting the reconciliation of enemies. Her powerful influence in this direction was exercised, not only in the case of private individuals, but also in reconciling States that were at variance, and in obtaining the submission and pardon of rebellious cities which had incurred the censures of the Holy See. But the most important service she rendered to the Church was the restoration of the Sovereign Pontiff to his episcopal city, after a residence of nearly seventy years at Avignon, in France, an end being thus put to the innumerable evils resulting to the Church from the prolonged absence of the Vicar of Christ from Rome. St. Catherine died in 1380, at the age of 47, and was buried in Rome, in the Church of the Minerva, where her remains are still preserved.

GRAINS OF GOLD

A MORNING OFFERING.

Oh, Lord! before I start this day,
I make my offering, and pray
That you'll receive it; and help me
To love and serve no one but Thee.

So now I offer unto You,
Each deed and action that I do,
Each thought I have and word I say,
To sing your praises all the day.

Our deeds may be immortal though our names may perish.

Nature is lavish in the production of everything but great men.

Glory can safely be despised by those only who have fairly won it.

People's dislikes are always more characteristic of them than their likes.

It is a good plan to believe only half you hear, and then forget most of that.

What you do is important, what your inner life is determines your destiny.

Many a man prides himself on his judgment when he is merely a good guesser.

It needs more courage to fight the bothers and the worries and the humdrum of life than to meet its great emergencies.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

1. THE RESURRECTION OF THE DEAD

'Christ is risen from the dead, the first fruits of them that sleep: for by a man came death, and by a Man the resurrection of the dead' (I. Cor. xv., 20-21).

If Christ is risen again in a human body, it is possible for a human body to rise again. So argues St. Paul against the Greeks of his day, who thought the idea of resurrection evidently impossible. If the risen Christ is the Head of the Church, His Mystical Body, then the members of that Body must rise with Him, its Head. So runs the argument for the actuality of our resurrection, when the present teaching is connected with the doctrine about Christ's Headship laid down in chaps. vi., 15 and xii., 27. This message of hope for our future marks off Christianity from Paganism, ancient and modern.

The greatest geniuses among the Pagans of olden time, with perhaps one exception, had no certainty in the matter of a future life: when they did not openly deny it and reject it as a fable, they thought it only a beautiful dream. Our latter-day Pagans—and their name is legion—look upon life as a riddle, and sadly conclude that there is nothing after death, and that death itself is a mighty illusion. Dr. Barry, in his brilliant book, *Heralds of Revolt* (p. 233), thus sums up this pessimistic creed:—'A little moment of promise and passion, great fears, irremediable losses; and then, the sea swallows down what the earth has brought forth. Seed-time and harvest return, return for ever; but there is no garner of life. Endless generations, no immortality. The spiritual creed, relying on which men have dared and done noble things for thousands of years, has at length, these writers tell us, been shattered, dissolved, explained away, by science running out into nescience, like a stream losing itself in mid Atlantic. . . . All alike is illusion, death as well as life, good and evil, pleasure and pain, love, righteousness, remorse, penitence, and beyond all other things, hope.' Therefore, *Resigne-toi, mon cœur; dors ton sommeil de brute* (Be content, sad heart; sleep the sleep of the brute). We may set over against this sad and hopeless outlook on a blank future, the simple and yet sublime teachings of Catholic philosophy and theology about the destiny of soul and of body: (a) Reason teaches us that the soul of man is by nature imperishable or immortal. God, of course, could take away its existence, but apart from such a positive act, one of the properties incident to its nature as such is immortality: it was made by its Creator in such a way as to survive the dissolution that takes place at death, to exist always.

(b) Reason and faith combine to teach that as a matter of fact the soul will survive the body, and, what is more, that this life of the soul after what we call death will never end, the human soul is immortal.

(c) Faith bids us believe that at the Last Day the bodies of men, good and bad, will be raised up from the dead, and re-united to their souls. The ultimate ground for such a belief is to be found in the fact that God in the beginning placed man in a supernatural state, and after man had lost the privileges of this state by his sin, renewed them in Christ, Who came 'to restore all things'; one of these privileges is the final deliverance of the body from the power of death. Faith teaches us so much: does reason throw no light on the future of our bodies, as it does on that of our souls? What we know even by light of reason of the nature of the soul on the one hand, and of God's wisdom, justice, holiness, and goodness on the other, assures us that the soul will live on; is it also reasonable to think that the separation of soul and body at death will not be endless, that there will be a reunion, and that consequently the body will be raised up again? Some philosophers answer in the negative: St. Thomas answers in the affirmative, and gives these convincing reasons: (1) The souls of men are immortal. But the soul is naturally united with the body, being essentially the form [that is, the animating principle] of the body. Therefore it is against the nature of the soul to be without the body. But nothing that is against nature

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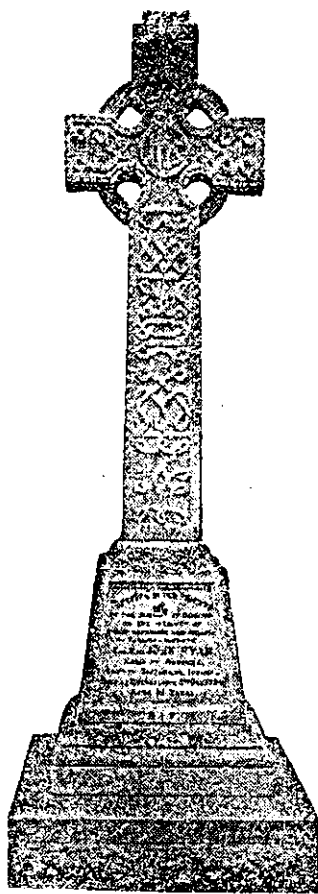
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can be lasting. Therefore the soul will not be for ever without the body. Thus the immortality of the soul seems to require the resurrection of the body.

(2) The natural desire of man tends to happiness, or final perfection. Whoever is wanting in any point proper to his perfect well-being has not yet attained to perfect happiness; his desire is not yet perfectly laid to rest. Now the soul separate from the body is in a sense imperfect, as is every part away from its whole, for the soul is part of human nature. Man, therefore, cannot attain to his final happiness, unless the soul is again united to the body.

(3) Reward and punishment are due to men both in soul and in body. But in this life they cannot attain to the reward of final happiness; and sins often go unpunished in this life; nay, here 'the wicked live, and are comforted and set up with riches' (Job xxi, 7). There must then be a second union of soul and body, that man may be rewarded and punished in body and in soul. (*Summa contra Gentiles*, iv, 59; Rickaby's translation).

The Storyteller

THE WEAVER BY THE ROADSIDE

They came up the road at a lagging pace, though neither seemed meant by nature to move except with a swinging enjoyment of healthy and perfectly controlled muscles. Both were young, he being, perhaps, three years under thirty, and she three years above twenty. Her face was flushed—a pretty face—and she held her head defiantly high, at once denying by its poise that she longed to cry, and keeping the tears back by tilting it upward so they could not fall.

He struck viciously at the daisy heads as he moved along swinging his walking-stick, freshly cut from a willowy birch tree that morning. Sometimes he seemed to repent of making the innocent blossoms suffer, and stooped to pick up a white head which he had laid low, smoothing it out in the palm of his left hand with a gloomy expression that did not keep him from switching off another head later.

'It is not fair to make the daisies scapegoats for your ill-humor,' said the girl scornfully. 'It would be better not to decapitate them than to pity them afterward.'

'They are to blame for encouraging lovers, with their "loves-me-and-loves-me-not,"' he retorted. 'Though that isn't why I flick them. Why shouldn't they be glad to die before they find out that sunshine and June-time doesn't last?'

'It lasts all their life; they never have anything to darken their happiness,' she said.

'Or anyone,' he amended. 'See here, Lucy, I don't care about trying to talk like a fellow in a story, straining to be cleverly significant and succeeding in being an idiotic idiot—'

'Is there another sort of idiot?' she murmured.

'And it's particularly out of place now,' he ended. 'Here we've been engaged two months—'

'One month and three weeks since the thirtieth of April,' she corrected him.

'It's the same thing—'

'It really isn't,' she insisted. 'If you had known what love really is you would feel that one week more or less of our belonging to each other mattered a lot.'

'Oh, there you go again! "If I had known what love is!" Viewed by the light of yesterday and to-day, I should say I knew more about it than you did,' he growled. 'What's a miserable little week when you felt that a girl filled the want of all your previous life and was going to be yours eternally—your wife! I feel that there had never been a beginning of our belonging to each other—and I thought there would not be an end!'

'Oh, dear!' she groaned, catching her breath sobbingly.

'As I started to say,' he went on relentlessly, 'here we are engaged almost two months, and you are proving

to me at every step what a fool I was to believe that you loved me. There's no use, Lucy; I can't say or do anything more to explain this misunderstanding. If you won't make up—well, then!' he ended lamely, decapitating four daisies at a stroke.

'Jim, I positively will not let you put the blame of this upon me!' she cried. To herself she added: 'There may be nothing more you can say, but, oh, there's a lot more you can do! Why don't you stop talking and being reasonable and just gather me up and let me cry on your shoulder?' But naturally, being proud and hurt, she did not say this audibly.

'Well, Lucy,' he returned with a sort of exasperated patience, 'if you can see where else the blame lies except on the person who does not accept an explanation, then I'd be glad to have you point it out.'

'There are ways and ways of explaining. There are explanations that make the offence worse,' she said. But if he had eyes to see it was plain that the retort was made without spirit, with utter weariness of longing to be released from her self-imposed task of maintaining her position.

'I've explained to the best of my ability,' he said curtly. And silence fell between them as they walked on, she fighting back her tears, he beheading daisies without recurrent compunction.

Up the road, near the top of the hill, stood a small house. It had two rooms on the lower, two on the upper floor, with a small shed obstructing the view, placed, apparently, to that end, in true country obliquity to there being a view to obstruct.

At the door of this little house stood a tall woman, remarkably thin and stooped, shading her eyes, unnecessarily, with her gnarled hand as she stood under the trees watching these unhappy young people as they approached up the hill, every movement eloquent of their disunion.

'As though it wasn't hard enough to git through life without putting chain-brakes on your own wheels!' she muttered. 'Good-morning, my dears,' she added, as the pair came up with her. 'This is the kind o' day that makes even a lonely old woman like me glad she's alive, let alone two young folks that don't need anyone but themselves, ain't it?'

'It is a lovely day,' agreed Lucy with a smile that proved how much Jim lost when she was offended. 'Do you live here alone?'

'Weaving,' explained the old woman. 'I've saved enough to build me this little house, and here I live alone, winter and summer. Folks far and near bring me their rags, so I git along.'

'Bring you rags?' inquired Lucy, mystified, and Jim looked up interrogatively.

'Certain; didn't I say I weaved? Rags for rag carpets. I'm busier in winter than from now on, but there's always some work goin' on. Want to come in and see my loom? I've got a piece of carpet on now; maybe you haven't seen how we weave 'em?'

'No, I never have,' said Lucy, glancing hesitatingly at Jim. He gave her no response; the old woman did not seem to question that her invitation would not be accepted, so Lucy followed her into the little house, and, because he also saw nothing else to do, Jim followed Lucy.

Over in the corner, a corner that seemed to include two-thirds of the small room, stood a lumbering rocker, to which the hostess invited Lucy, leaving the carpet loom enlivened by the gay stripes of a rag carpet which was resplendent with much red and orange of domestic dye. Piled on the floor beside the loom were several hanks of brown warp. The room was scrupulously neat, but furnished only with the bare necessities of daily use. There were three chairs—one a rocker, to which the hostess invited Lucy, leaving the two straight for Jim and herself.

'Do you live here alone in winter?' asked Lucy, and her voice said for her: 'How dreadful!'

'Winter and summer,' assented the old weaver. 'There's some neighbors near enough to visit 'em when it don't drift too much between here and there. I've plenty thoughts for company, and when a body works hard all day the light hours ain't so lonesome, and you're good and ready to go to sleep when the dark ones come—I'm in bed by half-past eight most nights.'

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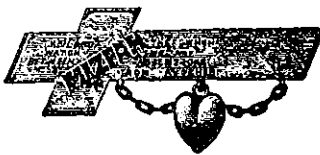
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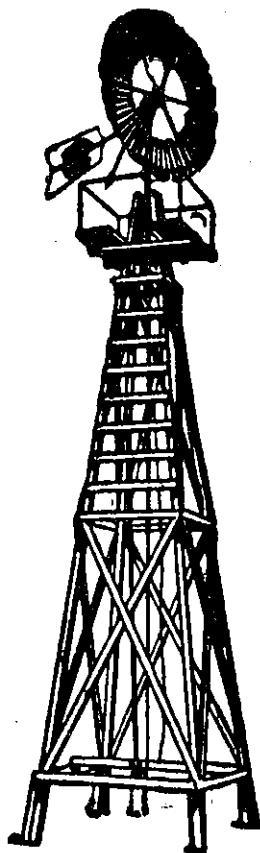
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'Just when the curtain goes up at the theatre!' cried Lucy. 'I should die of fear.'

'Not if you knew there wasn't a thing to be afraid of,' said the weaver with a kind smile. 'Nothing ever happens here, and my silver and precious stones won't get me my throat cut.' She looked about the room whimsically, yet contentedly.

'It seems dreary, but it is better than thinking you have something to trust to, to depend on, and have it fail. It is better to be quite alone than to be lonely with someone who has failed you.' The bitterness of disillusion was in Lucy's young voice, and her inexperience was loudly proclaimed by the worldly wisdom of her manner.

The weaver glanced at her with smiling eyes—eyes that were dim from constant use in a poor light and dull with the blankness of their life-outlook, but they had seen enough to be able to smile at youthful folly.

'Well, I don't know about other folks' failing so much as we think they do,' she said slowly, remembering what she had read in the distance as she watched Jim and Lucy climb the hill, and wondering how she might help them. 'I kind o' think we fail ourselves, mostly, expecting what isn't reasonable, and not being ready enough to take what is there. You see lots of folks don't love anyone well enough to let 'em be themselves. They keep fixing up in their own minds what other people ought to do, and how they ought to act, and when the others don't run on that track they get hurt; it's more'n likely all the time that the other folks don't even rightly understand what's expected of 'em. How can they, when words don't sound the same to different ears, and lots of folks is—well, if not color blind, at least color dim-sighted?'

'There you are!' cried Jim emphatically.

'Oh, it takes a weaver to understand what qucer things people'll stick to, sure they're right!' laughed the old woman. 'Look at this very piece of carpet I'm working on now. The woman I'm weaving it for said she dyed these rags herself to be sure and have the right shade o' pink to go with the roses on her painted set, and nothing anyone'd say would make her believe 'twas a fiery red.' She pointed to the vivid scarlet stripes with a chuckle. 'Now, let me tell you, my dear,' the weaver continued, pulling her chair closer to Lucy's and bending forward earnestly, 'weaving makes a body see how life gets woven. Don't you know we cut up our own material, dye 'em, too, lots of times? And then we get 'em woven by someone else, but it's always out of our own rags, cut up by us, and our own dyeings. You see, I'm all alone, but I guess I needn't have been. Once I had a fine strong warp to get woven in with my rags, a fine, strong warp! True blue 'twas, but I got to thinking maybe 'twas some other color—partly that, and partly I wanted to dye it all over to suit myself. I tell you, young folks, love is awful exacting. I thought I loved this dear man I was going to marry, but—well, I did love him, but not enough, not near enough! We don't love enough till we're ready to make allowances for everything that isn't a sin, and it isn't love that makes us get offended and unforgiving—or if 'tis, it's love o' self. Things went wrong between us; little things at first, then bigger ones, till we had real quarrels, and at last we parted. I'm a Catholic, my dears, and we think a promise to marry is a solemn thing—'

'We are Catholics,' said Lucy, and Jim looked up for the first time, as he sat studying the cracks in the floor, with a glimmer of light in his gloomy eyes at Lucy's 'we.'

'Is that so? Well, then, you know all about it,' said the weaver heartily. 'I felt widowed when my Jim left me—'

'Jim!' cried Lucy, involuntarily.

The weaver nodded. 'Jim, my dear, true, patient, good Jim,' she said unsteadily. 'The man I was going to marry. I felt widowed when we parted, but I wouldn't send for him and do what I wanted to do, just cry on his shoulder and tell him I knew I was in the wrong! He'd have come if I'd sent; he'd sure have come! There wasn't a mean, small thing in all Jim's six foot of manhood; he wasn't one to hold a grudge, Jim wasn't. He'd made up and been glad

to, any minute. But I never sent. I used to grieve and cry, but I wouldn't give in. And then one day he died. There was a sudden thaw, and another man—a poor, good-for-nothing, hardly ever sober—started out across the pond on the ice, and it broke. Jim saw it, and went out after him. He got the man up, and the chill had sobered him, so he held on to the ice and scrambled out; but Jim was hit on the head by a sharp piece of ice, and—well, Jim didn't get out. He died to save that poor imitation of a man; big, noble Jim! Well, no one knows why God weaves as He does. But they said the poor creature repented and lived decently after that, and Jim never had done anything really bad to repent of, so maybe that was why he died to give the other a chance. When I went to see him—I was ready enough to go to see him then! I'd have followed him gladly into the next world to beg his pardon and be with him, if I could have gone. Pride seems a pretty small thing when death comes! When I went to see him, and he lay there so strong, so quiet, uncomplaining, just as he always had been, then I knew what I'd done, what I'd lost. And the real loss wasn't when he died, mind you, but remembering that I had hurt him, parted from him, been headstrong. So then I did what I'd ought to have done before it was too late—laid my head down on that kind shoulder and told him to forgive me. He never moved, nor noticed, and nothing could have showed me he was dead like that, for that was not like Jim. That's why I live alone, my dears, and why I weave and weave, with no one to do for me! And that's why I see life in my weaving and the color-blindness of lots of folks, and the snarled warp they tangle for themselves, just as I did—just as I did, and wouldn't pick out the snarl till too late, when God had cut my thread.'

The second Jim, Lucy's lover, sprang up as the story ended 'Lucy!' he cried stretching out his arms.

But Lucy had anticipated him. Tears were streaming down her face as she ran towards him. 'Oh, Jim! dear old Jim, forgive me! I've been a horrid little wretch, but I'm sorry, Jim; I was sorry all the time!'

Jim kissed her tenderly. 'I'm not going to have anyone call you names, little Lu, not even you!' he said.

The weaver had gone back into the corner and seated herself at her loom. A gentle smile rested on her sad lips and satisfaction lighted up her age-beaten face as she tied a fresh ball of brown warp to the end of her weaving and set the treadle in motion.

Lucy ran over to her and stopped her work with a hand on each bent shoulder as she kissed her.

'How did you happen to tell us this story? Did you guess?' she cried.

'I wanted to tell it,' said the weaver. 'I watched you coming up the hill, and I saw you had got your warp tangled. I didn't want to see your weaving spoiled—you're both so young and look such nice children.'

'You've untangled us!' cried Lucy delightedly. 'You're a wonderful weaver!'

Jim shook both the gnarled hands that he had taken from the loom into his own. 'I'm mighty grateful to you. I wonder if another Jim mayn't be allowed to prove his gratitude?' he said.

The old woman looked up and smiled at him. 'You're a dear boy,' she said simply. 'Maybe you came this way to be woven into my pattern. I'd like to have you take an interest in me; I need it. We never know what materials God is bringing us to weave. I'm sort of glad I'm a weaver; it seems to show me a lot, and weaving, warp and woof, may mean most anything.'—*Catholic Home Annual*.

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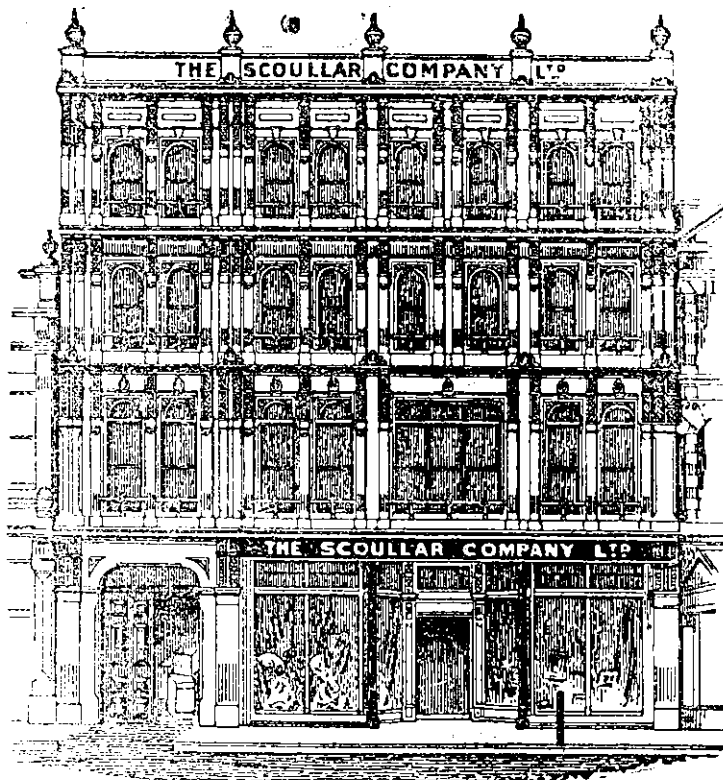
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JOHN MAYGER'S CURE

John Mayger was a wood carver who had served his apprenticeship under an expert journeyman in his own small town of T——. Moved with the desire of bettering himself, he determined to start for other parts where the opportunities were greater and the wages much more generous. He carried with him the highest testimonials to his skill and integrity, but unfortunately the dingy solitude of his lodgings in the large Canadian city of M—— soon proved as great a bane to him as it had done to so many others before him. Neither innocent recreation nor congenial company was to be found of evenings by the unfriended newcomer, and very few weeks had passed before he made his way to a nearby saloon. Needless to say, John Mayger was soon a heavy drinker; before the year was out he was a drunkard.

He had found employment at his trade shortly after his arrival in M——. His new master was a German who, like thousands of his race, knew how to be a devout and practical Catholic as well as a shrewd man of business. Herr Bauer had taken an interest in John Mayger, who was a skilful workman, and whose honesty was above and beyond all suspicion. Yet warnings and pleadings and threats had but little effect. So that, although the employer had eventually to dismiss him, it was hardly a fortnight before the natural generosity of his disposition and the interest in his business combined to make him take the unhappy carver into his service again.

Things went on in the same old fashion till one day John Mayger made a serious mistake in a design of panelling that had been entrusted to him. It was an important piece of wood carving for a millionaire's drawing-room, and John had now so lost his nerve through excessive drinking that he felt compelled to prime himself with strong liquor in order to steady his hands when responsible work was given him.

This serious bungling in his latest task made the poor drunkard realise that things had come to a crisis. He knew that his employer would no longer keep him, nor could he give him a testimony of character. If John Mayger was discharged he would starve. With these reflections uppermost in his mind, he made a piteous appeal to his employer to be allowed to remain in his service on any conditions.

'On one condition only,' retorted Herr Bauer, speaking with a sternness which concealed regret and even affection for the skilful young man thus brought so low. 'On one condition, a severe one, but you may take it or leave it. It will be a long time after what has occurred before I can trust you again with the simplest work. My confidence is destroyed. It will be for you to restore it by becoming a sober man. Meanwhile if you care to do second-class work here at a second-class workman's wages of ten dollars a week, you may do so, but none the less the moment I see the sign of drink on you or even see or hear of you entering a saloon, you will leave the premises on the spot—and for good.'

The wage reduction was stiff indeed. John Mayger had been earning double that amount every week, and yet he was compelled mournfully to admit that the sum Herr Bauer was going to deduct weekly nearly represented the amount he weekly spent in drink. His master seemed to read his thoughts. 'I feel that this arrangement will not leave you much to spend in liquor, John, but what you shall receive will about keep you. It is to take it or leave it.'

The young man consented. But the kind-hearted employer contrived matters so as to save his self-respect. He was still permitted to retain his own work-table, and many a delicate piece of carving came his way to feel the cunning of his hand.

John Mayger's battle with the drink for the next few months was terrible. But he fought a winning fight, in which his will-power was greatly aided by the pinch of poverty. The stern condition imposed upon him by his employer was continually before him, and urged him to struggle manfully every time the insidious craving appeared. He knew the uncompromising character of Herr Bauer, and it made him feel that his last chance had gone.

And yet John Mayger thought that all was not right. Business is business, it is true, but had not that stern contract that he had entered into a year before meant, if it meant anything, that Herr Bauer was making money out of a workman's disgrace? This view of his affairs was pointed out to him by a fellow-carver, who persuaded him that he was getting little satisfaction out of life, and that an occasional stroll downtown would harm no man.

The point of view appealed to John Mayger, who had begun to grow despondent over his poor prospects. But while determined not to touch a drop of strong liquor or to enter a saloon, he saw no reason why he could not, now and then, enjoy the music and the glitter of the 'Blue Lion,' down the avenue.

John was strictly sober, and the condition still held him fast, but—he had broken his promise. It was here that the tide turned on him. One evening he was coming out of the 'Blue Lion' when he walked almost literally into the arms of Herr Bauer.

'Good-night, sir,' said John.

'Good-night,' said his employer. 'I want to see you in the office first thing to-morrow morning, John.'

John went to bed with heavy misgivings, which were fully justified in the morning. Herr Bauer was cheerful and friendly in manner, but quite determined. It was dismissal. When he had said as much he drew out of the safe a post office depositor's book, opened it and pointed to a credit account of five hundred and fifteen dollars.

'See here, John,' he began, 'here is a savings bank account which I opened for you with the first ten dollars I deducted last year from your weekly salary. I have kept it up ever since for fifty weeks, so that, with interest at three per cent., the amount at present is a little over five hundred dollars, and at the end of the year it will be somewhat more. Of course, as I have just said, I am going to stick to the letter of the condition, now that I know you are visiting taverns. At no time have I had the slightest intention of profiting by the reduction I made in your wages. It will be a simple matter to transfer this money to your account, John; it's yours, and we part friends.'

Herr Bauer's action had the effect of a salutary douche, which the generous and well-meaning little German had intended it to be. The sight of so much money diverted from the tavern-keeper's pocket into his own in the short space of a year, after efforts that had at last become easy; the thought that there might have been twice as much had he resisted temptation when he first came to M——; the strong desire that grew within him to add more dollars to the amount already in the bank; the resolution firmly made at that moment to do so—all these things fluttered confusedly through his head and left him quite deprived of speech for the moment.

His employer looked at him squarely. 'I am pleased to say that I can write you splendid references now, John, and with a clear conscience.'

'God bless you, sir,' broke out poor John Mayger at length, his pent-up emotion finding vent in a few warm tears, for which he was not ashamed, for the two men were alone in the office together. 'God bless you, sir,' he repeated with emphasis. 'Twas the good plan, and 'twas the good head an' the good heart that thought it out. An' it happened in the nick o' time, too. I don't know how to thank you enough, an' 'tis sorry indeed I am to have to leave you, the way things are, for I'd like to keep the book and to pay in the ten a week to you every week over the desk to mind for me yourself in case of—in case of accident.'

'There will be no accident this time, John,' said Herr Bauer, smiling. 'I have thought over the plan you suggest, but I have come to the conclusion that this great city is not for such as you. Go back now with your bank account to your own town. I know of an opening with one of my customers there; I will write for you to-night.'

The incident related in this story happened years ago. The accident that John Mayger feared never happened. He is now an employer himself, and blesses the day he came under the fatherly influence of the German wood carver.—*Canadian Messenger*.



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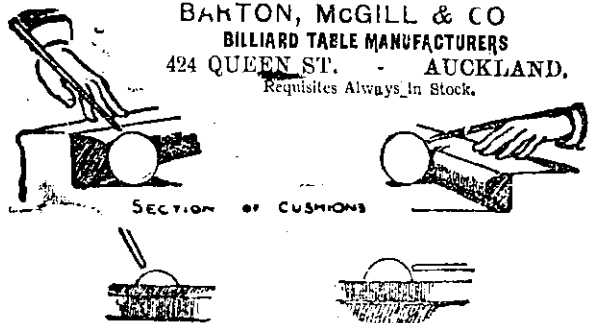
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THE CHURCH IN FRANCE

PROGRESS OF A GREAT MOVEMENT

Those who are able to follow the developments of the religious question in France *from within* are firmly convinced (writes the special correspondent of the *Catholic Times*) that, in spite of the crafty persecution directed against Catholics, of the evil influence of the lay schools, and other alarming symptoms, a decided religious revival is perceptible throughout the country. This is the case more especially in Paris and in other large towns, where, precisely because the enemies of the Church are more numerous and more powerful, the Catholics are stimulated to bolder efforts.

Sympathy with the Church.

The causes of this religious revival would take long to explain; they are many and varied. Among them we may mention a certain feeling of sympathy for the Church, persecuted and poor as she is at present. When the Church was recognised by the State and her ministers were paid by Government this special feeling did not exist; it would seem as if the Separation, and the acts of robbery that attended it, had roused the dormant faith of many indifferent Catholics. 'Before the Separation, my husband never went to church,' said the wife of a prosperous Parisian tradesman to the present writer; 'now he never misses his Mass on Sundays.' The Church seems in many cases to have gained in independence and in popularity what she has lost in wealth. Another cause of the revival is that the Catholics of France have learnt from the example of their adversaries the enormous use and value of common and united action. In this respect they have done wonders within the last few years, and the close banding together of the Catholic forces on the ground of justice and liberty is one of the most hopeful symptoms of the revival to which we allude.

Frequent Communion.

A priest in whose presence these subjects were being discussed added his word to the discussion and

touched a more supernatural note. In his opinion, in France as elsewhere, the Holy Father's instructions on the subject of frequent Communion have strengthened the hands of the Catholics, and by bringing them nearer to God, the practice of frequent Communion has braced them to greater activity in the good cause. An example of this activity was afforded by the recent Congress of the 'Œuvre des Catechismes' that was held in Paris, under the presidency of Cardinal Amette. The association numbers forty thousand members, ladies and young girls, who once or twice a week, in Paris and in the provinces, devote themselves to teaching catechism to the children of the Government schools. They prepare these children to receive and understand the teaching of the overworked priests, who would be unable to cope with their tremendous task if the voluntary teachers did not pave the way. As a rule these children are utter pagans; in the so-called neutral schools they are taught atheism, and in their families there is often no influence to counteract this evil teaching. The 'dame catechiste' by her kindness and gentleness can exercise a more personal influence than the priest, and we may safely say that it is generally owing to her tactful action that the pupils of the lay schools are led to make their First Communion.

Lady Catechists.

The 'Œuvre des Catechismes' was founded twenty-five years ago; there were then only two lady 'catechists,' who between them had two hundred pupils. At the present time the work numbers over four thousand 'catechistes' in Paris alone, and thirty-two thousand in the provinces; close on one hundred thousand children are evangelised by them; forty-four thousand in Paris and fifty thousand in the provinces. These figures have a certain eloquence, but more striking still are the zeal, good temper, and real self-sacrifice with which a hundred young and wealthy women have thrown themselves into the work. It continually happens in Paris that young girls who are the brightest guests at a ball or garden party have spent their morning in some distant 'faubourg' where they sweetly and patiently instil the great truths of religion into the

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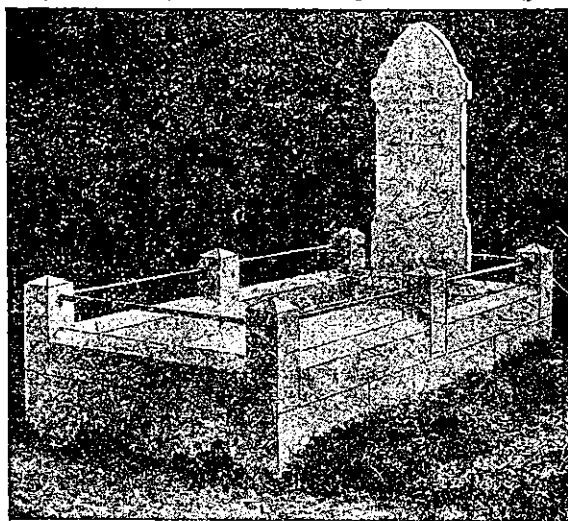
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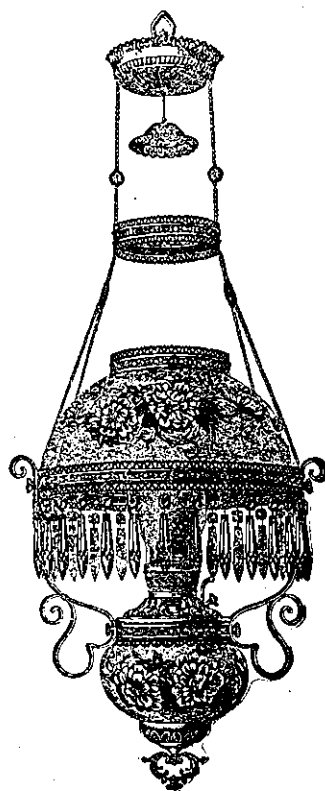
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minds of little savages to whom the mere name of God is unknown.

Catholic Union of Railway Servants.

Another association that is daily gaining ground is the Catholic Union of Railway Servants, which numbers forty thousand members, who openly practise frequent Communion and whose annual public pilgrimage to Montmartre is a splendid testimony of fearless Catholicity. Their meetings are not purely devotional; they also have lectures and banquets, where they can discuss the different questions affecting the interests of working men, and they now form a compact body of practical Catholics and excellent servants of the State. Their action is doubly useful at a time when revolutionary theories are rife among the railway men; indeed, some of their meetings were organised for the express purpose of protesting against the revolutionary spirit of certain syndicates 'which,' they stated, 'are hurrying the country to ruin, with the unacknowledged assistance of the Government.' This bold statement emphasises the attitude of the members of the 'Catholic Union.' They are in politics neither Royalists nor Imperialists—merely honest, patriotic, hard-working men, who in their lives put religion first, and who claim the right to practise it as they choose. Far from serving the State with less zeal *because* they are Catholics, they claim that their religious convictions stimulate their devotion to their professional duties. The very fact that in France at the present moment, when the practice of religion is often enough to handicap a man's career, forty thousand railway servants should make a public profession of their belief, is one of the striking features of a movement that is slowly, but surely, spreading throughout the country.

Successful Defence of the Nuns.

Another equally remarkable episode is the brave stand made by the Paris workmen in favor of the Little Sisters of the Assumption, when the Government was about to expel them. Our readers know that these devoted women, whose Order was founded about forty years ago, are literally the general servants of the poor, and throughout the Paris 'faubourgs' they are deservedly popular. Their Sisters at Lyons had already been brutally expelled from houses that are their lawful property, and measures had been taken to send the Paris Communities adrift, when the workmen in the suburbs took up the matter.

The alarm was given last November, the day and hour of the expulsion were fixed, but, for the first time since the Government has openly persecuted the religious Orders, its hand was arrested by popular indignation. The workmen, whose prompt and energetic action in the matter is beyond all praise, have proved that they were not moved by a mere passing enthusiasm. For the last four months they have kept up an incessant agitation on behalf of the Sisters. Popular meetings have been organised, deputies enlisted in the cause, petitions and protestations placarded on the walls of the working suburbs, and, as the result of their spirited attitude, the Paris workmen have forced the Government to change its plans. The Sisters have been informed from an official quarter that, for the present, they are safe.

Ex-Anarchist on the Good Sisters' Kindness.

It was our good fortune to assist at one of these meetings; it took place in a large room at the back of a wine-shop in the outlying suburb of Vaugirard. The organisers and speakers were workmen, the audience men and women from the busy suburb. It was interesting to hear these rough men speak of the Sisters' devotion; an ex-anarchist became almost eloquent when he told of their kindness to him and his family. When a few coins were all he possessed in the world the Little Sister appeared on the scene; she nursed his wife, washed and dressed his children, swept the rooms and cooked the dinner, and saved, instead of spending, his little store of 'sous.' The orators spoke from a standpoint of justice and liberty rather than of religion, claiming their right as free citizens to have sick-nurses whom they can trust. The Little Sisters generally

make good Catholics of their clients, merely by their example and influence, but anti-clericals, freethinkers, and revolutionists have the same claim on their devotion. They go wherever they are asked for, provided those who require their services are too poor to pay for them. 'Where,' observed the ex-anarchist, 'shall we find conditions such as these: excellent and devoted service, cheerfully bestowed free of cost? No, if the Government wishes to deprive us of our Little Sisters, it must trample upon our bodies before it reaches them.'

Needless to say that the earnest speeches met with warm applause. On these occasions the Paris workman is at his best, and the steady perseverance with which the campaign on behalf of the nuns has been conducted by their grateful clients has in this case commanded success.

THE DECREE RE DIETARY

(From the *Daily Express*, February, 1912.)

The following amusing skit by 'Avis' on the religious agitators who are stirring up strife with regard to the *Ne Temere* and *Quantavis Diligentia* decrees, appears in the *Dublin Leader*.

We learn on good authority (writes the Italian correspondent of the *Daily Paragraph*, London) that a fresh decree has just been promulgated by the Vatican, affecting discipline in the Roman Communion. This new decree goes a step further than even *Ne Temere* or *Quantavis Diligentia*. Those fulminations sought to regulate the actions of 'the faithful' only on certain well-defined occasions, but the most recent decree interferes with their daily lives. It is nothing else than a decree as to diet! All Roman Catholics are thereby enjoined to eat only one meal on week days for the next six weeks in atonement for their sins, and the use of meat on Wednesdays and Fridays is forbidden. The decree has caused a profound sensation throughout Italy, and even the most ultramontane Romanists are perturbed by it.

The Italian correspondent of the *Daily Paragraph* has done a public service in dragging into the light of day the recent tyrannical edict issued from the Vatican. Surely the limit has been reached? Recent 'legislation' has prepared us for much, but we confess that this latest piece of Papist aggression staggers our imagination. British subjects, forsooth, are to be deprived not alone of their birthright, but of their mess of pottage as well. Matters have reached a pretty pass, indeed, when in the liberty-exhaling atmosphere of the British Empire a man may not eat the thing he will! The new decree re dietary forbids (mark the word) Roman Catholics to eat more than one meal per day, and, furthermore, refuses them the right to eat meat except on occasions. Milk, innocuous milk, is also condemned. No wonder this mediæval curtailment of the healthy appetites of a healthy people has aroused a storm of indignation. Protestants throughout the United Kingdom have been stirred to their depths. They are resolved to save their Roman Catholic brethren at all costs from starvation in obedience to the decrees of a voracious priesthood.

There is, indeed, one bright feature. This recent act of wanton aggression can only strengthen the agitation against Home Rule. We note with pleasure that a meeting of protest has been convened by the Unionist Alliance and the Orange Lodges. The meeting will be held—most fittingly—in the supper room of the Mansion House (kindly lent by the Corporation in recognition of Belfast amenities on the occasion of the Churchill visit), and will be addressed by leading men in the Unionist Party.

THE DECREE RE DIETARY.

GREAT MEETING IN THE SUPPER ROOM.

(By Our Special Reporter.)

The meeting in the Supper Room last night was worthy of the best traditions of that historic hall. A large audience of well-fed citizens filled the spacious chamber. 'The Right to Eat' was championed by

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those best qualified to assert themselves in connection with this subject. The members of the Corinthian Club were present in full force. The Masonic Lodges were well represented. Mr. J. C. Campbell, K.C., voiced the sentiments of the great gathering when he said that they would never let a Bull from Rome supplant the Roast Beef of Old England! They had been told that this new decree did not concern the Protestants. That was nonsense. (A voice—'What about the butchers?') Aye, indeed! Was that splendid industry to be allowed to decline because of a decree from Rome. Never! Ireland was an agricultural country, subsisting mainly on her trade in eggs and poultry. Was the consumption of these articles to be stopped by decrees from Rome? In the sacred name of Liberty he said—No.

Sir Edward Carson, K.C., said Ulster would eat, Ulster would have meat! Why, even Mr. Winston Churchill on his recent visit to Belfast had had his breakfast. If they had had the Home Rule the First Lord came to advocate, Mr. Churchill would not have been allowed to get that meal. Home Rule meant Rome Rule, and Rome Rule meant no more rashers! Well, he would tell them that no matter what happened, he (Sir Edward) would have his cut of mutton or his slice off the breast. Their forefathers cheerfully faced the stake for their convictions, and they, their descendants, would face the steak—aye, the beefsteak—for theirs. He had seen it urged in the craven newspapers of a priest-ridden press that this was no new decree. Well, it was the first he had heard of it, anyhow. It was further alleged that dispensations could be obtained. He thought they knew those dispensations. For his part, he would shed his last tear before he allowed Italian priests to dictate his menu.

LETTERS TO THE EDITOR OF THE DAILY EXPRESS.

Dear Sir,—The recent decree re dietary has a subtle significance which seems so far to have been overlooked. It is well known that fish is good for the brain. In this simple fact we have the explanation of Rome's latest action. Papists—notoriously inferior to Protestants in intellectual as well as moral fibre—are to be put on a fish diet to stimulate their sluggish mental powers. This, I take it, is the meaning of the recent enactment. Shall we permit it?—Yours observantly,

ANTI-JESUIT.

Sir,—I am a vegetarian. Hence I cannot support the meat-eaters' campaign against the new decree re dietary. But a sprat is as much a brother to me as a sheep. Therefore I am with you in denouncing this last encroachment of Rome.—Yours perennially,

CAULIFLOWER.

Dear Sir,—The Papists rely on two arguments in defence of the new decree—(a) That it is not new; (b) that it affects only themselves. As regards (a) it is a lie; as regards (b) no people can exist without proper food. If the Irish Papists become weak from want of nourishment, where are we to look for our soldiers and sailors? *Verb. sap.*—Yours enthusiastically,

IMPERIALIST.

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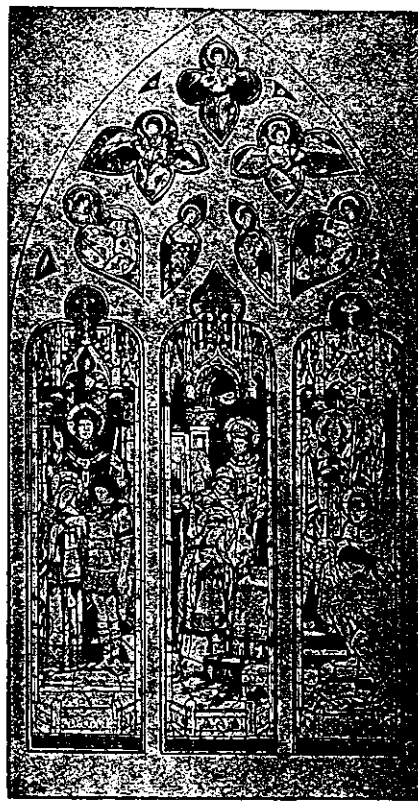
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Sing me your song O!

It tells of a citizen moping-mum,
Whose throat was sore and whose head was numb,
Who sipped a sup from a common cup
Of a medicine pure (Woods' Great Peppermint Cure);
And who felt quite well, I am glad to tell,
And who went to his toil in the morning.



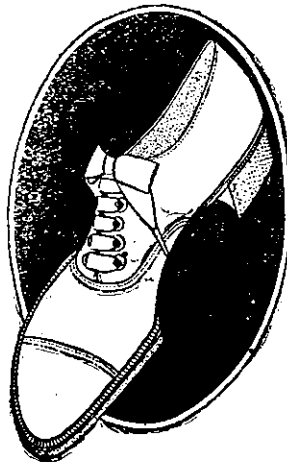
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RETURNING TO THE FOLD

The Rev. K. S. Cohen, late curate at Holy Redeemer, Clerkenwell, London, was received into the Catholic Church on October 7.

Rev. Foster W. Stearns, for the last two years rector of Christ Episcopal Church in Sheffield, Massachusetts, has been received into the Church.

Miss Helen Van Dusen, daughter of Mr. and Mrs. Samuel C. Van Dusen of New York, was received into the Catholic Church in that city on October 14.

Professor F. E. Triebel, who has recently become a convert, received the Sacrament of Confirmation, and also Holy Communion, from the hands of his Eminence Cardinal Bourne recently in Rome.

Mrs. Carr, wife of Mr. C. E. Carr, of 'The Bracken,' Upper Holland road, Sutton, Coldfield, England, has been received into the Catholic Church by the Rev. Hugh McCarten. Mrs. Carr was for nearly twenty years a prominent Nonconformist.

Hon. Judge W. R. Black, of the Circuit Court, Barbourville, Kentucky, U.S.A., a non-Catholic, died recently at St. Joseph's Infirmary, Louisville. Before his death, he became a convert, and died an edifying death.

Rev. J. M. Raker, formerly a minister of the Protestant Episcopal Church, was ordained to the priesthood on December 22 in St. Joseph's Cathedral, La Crosse, Wisconsin, United States, by Bishop Schwebach, and celebrated his first High Mass there on Christmas Day.

Mr. A. Hurst, who was Professor of Physics at Oxford, and is now Director of the Helwan Government Observatory, was received into the Church in Cairo on November 5. Mr. Hurst was instructed by Rev. Father Fish, S.J., one of the chaplains to the British Army of Occupation.

The recent admission into the Church of Thos. Willett Carlton Strong and his wife is of interest to the Catholic world. They were baptised at St. Bridget's Church, Pittsburg, their respective godparents (represented by proxy) being Mrs. Bellamy Storer, of Boston, and Rev. Henry R. Sargent. Mr. Strong, who was an Episcopalian, was born at Lockport, N.Y., in the year 1869, and received his education at public and private schools in Buffalo, N.Y., and Ottawa, Canada.

The reception into the Catholic Church has recently taken place of Lady Henrietta Turnor, youngest daughter of the ninth Earl of Galloway, and sister of the present Peer (says the *Edinburgh Catholic Herald*). Lady Henrietta married more than 20 years ago Mr. Algernon Turnor, of Goadby Hall, Melton Mowbray, scion of an ancient Lincolnshire family, and they have a large family of sons and daughters. The present Countess of Galloway, only daughter of the late Mr. Anthony Cliffe, of Bellevue, Co. Wexford, is also a Catholic.

Mrs. Henry W. Taft, wife of the President's brother, has become a convert to the Catholic faith. She was received into the Catholic Church on February 2, in the Students' Chapel connected with the rectory of St. Ignatius Loyola Catholic Church, Park avenue, New York. She was received by Rev. Father Bernard Vaughan, S.J. Following the example of Mrs. Taft, Mrs. William Post, sister of Mrs. F. W. Vanderbilt, has entered the Catholic Church, her conversion being due, as in the case of Mrs. Taft, to Father Bernard Vaughan. Mrs. David King, a prominent leader of society at Newport, Rhode Island, is among recent converts.

In our issue of January 25 we announced the reception into the Catholic Church of the Rev. W. J. Geer, B.A., assistant curate at All Saints' Church, Woollahra, Sydney, and the Rev. A. H. Murphy, acting rector of St. Barnabas' Church, Bathurst South. Another Anglican clergyman in New South Wales—the fourth in twelve months—has become a Catholic. On Sunday, January 28, at the Jesuit House of Retreats for Laymen, "Loyola," Greenwich, the Rev. Haviland Montague Durand was received into the Church by the

Rev. Father R. J. Murphy, S.J. Mr. Durand, who is only a recent arrival in Australia, is an Englishman, and is between 29 and 30 years of age. He was educated at Durham University.

On October 27, 1911, in the Cathedral of the Sacred Heart, Mandalay, was received into the Church by Right Rev. E. Foulquier, Mr. Herbert Lovely Eales, I.C.S., Judicial Commissioner of Upper Burma. The new convert was baptised and confirmed by the Bishop and, on the following Sunday, he received his First Communion. He was accompanied to the Holy Table by his wife, Mrs. Mary Eales, who is also a convert. This lady was admitted into the Church last year, in December, in the Cathedral of Rangoon, after the mission preached by the Rev. Father Peal, S.J., of the Bengal Mission.

Messrs. George Gregory Whitleigh and Nathan Alexander Morgan, former students of Nashotah (P. E.) Seminary, were received into the Catholic Church on December 19, by Rev. Peter J. O'Callaghan, C.S.P., in St. Mary's Church, Chicago. Rev. Alvah W. Doran, of Philadelphia, himself a convert from the Protestant Episcopal ministry, was their sponsor. Mr. Whitleigh was a member of the Protestant Episcopal congregation of the House of Prayer, Newark, N.J., and Mr. Morgan of the Protestant Episcopal congregation of St. Martin's, Brooklyn. It is probable that both will study for the priesthood.

The fact that the late Kyrle Bellew, the actor, was buried from a Catholic church has attracted some notice and caused some surprise (says the *Sacred Heart Review*). It was not generally known that Mr. Bellew was a Catholic. He was the son of an Anglican clergyman in Calcutta, who became a convert to the Catholic Church when the future actor was a boy; so he and his sister were brought up Catholics. His sister is a nun—Sister Mary Monica, Convent of Poor Clares, London. Mr. Bellew was playing an engagement in Salt Lake City when he contracted pneumonia. When his illness took a serious turn, Father Curran, of St. Mary's Cathedral, visited him frequently and administered the last Sacraments.

The solemn ceremony of clothing with the black veil a novice of the Presentation Convent took place in the Church of the Apostles, Launceston, on Saturday morning, January 27 (says the *Monitor*). The young lady who made her vows was Sister Mary Vincent de Paul, well known in Launceston for many years as Miss F. M. Tate, formerly nurse of the District Nursing Association. Sister Vincent's presence was a welcome one in many a home of the poor in Launceston during her tenure of office as nurse. She was a veritable angel of charity. Kindly, sympathetic, unselfish, she won the hearts of all to whose wants she ministered. And no wonder, for in her ministrations she was most unsparing of herself, and thought only of what might be of service to them. During the years of these services among the poor, she received the grace of Catholic faith, and was received into the Church by his Grace the Archbishop.

The much-evangelised and somewhat riotous town of Motherwell has been thrown into a fresh state of agitation by the conversion to the Church of a lady teacher in one of the public schools—a lady highly gifted, an M.A. of Glasgow University, and very popular with her colleagues (says the *Catholic Times*). In Scotland, side by side with the Voluntary or Church schools, are the public schools under the popularly elected School Boards: undenominational and unsectarian in the eyes of the law, and without religious tests for teachers or children. They are built and maintained out of the rates of Protestants and Catholics alike, the latter of whom are taxed to support them, although of course they are unable to use them, and support schools of their own as well. Religious instruction (Protestant Bible and Presbyterian Catechism), when it is desired by the parents, as it always and everywhere is, must be given entirely outside, either before or after Government school hours, and there is a conscience clause for any parents who object to it. The lady referred to has hitherto been a most successful religious teacher; but

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her conversion has come as a bombshell. The board was faced with a new problem: what to do with a convert teacher, a hitherto unheard-of monstrosity in Scotland. They have, it seems, asked her to discontinue her religious instruction.

A report from Milwaukee recently announced the conversion to Catholicity of the Rev. James Small, formerly secretary to Bishop Webb of All Saints' Protestant Episcopal cathedral, and until recently rector of a church at Waupasa, Wis. The conversion of Rev. James Small, and two Nashotah seminarians, reminds us (*Catholic Citizen*) that this Episcopalian divinity school has given quite a respectable number of converts to the Church. It may be interesting to call the roll of these. William Markoe, the venerable convert of White Bear Lake, Minn., is almost the only living member left of the little band of men who sat at the feet of James Lloyd Breck. He was a clergyman for many years in Wisconsin before making his submission. Quite the most interesting account of Nashotah during its infant days has been written by him. Other early converts were: Father John Robinson, of the Church of the Holy Name, Chicopee, Mass.; Father McCurry, of the diocese of Albany; Mr. George S. Goldsberry, of Indiana; Father Graves, of one of the Wisconsin dioceses, and Rev. Gardner Jones, professor of Hebrew. Two Fathers of the Society of Jesus were educated there—the saintly Father Robertson, and Rev. William B. Huson, M.D. Among late converts may be mentioned, Rev. Sigourney Fay; Rev. J. A. M. Richey (son of the late Canon Richey of Fond du Lac), now a candidate for the priesthood at Kenrick seminary, St. Louis; Fathers Hayward, Hawks, and Bourne, priests of the archdiocese of Philadelphia; Father Wilson, of the diocese of Cleveland; Father Parke, of Fort Worth; Mr. Benjamin Musser, Mr. Frederick James, Rev. James Small, late of Waupasa, and Messrs. Whitleight and Morgan.

Silver Jubilee of Sisters of Mercy, Hokitika

April 18.

During Easter week six Sisters of Mercy—Sisters M. Stanislaus, Berchmans, Alacoque, Benedicta, Josephine, and Francis—of St. Columbkille's Convent, Hokitika, celebrated the silver jubilee of their profession. On Wednesday, the 10th inst., Solemn High Mass was celebrated in the convent chapel. Rev. Father La Croix, S.M. (Grey), was celebrant, Rev. Fathers Creed (Kumara) and O'Connor (Ross) deacon and sub-deacon respectively, and Rev. Father Clancy, S.M. (Hokitika), master of ceremonies. Very Rev. Dean Carew, S.M. (Grey), and Rev. Father Gilbert, M.S.H. (Ahaura), were also present. Solemn Benediction was given in the evening, Very Rev. Dean Carew officiating, assisted by Rev. Fathers La Croix and Gilbert. The festivities were all private, as on an occasion of a similar kind last year, the pupils and ex-pupils of the Sisters took such marked notice, and gave such public appreciation of their good feelings to their teachers that this time they were not allowed to know of the event.

If you were I and I were you,
And I were well and you had 'flu,'
What would you do?
Would you regain your health like me,
By the same means that set me free
From coughs and colds?
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Current Topics

Home Rule Odds—7 to 1

Nash's Magazine for February—two months before the introduction of the Home Rule Bill—contained an exceedingly interesting symposium on the question, 'Is Home Rule for Ireland a Foregone Conclusion?' The symposium included opinions both for and against Irish self-government; and amongst those who answered the question in a more or less emphatic affirmative were Mr. Asquith, Mr. John Redmond, Mr. Lloyd George, Sir Edward Grey, Alfred Russell Wallace (the distinguished scientist), A. C. Benson (son of the late Archbishop of Canterbury), Mr. Joseph McCabe, Hilaire Belloc, Sir J. H. Yoxall, M.P., and Admiral Sir Cyprian Bridge, G.C.B., who saw upwards of fifty years' service in the Royal Navy prior to his retirement in 1904. The Admiral must have something of a sporting strain in his composition, for, in his pithy statement on the subject, he seemed to think the simplest way of answering the query was to reduce the situation to a question of odds. 'My opinions,' he said, 'regarding the probability of Irish Home Rule being established, and established soon, are not worth much, because I am not a very keen politician, but looking at the matter from my position of detachment, I am led to believe that the odds in favor of Home Rule being established are about seven to one; and in favor of its being established soon, about seven to two. I wish that the establishment would come soon. This wish is not due to any political reason. It is due to a liking for being amused. Much amusement is to be anticipated when Home Rule is established, from watching the way in which many of those who now oppose it will tumble over each other in their eagerness to make it appear that they were really in favor of it all the time.' The sporting Admiral is, we believe, a true prophet; and in this last sentence has sized up the situation to a nicety.

The First Reading

The first reading of the Home Rule Bill was carried by 360 votes to 266; and though this is usually a more or less formal matter, the speeches made on the occasion may be taken as giving a general indication of the lines of attack and of defence that are likely to be adopted on the more detailed second reading discussion. If the Bill has to encounter no more formidable criticism than that offered by the Opposition members on the first reading it should have a very easy passage through the House. The speeches of the anti-Home Rule leaders, almost without exception, consisted of declamation and mere assertion, unsupported by any real argument or fact. To take one typical illustration: One of the most outstanding features of the Bill is the number and extent of the safeguards which are provided for Imperial supremacy and for the rights of minorities in Ireland. On this point—with a view, doubtless, to conciliating Unionist feeling—caution has been carried to a degree that appears certainly unnecessary, if not, indeed, ridiculous. The only 'criticism' vouchsafed by the Opposition is the bare, bald, assertion—repeated, parrot-like, by each succeeding speaker—that the guarantees are worthless. 'There was not one guarantee worth the paper on which it was written,' said Sir Edward Carson, speaking in that spirit of unreasoning passion and prejudice the display of which has already converted Sir Frederick Pollock to Home Rule. 'The guarantees for Ulster were intended for British consumption—they deceived no one in Ireland,' said Mr. Balfour. 'The Government had done nothing to placate Ulster,' said Mr. W. H. Long. 'The guarantees were worthless,' said Mr. Bonar Law. Not one of the speakers attempted to show how or why these elaborate and carefully-framed safe-guards were worthless, or to indicate how, in any material way, they could be evaded.

Where the Opposition speeches approached anything like genuine criticism, they touched only matters of detail, and not of principle. Mr. Balfour quite reasonably asked how the Irish Executive could be held responsible for law and order while the control of the Constabulary was to remain in British hands. The retention of the Constabulary under Imperial control is open to objection, not only on the ground indicated by Mr. Balfour, but also because it will retard the inauguration of much-needed economies in this ridiculously extravagant and over-manned department. Mr. Bonar Law was also, we consider, on solid ground when he took exception to the number of Imperial restrictions in the Bill, and declared that 'he would give Ireland, if possible, the same powers as Canada, because then there would be a chance of a friendly Ireland.' No Home Ruler will object to the most ample safe-guards in respect to religion; but when we find, in addition to the religious guarantees and the Lord Lieutenant's right of veto, a further proviso conferring a right of appeal to the Privy Council, not as to the interpretation but as to the validity of any law passed by the Irish Parliament, one cannot help scenting a danger that these multiplied checks—and particularly the last-named—may be used for the purpose of needlessly delaying and nullifying Irish legislation. How far the criticism of the Opposition is *bona fide*, and how far it is mere party opposition we do not profess to determine; but it is significant of the extreme moderateness of the Government proposals that even the Opposition are constrained to complain that they do not go far enough. In regard to the fiscal question, late cables mention that the Bill provides, when the time is opportune, for a revision of the financial provisions; and this confirms the view we expressed last week that the Irish Party have accepted the existing compromise with a view to securing better terms later on.

Those Italian Missions

A little over a year ago, thanks to the *faux pas* of Roosevelt, and to the blazing indiscretions of the egregious Dr. Tipple, a good deal of public attention—and of public criticism—was directed towards the American Methodist Missions for the 'conversion' of the Catholics of Italy; and the Missions came out of the ordeal in a distinctly damaged condition. The operations of the Methodist missionary propaganda were dealt with at some length in our columns; and it was shown on the testimony of one of the missionaries themselves—the Rev. Dr. Stackpole—and on other evidence, that the missionary methods in Italy were dishonest and offensive, that the agents and preachers employed were for the most part of very doubtful character, and that the results, in spite of the most unblushing 'souperism,' were practically *nil*. On this last point we are now enabled to bring the record up to date, and to show—still on Protestant testimony—that right up to the present day the efforts to make good Methodists of the Italians are a dismal failure. The Rev. Charles W. Wendt, D.D., who contributes the correspondence from Papal lands for *The Christian Register* (Unitarian), of Boston, February 1, tells the same old tale made familiar long ago by Dr. Stackpole. Dr. Wendt states that in 1872 the census showed 58,561 Protestants in Italy, and the present census counts 65,595—an increase of 15 per cent. in forty years. (In the meanwhile the general population of Italy has increased over 30 per cent.) *

Dr. Wendt is forced to confess: 'The Roman Catholic See has long since lost all fear of Protestant growth in this country, and treats the propaganda with profound indifference. How is this failure of Protestantism in Italy to be accounted for? Certainly it cannot be attributed to any lack of zeal on the part of the evangelical sects at work in this field. Hundreds of pastors, evangelists, and teachers are enrolled, among them not a few men of ability and character. Their budget of expenses is estimated at between one and a-half and two million dollars annually. By far the larger part of this great sum is contributed from foreign sources. Take away this American and British mis-

sionary money and two-thirds of the Protestant churches and schools of Italy would be out of existence.' As to the proselytising work in Rome itself, Dr. Wendt remarks: 'The American Methodist Episcopal Church has a splendid plant in Rome, spends some one hundred thousand dollars annually in Italy for missionary work, conducts colleges and schools, supports some seventy pastors, and is certainly very much in earnest. Yet at the English service we recently attended, only thirty-five persons were present. This may have been due, in part, to the absence of the senior pastor in America. Its Italian services are, of course, better attended, particularly in Rome, where an eloquent minister attracts excellent audiences. Yet these are, in good part, made up of the employees of its publishing house and its college. An average attendance of fifty persons may be safely allowed for the Methodist parishes of Italy.' 'The Protestant legions,' said the author of the *Uenni Storici* (a history of the Methodist Episcopal Church in Italy), 'must gather all their energies and assail popery in its citadel.' The Protestant legions have done so—and here is the result!

State Scholarships in New South Wales

We have written much and often in advocacy of the proposal that our State scholarships should be thrown open to the pupils of all schools—whether public or 'private'—and should be made tenable at any secondary school—whether a denominational or State institution—which comes up to the required standard of efficiency. At one time it looked as if Catholic agitation on the subject was about to produce some result; and at the close of 1910 an Act was passed which actually did make State scholarships available for practically all our Catholic primary pupils. Unfortunately, however, through some oversight which has never yet been clearly explained, the Act was unaccompanied by any provision making scholarships and free places tenable at Catholic secondary schools; and thus the concession granted—if it were availed of by Catholic pupils—would merely be the means of depleting our Catholic secondary schools, and thus would prove an evil instead of a blessing. Like ourselves, the Catholic press in those of the Australian States which had not already obtained the desired legislation have been battling strenuously to secure this modicum of justice to Catholic children; and we have to congratulate the Catholics of New South Wales on having now attained the desired goal. The New South Wales Government has just introduced and passed a Bursaries Bill, which extends to children attending non-State schools—Protestant or Catholic—the right to compete for State bursaries (or scholarships, as we call them), and to avail themselves of prizes thus won to continue their education at any approved college or high school.

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The Bill was met with the usual Orange drum-beating and with the inevitable outcry of narrow sectarianism. In addition to the protests from Orangemen, the Methodist Conference, on the motion of the Rev. J. E. Carruthers, carried the following resolution: 'The Conference expresses its continued adhesion to the system of national education as distinguished from denominational, and cordially appreciates the efforts that are being made to place the advantages of higher education within the reach of all classes of the community. The Conference disapproves of the principle of State subsidy in any form to denominational schools, as subversive of the national character of our public instruction system, and therefore expresses the hope that the proposals now before Parliament to make State bursaries tenable in denominational schools will not be carried.' Both the *Herald* and the *Telegraph* denounced the measure, the following extract from a *Herald* leader being typical of the press attitude: 'Why should bursaries be given to children attending denominational schools? Some may be inclined to argue that such subsidies cannot involve very much, especially if some system of registration and inspection be provided. But what guarantee is there that the

insertion of the thin end of the wedge will not mean the driving open of the whole system, and the giving of the complete subsidy for which this Church, and this Church only, is clamoring? There is no guarantee whatever. Moreover, we cannot be sure that registration and inspection, even with bursaries granted, will be anything more than a form. What we do know is that the tremendous pressure upon the Government will be kept up, and that the end may easily be an upheaval in which our State schools will go to pieces.' Nevertheless, the Government stood to their guns; and the Bill was carried on the second reading by 32 votes to 22, and has since passed through all its stages in both Houses. In addition to one or two Presbyterian and Church of England institutions, the Jesuit College at Riverview, St. Joseph's, St. Aloysius', Holy Cross, St. Patrick's (Goulburn), St. Stanislaus' (Bathurst), and some other Catholic establishments will come under the head of certified secondary schools, at which scholarships won by Catholic or even by Protestant competitors may be taken out. The success of our New South Wales co-religionists in wresting from Parliament this instalment of justice—small though it be—will serve as an incentive to New Zealand Catholics not to let the grass grow under their feet but to see that the scholarships question is made a live issue when the next election comes round. The New South Wales Bursaries Act will also furnish a further precedent to our dilatory and hesitating New Zealand Governments for taking action in this direction, and, will, indeed, strengthen our hands generally in prosecuting our demand.

Wreck of the Titanic

It was Dr. Johnson who defined a ship as 'a prison, with the chance of being drowned.' It was fondly thought that with the advance of scientific knowledge and the progress of engineering skill we had reduced 'the chance of being drowned' almost to the vanishing point. And now, just when we had settled it that our latest ocean-going creation was 'unsinkable,' comes the news that she has gone down, with the greatest loss of life on record for the wreck of any single ship. All that need be said, all indeed that can be said, regarding the tragic aspects of the Titanic disaster, has been said, and well said, in the daily press. The sifting out of the material lessons of the occurrence, the apportionment of blame between owners and officers and public, the devising of means to prevent the recurrence of such a tragedy—all these in due time will be considered in the proper quarters. For the present, it only remains to us to join in the universal expression of grief and condolence. Peace to the souls of the dead; and may Christ the Consoler wipe away the tears of those that mourn loved ones lost in this appalling disaster!

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The full truth is not yet known, and possibly never will be known, as to the details of this awful happening. Instances of individual heroism there must have been; but it is only the very good that can remain calm and unselfish in such extremity. The very good, however, are not usually the very numerous; and there is ample evidence that what is weak as well as what is strong in human nature came to the surface in that terrible ordeal of Sunday night. To the seriously-disposed—and who can be other than serious in the presence of such a happening?—the thought which forces itself most vividly and impresses itself most deeply on the mind is that of the awful suddenness and unexpectedness of this call from time into eternity. At midnight, a calm sea and passengers resting peacefully in luxurious cabins, with not a thought of coming ill. Three hours later, sixteen hundred souls ushered into eternity! Surely high above the cry for more life-boats, and smaller vessels, and greater precautions, comes the call for greater preparedness for death. The lesson is not an easy one to learn and to practise in this money-making, money-loving age. Never, perhaps, was there a time when men were more completely engrossed and pre-occupied with material things. The world as it is to-day, with its absorption in temporal interests and activities, is described by Newman, in his own inimit-

able style, in one of his Discourses to Mixed Congregations. 'Take up,' he says, 'one of those daily prints, which are so true a picture of the world; look down the columns of advertisements, and you will see the catalogue of pursuits, projects, aims, anxieties, amusements, indulgences which occupy the mind of man. He plays many parts: here he has goods to sell, there he wants employment; there again he seeks to borrow money, here he offers you houses, great seats or small tenements; he has food for the million, and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. Pass on to the news of the day, and you will learn what great men are doing at home or abroad: you will read of wars and rumors of wars; of debates in the Legislature; of rising men and old statesmen going off the scene; of political contests in this city or that county; of the collision of rival interests. You will read of the money market, and the provision market, and the market for metals; of the state of trade, the call for manufactures, news of ships arrived in port, of accidents at sea, of exports and imports, of gains and losses, of frauds and their detection. Go forward, and you arrive at discoveries in art and science, discoveries (so-called) in religion, the court and royalty, the entertainments of the great, places of amusement, strange trials, offences, accidents, escapes, exploits, experiments, contests, ventures. O this curious, restless, clamorous panting being, which we call life!—and is there to be no end to all this? Is there no object in it? It never has an end, it is forsooth its own object!'

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And in one of his simpler poems Newman shows how evanescent and fugitive are all mere temporal joys and gains, and how that the supernatural alone is real and lasting.

When mirth is full and free,
Some sudden gloom shall be;
When haughty power mounts high,
The Watcher's axe is nigh.
All growth has bound; when greatest found,
It hastes to die.

When the rich town, that long
Has lain its huts among,
Uprears its pageants vast,
And vaunts—it shall not last!
Bright tints that shine, are but a sign
Of summer past.

And when thine eye surveys,
With fond adoring gaze,
And yearning heart thy friend—
Love to its grave doth tend.
All gifts below, save Truth, but grow
Towards an end.

The material lessons suggested by the wreck of the Titanic have been already indicated in the daily press—the true lesson is higher and deeper.

Invercargill

(From our own correspondent.)

On Tuesday evening, the 16th inst., a concert was held in Ashley's Hall in aid of the funds for re-furnishing the Marist Brothers' house. The hall was filled to overflowing, and the items were much appreciated by the large audience. The following contributed items:—Mesdames Matheson and Neave, Misses O'Donovan, Timpany, Shea, Kane, McMinemin, Hishon, and Messrs. Crawford, Mahoney, Vickers, and Oakley. A number of pupils from the Marist Brothers' school also contributed two items, which were voted to be the best on the programme. The net result of the concert showed a profit of £30.

Last evening (Sunday) after the churches were out, the Hibernian Band gave a concert from the rotunda in the Post Office Square. A collection was taken up in aid of the families of the miners on strike in England.

CHRISTIAN EDUCATION

OPENING OF A NEW SCHOOL AT MOSGIEL

For many years the Sisters of Mercy have conducted a school at Mosgiel at much inconvenience, owing to the want of a suitable building, but this want has been now supplied by a substantial and commodious school which was blessed and opened on Sunday. A few months ago arrangements had been almost completed for holding a bazaar for the purpose of raising funds for the building of a school, but in consequence of the destruction of the hall in which the function was to have been held, the undertaking had to be postponed. In the meantime a brick building, which had been erected and used by the Taieri Drainage Board as an office, had been put on the market, and was purchased quite recently by the Rev. Father Liston, Rector of Holy Cross College, at an exceedingly moderate figure. The building, which is now to be used as a school, is separated from the convent by practically the width of the street. It is in every way suited for the purpose, and Rev. Father Liston was warmly congratulated on Sunday on the business acumen displayed by him in securing such an undoubted bargain.

The first part of the ceremony began about 3 o'clock in the Church of the Immaculate Conception, when Rev. Father Coffey, Adm., delivered a very fine discourse on 'Christian Education' to a very large congregation, which included some visitors from Dunedin. In addition to the clergy from Holy Cross College, there were also present Rev. Father Corcoran (St. Joseph's Cathedral) and Rev. Father D. O'Neill (South Dunedin). At the conclusion of the discourse, there was Benediction of the Blessed Sacrament. The clergy and congregation then proceeded to the school, which was blessed by the Rev. Father Coffey.

CHRISTIAN EDUCATION.

Rev. Father Coffey based his discourse on the text: 'And Jesus coming spoke to them saying: "All power is given to Me in heaven and on earth; going therefore teach all nations . . . teaching them to observe all things I have commanded you" (Matt. xxviii, 19-20)'. It is now high two thousand years (he said) since a few men stood on the summit of Mount Olivet and heard from their Master these words quoted. These men were the Apostles, they were the nucleus of the Church, they were the little grain of 'mustard seed' that was to grow into a large tree, and was to spread its branches throughout the whole world. To them the Master gave a royal commission—they were appointed the teachers of mankind, and in the exercise of that commission they were to teach the whole world, they were to teach all truth, and they were to teach till the end of time. The fulfilment of this threefold commission was a physical impossibility for the Apostles in person, so we must understand their commission in the sense and only in the sense that they were to be the source, the fountain, from which a perpetual and ever-widening stream of teachers was to flow, who were to carry on the great commission of teaching till the consummation of the world. As Christians, therefore, we must assume that to the Church as represented on Mount Olivet was given the royal commission to teach, and to no other body was that commission given, as the king may hand over his son to a tutor, so the King of Kings handed over His sons to be taught by the Apostles, and through them by their successors.

That we may get a glance in proper perspective of the manner in which the Church has carried out its work as teacher, we shall have to give a little consideration to the principal systems of education in existence before the Church received her commission, and how these systems fitted man for his duties to himself, to his fellow-man, and to his Maker. Education in general and for our purposes may be defined as 'that means which develops the intellect and forms the character of man so that he may worthily fulfil that end for which he was created.' It follows necessarily that a knowledge of life, its value and purpose, is

essential to those who undertake the work of education; and their success depends on how the character is formed and the pupil is prepared to attain his end in life. The end for which God made man must therefore determine the quality of the education given. As this end was not fully known in pagan times we cannot expect to find in pagan systems of education that quality which we naturally expect to find in Christian systems, and the absence of which astonishes us in these later times. The one controlling idea in the pagan East was the worship of the ancient, ancestors, and old-established institutions. The individual was sacrificed in the interest of established institutions. The result was that all minds were moulded after one pattern; there was no such thing as progress, all education remained stationary. Still it was logically directed to fit man for the end for which those pagan people considered man existed. The Greeks had a different idea of life. Their ideal of life at first was citizenship, and logically their commanding idea in education was to train the child so that he would become a good citizen, according to their idea of citizenship. The Spartan child was looked upon as the property of the State. From his seventh year he was taken from his parents and placed in public schools or gymnasiums, where he was taught to develop his physical strength, his courage and self-control, so that he might become a good soldier, and if he were not fitted by nature to develop these qualities it was considered right for a father to put his child to death. Even the girls had to undergo severe training in the gymnasiums, so that they might develop their physical strength and so become mothers of sturdy soldiers. What intellectual and aesthetic training they got was also directed to this end. In later times the Greeks under the guidance of their philosophers, Plato and Aristotle, changed their idea of life, and instead of deifying the State they deified the individual, and logically their system of education was changed to teach each citizen to seek his own happiness. Under the influence of these philosophers knowledge and their philosophy of life were raised to a high ideal, and have profoundly influenced the knowledge and the philosophy of the world ever since, still, in so much as it fell short of the true philosophy of life, it failed to propound an educational system able to save the nation from moral and political downfall. No brilliancy of literary thought or depth of philosophic knowledge, without a religious sanction, could destroy selfishness, which undermined patriotism and paved the way for the downfall of the Grecian Empire. The Roman followed the Greek with a different, but in some respects a more stable, ideal of life. Family life was more sacred, woman was more respected. The Roman's ideal was 'the performance of his duty and the maintenance of his rights.' Their ideal life consisted in the service of the State, and logically also their education was directed to that end. as Cicero has said: 'The children of the Romans are brought up that they may one day be of service to the fatherland, and one must accordingly instruct them in the customs of the State, and the institutions of their ancestors. The fatherland has produced and brought us up that we may devote to its use the finest capacities of our mind, talent, and understanding, therefore we must learn those arts whereby we may be of greater service to the State, for that I hold to be the highest wisdom and virtue.' This might have been written by one of our modern authorities, and would no doubt obtain the approval of the modern world. The young Roman was to learn as the highest wisdom the 'Law of the Twelve Tables'; he was to study the lives of his great ancestors, and to reproduce their virtues in his own, but the Christian youth of to-day is not to study the life of his Master. The Roman was to be taught prudence, justice, courage, reverence, and firmness; he was taught by the great examples and the great minds of history, obedience to the law; but the modern Christian is forbidden, or at least he is not given the opportunity in the schools, to study the Divine Law, which alone can give him a reason for his existence. When the Grecian literature pervaded Roman practice it produced the great minds of pagan history, the great Roman orators,

yet to-day it stands as a mute but mighty example of how little human reason can accomplish when it seeks no guidance higher than itself, and knows no higher philosophy of life than the present phase of existence. The Roman Empire is but a memory to-day. The Jews as the custodians of God's revelation had a higher conception of life and morality than the most enlightened Gentile people. They were taught that they were 'to be holy because I am holy.' Through Moses they received the Commandments of the moral law, and through a succession of prophets they were prepared for a wider revelation and a more perfect moral code; as a result virtue was better practised, womankind was raised to a higher plane, family life was regarded more sacred, and their teachers held an honored place in the community because they were taught that 'They that are learned shall shine as the brightness of the firmament, and they that instruct many unto justice, as the stars for all eternity.' Their systems of education under their wise men and scribes were directed to prepare men for eternity, but it was of its nature a temporary expedient. 'These things happened to them in figure' (1 Cor. x, 11).

The advent of Christianity brought a radical change in man's conception of the object of life, and naturally and logically brought a change in the objective of Christian education. St. Paul, teaching the Hebrews, based his teaching on the fact that 'God, Who at sundry times and divers manners, spoke in times past to our fathers by the prophets, last of all in these days had spoken to us by His Son,' and spoken to us that He may reveal unto us our end in life, and that He may educate us in means necessary to attain that end. 'The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and the coming of the great God and our Saviour Jesus Christ' (Titus xi, 11-12). The Christian's desire, therefore, should be 'To seek first the Kingdom of God and His Justice, and all these things should be added unto you.' That this was to be no mere outward profession or theory but life's practical solution He would have us know, for He has said: 'Not every man that saith to Me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven.' Christ gave His charter to His Church to teach these truths when He said: 'Go, teach all nations.' The Church's teaching was to have in it three characteristics which were to distinguish its teaching from all pagan teaching: (a) It was to teach all nations there was to be no distinction of Jew or Gentile, neither bond nor free, no class nor individual, nor nation was to be considered outside its influence. (b) It was to have the element of perpetuity in it, it was to continue to the consummation of the world. (c) Before all things else it was to teach man the true end of his existence; to teach him 'why he is here,' 'where he is going,' and 'how he may get there.' Christian teaching was to ennoble man by teaching him the value God placed upon him. Fidelity in his duty to his God came first, and this, far from excluding instruction on his other duties, included them, included instruction in his duties to himself, to his fellow man, and to the State. The Christian may accept Herbert Spencer's definition of true education 'as a preparation for complete living,' and no living can be complete which ignores man's ultimate destiny, which 'is to look for the blessed hope of the coming of the great God and our Saviour Jesus Christ.' So by accepting Spencer's definition of education we are forced to conclude that religion should hold a first and most important place in any true system, and it is here precisely where the work of the Catholic Church, in the interest of education, differs not only from the work of the pagan world, but I shall say differs from the work of the Christian world outside her fold.

The Catholic Church and Education.

The Catholic Church took up the work of education where it was laid down by her Founder, Jesus Christ. He taught 'suffer little children to come unto

Me, and forbid them not, for such is the Kingdom of Heaven.' The Apostles taught, and in a very short time had schools established for the instruction of the catechumens. In these schools religious instruction was closely united with moral discipline. The instruction in these schools was of such a nature as to enable the neo-Christians to defend their faith against pagan philosophy, therefore it was not merely elementary, and the schools were open to every one who accepted the Faith—truly free schools. In course of time the cathedral schools were open for the instruction of the clergy, under the direct supervision of the Bishops, and the parish schools were open for the laity. In course of time again the great monasteries arose, especially the Benedictine monasteries, to take up the work of education. As to the manner in which these monasteries did their work we have the testimony amongst many others of Paul Munroe, an American writer. In a text-book on the history of Education he says: 'In those restless days of rude culture, of constant warfare, of perpetual lawlessness, and the rule of might, monasteries offered the one opportunity of a life of repose and contemplation essential to the student, thus it happened that the monasteries were the sole schools for teaching—they were the only universities of research, the only publishing houses for the multiplication of books, the only libraries for the preservation of learning; they produced the only scholars of the period.' We can realise the truth of this quotation when we mention the following facts: (1) There were 72 universities founded in Europe, prior to the Reformation, by Catholics, and 46 since, while only 31 were founded by non-Catholics, and (2) that notwithstanding the fact that most of the Catholic universities were confiscated at the time of the Reformation, to-day there are over 78,000 students attending the Catholic universities of Europe, and 44,000 non-Catholic universities. In Ireland you had the schools of Armagh, Bangor, Clonfert, Clonmacnoise, Lismore, and many others no less famous, to which thousands of students flocked from all parts of the world to drink in the education so freely given. In Scotland we had Iona and Lindisfarne, Bangor in Wales—all famous schools and free schools, so that it was not necessary to wait for modern times nor for modern systems to supply free education from the primary school to the university. The two greatest universities of England, Oxford and Cambridge, the ones that an Englishman is never tired of boasting about, were founded in the days when England was Catholic—the days of 'merrie England,'—and were endowed by the Popes. Oxford most probably has grown out of the monastic school established by St. Frideswide in the seventh century, and it attained its highest fame in the thirteenth century, when the Dominican, the Franciscan, the Carmelite, and Augustinian friars had charge of its schools. It is worthy of note that of its twenty-one colleges, only three have been erected within the last three hundred years, so that eighteen of them belong to Catholic times. The Benedictines established the first college of the University of Cambridge, now called Peter-house, in 1284, and we may also remark of this university that of its eighteen colleges only one has been established since the sixteenth century. Both these universities, therefore, owe their existence to the influence of the Catholic Church, and they reflected in the highest degree her power and enthusiasm for true education. It must be admitted, therefore, that the Catholic Church has logically and loyally carried out her great commission to teach the whole world. At most times she has worked under the greatest difficulties, because her spirit is not the spirit of the world in which she has had to work. In the past and in the present she presents the one bulwark against the recurring and ever-recurring waves of infidelity, immorality, and selfish worldliness. She has taken her stand on the solid rock of Christian principles—(1st) That intellectual education must not be separated from moral and religious education; to impart knowledge without building up the moral character is fatal to the individual and to society. (2nd) Religion should not be treated as a mere adjunct of education, but should constitute its most important part; to study nature without reference to the Author of

nature; to study human ideals without reference to the life of Christ; to study law without reference to the Divine Law is illogical and absurd. (3rd) Sound moral instruction is impossible without religious instruction, as without religion morality has no lasting sanction. (4th) An education which unites intellectual, moral, and religious instruction, is the best safeguard for the individual, for the home, and for the State, and therefore all Christian parents are bound in conscience to provide their children with an education which combines these elements. The Catholic Church has always acted, and is to-day acting, on the above principles. The great rift in the Christian world which occurred in the sixteenth century, which destroyed the principle of authority, and brought in its trail innumerable divisions and sects, has left us as its most serious and evil result, the separation of religious and moral instruction from intellectual education. Outside the Catholic Church, and especially in these newer countries—Australia, New Zealand, and America,—education has gradually gone back to the old ideas of pagan Greece and Rome. God and His Divine Son are banished from the schools; in them none but purely secular subjects are to be taught. Religion, which they still pretend to believe good for man, is to be left to the home and to the church (as they express it), while they know in their heart of hearts that the church and the home cannot supply this necessary element in the formation of character, while the children are taken from the influence of the church and home for five or six hours a day for five days a week. The propounders of such a proposition would never dream that any particular secular subject, such as geography, arithmetic, reading, could be taught in the home, and they pretend to think that religion, the most important and necessary yet complex subject in the formation of the Christian character, can be taught sufficiently in the church and in the home. The pagan world acted more logically; they trained the man for the destiny they considered he was destined for, but the Christian secularists (which may be a contradiction in terms) of to-day say that man is destined for an eternal life, that there is only one thing necessary, and yet they will not give man that education which alone can fit him for that end. In this they act illogically.

It was not always thus. If we are to believe all that has been written about the founders of the modern systems of religion—Luther, Calvin, Knox, etc.,—we will find that they laid great stress on the necessity of religious education, and had it made an important part of their educational systems. Let us hope that it will not always remain so. We have ample reason for such a hope in the declarations of their leading men, wherein they lament the absence of religious instruction from the schools. Here are a few such expressions:—A. J. Balfour: 'I have always 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.' The Duke of Wellington once called a purely secular system of education 'a scheme of social destruction.' Washington said: 'Reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle.' Humboldt wisely remarked: 'Whatever we wish to see introduced into the life of the nation must be first introduced into the schools.' Professor Coe, at a convention of educators in Evans-ton, U.S.A., said: 'A school that ignores religion cultivates a divided self in the pupil,' and he goes on to show that a 'school cannot be neutral towards religion.' The London *Academy* writes: 'America is proud of her school system (strictly undenominational); the result is crime rampant and triumphant. France has succeeded in expelling Christ from her schools, the "Apache" has taken His place. In England we have had our denominational schools for thirty years, and we have bred the hooligan.' Dr. Hall, President of the Clark University, says: 'There was a great outbreak of immorality in France when they began to turn religion away from the schools, and now they are trying to get tales of virtue to take its place. It was a disaster, and leads children to be less moral.' Again he says: 'Our Catholic friends are right that religion

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is an essential element in the education of the young.' Dr. Hall is described as an ardent defender of State schools, and yet he has to say this. I have given ample quotation to show you that we have reason to hope that the days of purely secular education are coming to an end. We have also in our own country signs that our best men are sick of our purely secular system, as witness the meeting of the representatives of the leading Protestant Churches last week in Christchurch.

These indications give us hope that we Catholics shall not always be treated as the pariahs of society in educational matters. They show us that in keeping on the old track—the track over which our ancestors have trod for two thousand years—we are right. They teach us that the sacrifice which we have been asked and are being asked to make, is a sacrifice in a noble cause, and in its way it brings home to us that we are to-day engaged in a noble work, a work more important to your future welfare than the opening of a church would be. You are engaged in the opening of a school in which your children will be taught those life-giving principles, which will secure for them those blessings about which St. Paul advised Titus. 'The grace of God our Saviour hath appeared to all men, instructing us that, denying all ungodliness and worldly desires, we should live soberly, justly, and godly in this world, looking for the blessed hope and the coming of the great God and our Saviour Jesus Christ.'

The Ceremony of Blessing.

At the conclusion of the ceremony of blessing, Rev. Father Liston addressed the gathering. He said he had to apologise for the unavoidable absence of his Lordship the Bishop, who was at present at Rotorua, and also for Rev. Fathers Delany and Buckley, whose duties prevented their attendance at the ceremony. He thanked the Mayor of Mosgiel (Mr. Inglis) for honoring them with his presence, and congratulated him on his re-election as Mayor of the borough. He also thanked Rev. Father Coffey for his very fine address on 'Catholic Education.' With regard to the school, they had been preparing plans for the building of one, when very providentially the present building was put on the market. It was suitable in every way for a school, being convenient to the convent, and the rooms are well lighted and airy. The property was acquired at a very low figure—in fact it was a great bargain. The blessing of the school was a sign that it was to be used for a sacred purpose—that the ground on which they stood was holy ground. As Father Coffey had pointed out, Catholics did not believe in the divorce of religion from education, and in that school the pupils would receive a good secular education, but along with it also a sound moral and religious training. The school was conducted by Catholic teachers, and it was pleasing to know that it was just as efficient as other schools. The Education Board inspector, in his report last year, said that in most respects the school was fully equal to the best schools in Otago. This was a matter of which they should be justly proud, and the Sisters of Mercy, who had been in charge of the school for the past twelve years, deserved sincere thanks for their faithful and devoted services, and their successful work in the school. Father Liston then invited the Mayor to address the gathering.

The Mayor said he had accepted with much pleasure the invitation to be present at the opening of the new school. He complimented Father Liston on his foresight and business ability in having acquired so suitable a building at such a low price. The building was admirably adapted for the purpose of a school. He congratulated the Sisters of Mercy on now having a commodious school in which to carry on their work. It was very pleasing to know that the standard of education at the school was fully equal to that of the State schools. The Catholics deserved much credit for the self-sacrifice they displayed in carrying on their own schools, and for the excellent results of the teaching in their schools.

Those present, on the invitation of Rev. Father Liston, then inspected the school, and the consensus of opinion was that the building could not be improved upon, if it had been specially erected for school pur-

poses. It is a very substantial building of brick, pointed with cement, and roofed with slate. It is divided into four large, airy, well-lighted rooms, with corridor and lavatory, by plastered and wainscotted walls, and has stamped steel ceilings. It is lighted by electricity, and is connected with the borough drainage system. The purchase price was £400—a sum which seems more than moderate for such a well-finished building. The collection and promises at the ceremony amounted to about £140. There are now about fifty pupils in the school, which has accommodation for about 150.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 20.

A bazaar in aid of the Lower Hutt school building will be opened on Monday evening next. Everything is well in hand for a successful season, and Very Rev. Father Lane and his committee are doing everything possible to make the bazaar an attractive one.

Mr. James Shaldrick, of Onehunga, was in Wellington during the week on business. Mr. Shaldrick is well known in Hibernian circles, having represented the Wellington branch at the district meetings in Auckland, and whilst in Wellington found time to confer with the Wellington officers.

St. Anne's carnival and fancy fair was brought to a conclusion on Wednesday evening after a successful run of eleven nights. Good business was done at all the stalls. On Saturday the members of St. Anne's Choir contributed to the evening's entertainment, and on Monday and Tuesday evenings special dances were put on, and St. Anne's Drum and Fife Band enlivened the proceedings with their music. On Wednesday evening the Ven. Archdeacon Devoy, S.M., who has had a most busy time in connection with the bazaar, was presented with an armchair to mark the occasion of his birthday. The ladies and gentlemen connected with the bazaar worked hard to make it a success, and are to be congratulated on the result of their work. The takings so far have reached the sum of £500, which will nearly cover the cost of enlarging the hall, which cost £536. The art union will be drawn on Monday evening, and a social will be tendered to the lady stallholders, their assistants, and the committee at a date to be fixed later.

Westport

(From our own correspondent.)

April 19.

Last evening the Children of Mary held a highly successful social in the King's Theatre in aid of their library fund.

The Rev. Father Creagh, C.S.S.R., and Rev. Father McDermott, C.S.S.R., arrived on Wednesday evening, and yesterday commenced a three days' mission for the children. On Sunday the Rev. Fathers will commence a two weeks' general mission.

On two successive Sundays during the present month, the Ven. Archpriest Walshe and the Rev. Father McMenamin took occasion to refer to the *N.Z. Tablet*, and earnestly impressed on the congregation the necessity of supporting such a valuable Catholic journal. As a result of their efforts the work of your representative (Mr. J. Moriarty) was made much lighter, and on leaving here he was pleased to report that many new names had been added to the list of subscribers.

The Hon. James Colvin, member for Buller, on arrival by coach at the Nine Mile Ferry on Tuesday evening, received a most cordial reception from a large number of people, who had gone out by special train for the purpose of welcoming him upon his first visit to the district as Minister of Mines. In the evening

Mr. Colvin was tendered a banquet by the citizens, a special feature of the function being the large attendance of ladies. The Victoria Theatre was crowded last evening when the Hon. Mr. Colvin was again entertained by his friends and political supporters at a social gathering.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

April 22.

The usual fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening, B.P. Bro. McKeon presiding. Six brothers were reported on the sick list, and sick pay to the amount of £5 was passed. Two candidates were admitted to membership.

As showing the considerable demand which still exists in Australia for New Zealand produce, the Ulimaroa was detained in Lyttelton much over the usual time of departure, working cargo. The vessel took about a thousand tons for Sydney, most of it being oats.

Very Rev. Father O'Connell, S.M. (Marist Missionary) left last week for Auckland to join the Island steamer. After preaching a mission at Suva, which will be the first ever conducted in the Fiji diocese, he, with the Rev. Father Hyland (Rangiora), who accompanies him, will continue the round trip to Tonga and other South Sea Islands, and thence to Sydney.

On last Wednesday evening a large number of Upper Riccarton residents met in the local Oddfellows' Hall to wish good-bye to Mr. and Mrs. J. C. Chase, on the eve of their departure to Sydney on an extended holiday. Mr. Witty, M.P., proposed the health of the guests of the evening, eulogising their many good qualities which had gained the respect of all in the district. During the evening Mr. Newnham, the chairman, on behalf of the residents, presented a case of pipes to Mr. Chase and a handsome handbag to Mrs. Chase. Musical items were contributed by Messrs Hanson, Cooper, Burns, Sherwin, Kermodé, Townsend, and Wootton.

As one of the selected speakers at a meeting last week, wherein the subject of the formation of a veterans' section of the Territorial forces was discussed by officers and men of the late volunteer companies, his Lordship Bishop Grimes said that the scheme had been outlined very ably by the Mayor and everybody present would approve of it. There was an erroneous impression abroad that the Government desired to establish a nation of warriors. Defence he regarded as a safeguard against war. In the recent German war scare he believed that danger had been averted by the manner in which the outlying dependencies had rallied round the Empire. No country would attack New Zealand if every man were trained to bear arms, and he thought that the proposal should have the approval of every loyal citizen.

Feeling reference to the appalling calamity of the loss of the Titanic was made at all the Masses and Vespers in the Cathedral on Sunday. At the 7 o'clock Mass the Very Rev. Father Price, Adm., in his allusion to the sad disaster, said that in the heroism displayed it could be safely assumed that should any prelate or priest of the Catholic Church chance to be among the passengers their first and last act would be in the exercise of their sacred ministry, and until engulfed in the ocean render all the spiritual aid and religious consolation in their power. His Lordship the Bishop at the half-past 9 o'clock Mass spoke at some length on the fearful event and the sacrifice of so much human life in the wreck of probably the largest and most elaborately constructed vessel ever launched. This masterpiece of man's skill and ingenuity, with all its material wealth, was in the space of two short hours hurled to the uttermost depths of the wide Atlantic, and the precious souls of sixteen hundred and more passengers and ship's company ushered into eternity.

Here was a lesson on God's omnipotence, and man's comparative feebleness. He (the Bishop) stated that on more than one occasion he had passed over the same locality as where the disaster had occurred, and where danger always lurked, so much so, that all voyagers felt relief when fairly past it. His Lordship concluded by recommending the prayers of the faithful for the departed and bereaved. Preaching on 'God's Providence' at Vespers, the Rev. Dr. Kennedy concluded his discourse by an impressive reference to the same sad happening. Before Benediction of the Blessed Sacrament the organist (Mr. A. W. Bunz) played Chopin's 'March Funèbre,' the congregation meanwhile standing. After benediction the choir sang the whole of the touching hymn, 'O Paradise,' in which many of the congregation joined.

Timaru

(From our own correspondent.)

April 22.

The magnificent marble high altar for the new church is now almost erected. It will be solemnly blessed on Sunday next, when a special sermon will be preached.

About a week ago a motor car accident happened in Brown street, which resulted in the injury of the driver (Mr. Downey), his sister (Miss Downey), and Miss Kate Ardagh. The occupants of the car were thrown heavily on the road, and severely injured. They are now, however, well on the way to recovery.

Rev. Brother Egbert gave a lecture at the Young Men's Club on Wednesday evening last, on the founding and propagation of the faith in Australasia. Very Rev. Dean Tubman presided, and there was a large attendance, the occasion being the first open evening given by the club. The rev. lecturer ably handled his interesting subject, and was accorded a hearty vote of thanks on concluding.

Mr. William Fitzgerald, of 'Derry' farm, Levels, passed away on Saturday evening at his residence as the result of a trap accident. While driving home with his wife, he handed the reins to her while filling his pipe, and the horse, stopping suddenly, frightened by a rabbit running across the road, the deceased was thrown out violently, and did not recover consciousness. Mr. Fitzgerald was a successful farmer and one of the oldest residents in the district. He was born in County Cork in 1838, and came to New Zealand in 1862. He was a devoted and zealous Catholic, a staunch Irishman, and one of the most esteemed residents of South Canterbury.—R.I.P.

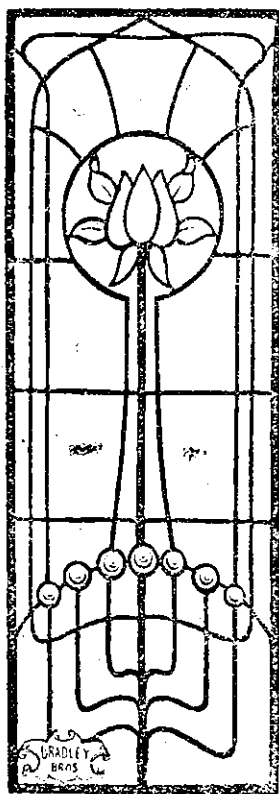
POPULAR PLAYS—ANCIENT AND MODERN. "A ROYAL DIVORCE."

This play had a record run in London. It continued to grow in popularity with each performance, and it was only the Britisher's love of change that caused it at last to be withdrawn in favor of what afterward proved to be an inferior piece. In divorce cases we look for cause and effect, and who can deny that incompatibility of temper is oftentimes the principal cause (which is doubtless the effect of a disordered liver)? Don't break up the happy home when you can buy a bottle of Dr. Ensor's Tamer Juice—the greatest liver remedy of the age. If you are sour-tempered, if you are depressed, fly to Tamer Juice. All chemists and grocers stock it. Price, 2s 6d. Don't forget, Dr. Ensor's Tamer Juice, the greatest bowel and liver remedy.

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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.

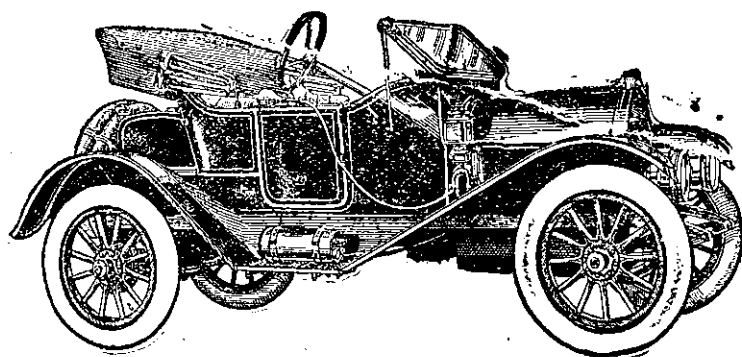
You may use my letter in any way you desire.

Very truly yours,

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Registrar, L.D.S. University.

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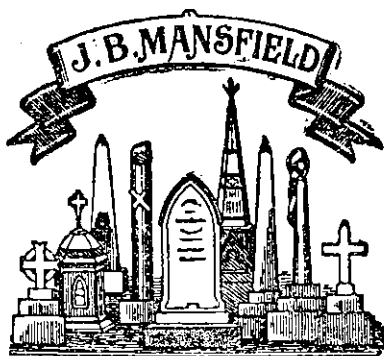
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PRODUCE

Messrs. Donald Reid and Co. report:—

Oats.—A good demand for prime Gartons and Sparrowbills is maintained. Inferior and unsound lines have no inquiry. Prime milling, 2s 1d to 2s 2d; good to best feed, 2s 1d to 2s 1½d; medium, 1s 11d to 2s 1d; inferior, 1s 10d to 1s 11d per bushel (sacks extra).

Wheat.—The quality of most of the southern-grown wheat is below millers' standard, and prime lines therefore have more attention, while medium samples are not so much in favor. Prime velvet is scarce, and commands ready sale at 3s 10d to 3s 11d; prime Tuscan, 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; best fowl wheat, 3s 4½d to 3s 6d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—The market has shown a steady advance until sales of a fair quantity have been made at £4 15s. on trucks, Taieri stations. We catalogued several lots which realised at auction £5 to £5 1s per ton, on truck, Dunedin.

Chaff.—Prime oaten sheaf is scarce, and has strong inquiry. At our sale best sold at £3 15s to £3; good quality is worth £3 5s to £3 10s, but medium and inferior lots are quite neglected and difficult to place even at low values.

Messrs. Dalgety and Co, Ltd., report as follows:—

There is a good demand for all lines of oats that are offering in sound condition. Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 2d to 2s 2½d; medium and discolored, 2s to 2s 1d.

Wheat.—There is a good demand for all lines of wheat fit for milling, and prices have hardened since our last report. Prime milling velvet, 3s 9d to 3s 10d; Tuscan and velvet ear, 3s 8d to 3s 9d; medium milling and best whole fowl wheat, 3s 6d to 3s 7d; medium fowl wheat, 3s 3d to 3s 4d; damaged and broken, 2s 9d to 3s 3d.

Potatoes.—The market has been poorly supplied, and prices have advanced considerably. The few consignments coming to hand have been readily sold at from £4 15s to £5 per ton for prime, while medium and small are not so readily inquired for, and saleable only at from £3 10s.

Chaff.—Prime new chaff is in short supply, and the market for this has improved. Prime oaten sheaf, £3 10s to £3 15s; medium to good, £3 to £3 5s.

Messrs. Stronach, Morris and Co., Ltd., report for week ended Tuesday, April 23, as follows:—

Oats.—There is a good demand for prime Gartons and Sparrowbills. Medium and inferior lines are not inquired for. Quotations: Prime milling, 2s 1d to 2s 2d; good to best feed, 2s to 2s 1½d; medium, 1s 11d to 2s; inferior, 1s 10d to 1s 11d per bushel (sacks extra).

Wheat.—There is good demand and prices have hardened considerably for prime lines during last week. Medium samples are neglected and are only saleable as fowl wheat. Quotations: Prime velvet, 3s 10d to 3s 11d; Tuscan, 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 3s 2d to 3s 3d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Chaff.—There is good demand for prime oaten sheaf, which is temporarily scarce. Medium and inferior lines are practically unsaleable. Quotations: Prime oaten sheaf, £3 10s to £3 15s; medium to good, £3 to £3 5s; damaged and inferior, £2 to £2 15s (sacks extra).

Potatoes.—Prices are still advancing and sales have been made as high as £5 on trucks at country stations. Prime lines in Dunedin at present are worth £4 15s to £5 per ton with a rising market.

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.—Our next sale will be held on Monday, 29th inst.

Sheepskins.—Our next sheepskin sale will be held on Tuesday, 30th inst.

Tallow and Fat.—Fairly good consignments are coming to hand and prices rule much the same as at last report. Quotations:—Best rendered tallow, 22s 6d to 24s 6d; extra, to 26s; medium to good, 19s to 21s; inferior, 16s to 18s; best rough fat, 18s to 20s; medium, 16s to 17s 6d; inferior, 11s 6d to 15s.

ITEMS OF SPORT

ST. JOSEPH'S HARRIERS, DUNEDIN.

On Saturday the members of St. Joseph's Harriers held their official opening from the residence of the Hon. J. B. Callan, M.L.C. There were 16 runners present. J. A. McKenzie and R. Metcalf had charge of the paper, and laid a very satisfactory trail, directing the course towards the Dunedin-Kaikorai tram power house, across a variety of country. At various stages of the run great difficulty was experienced by the pack in distinguishing their own trail from that of the Y.M.C.A., who were using the same paper. At the conclusion of the run the members were hospitably entertained by Mr. and Mrs. Callan.

CHRISTCHURCH.

The first of this season's round of football contests (writes our Christchurch correspondent) was played on last Saturday in delightful weather. For the senior championship, playing on Lancaster Park, Linwood defeated the Marist Brothers' Old Boys.

For the junior flag the Marist Brothers' Old Boys met and defeated Kaiapoi, on the latter's ground, by 6 points to 3 points. Birmingham and Austin scored for the Marists.

In their match for the president's cup the Boys' High School defeated the Marist Brothers' Old Boys' team.

In the fourth class contest the luck of the Marist Brothers' Old Boys was again proved, to be out for the day, having to suffer defeat by Merivale. The results on the whole clearly indicate that our players must pursue a strenuous and consistent course of training. Although their form will undoubtedly improve as the season progresses and successes come their way, still, in football, confidence requires backing up with something more convincing.

THIS WEEK'S ISSUE

A Bible-in-Schools Conference—an 'epoch' in the movement. Page 33.

Opening of new school at Mosgiel—fine discourse by the Rev. Father Coffey. Page 23.

The Religious Agitator—racy address by the Archbishop of Adelaide. Page 43.

The latest 'decree'—an amusing skit. Page 13.

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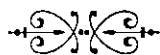
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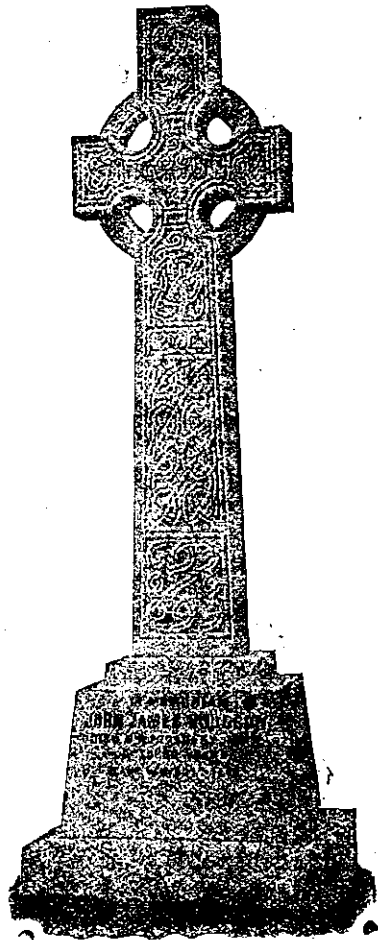
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OBITUARY

MR. J. W. SHEEHAN, AUCKLAND.

It is with feelings of sincere regret we report the death of Mr. John W. Sheehan, eldest son of Sub-Inspector Sheehan, of the Wellington police force. Mr. Sheehan, who had just attained his majority, was for a considerable period an inmate of the Mater Misericordiae Hospital, Auckland, the immediate cause of his death being a serious operation, from which he never rallied. From his earliest years the deceased, who was of a bright and cheery disposition, was noted for his piety and devotion, and right up to the time of his illness was one of the altar boys at St. Benedict's Church. Solemn Requiem Mass for the repose of the soul of the deceased was celebrated by the Ven. Archdeacon Brodie, who was assisted by the Rev. Father Forde. There was an unusually large congregation in the church, amongst whom were several of the clergy from different parts of the diocese. The members of the St. Benedict's Catholic Club, of which deceased was a member, acted as pall-bearers at the funeral. The last sad rites of the Church were conducted by Father Golden, of Onehunga, in which cemetery the body was laid. Sub-Inspector and Mrs. Sheehan were the recipients of messages of condolence from all over the Dominion, and in another column return their heartfelt thanks to all kind sympathisers.—R.I.P.

THE WRECK OF THE TITANIC

GREAT LOSS OF LIFE

Out of the many contradictory and conflicting cable messages which have come to hand regarding the loss of the White Star Company's steamer Titanic, we are at least certain of one thing, and that is the loss of life was appalling. The vessel struck an iceberg shortly before midnight on Sunday week on her passage from Liverpool to New York, and two and a-half hours later she sank, taking with her nearly 1600 souls. There were aboard the Titanic 2340 persons, made up as follows: First class passengers, 330; second class, 320; steerage, 750; officers and crew, 940. The Carpathia on the voyage to New York picked up 745 persons who had left the Titanic in lifeboats. She received a call for assistance from the Titanic, and sighted 16 boats at 3 o'clock on Monday morning.

The following narrative of the disaster was given by Mr. Beesley, a science master:—There was fine weather and a calm sea on Sunday, but very cold. A slight jar was felt, lasting 10 to 15 seconds, which became greater, but insufficient to create anxiety. The engines stopped, and he thought perhaps a propeller was lost. He went on deck, and found only a few about. There were card-players in the smoking-room, and these had noticed the jar. Looking out, he saw an iceberg near the vessel's side, grazing her bow. He then went into his cabin, but returned on deck later, and found that the ship was unmistakably down at the head. He went below again, but heard the cry: 'All passengers on deck with lifebelts on.' The passengers merely regarded this as a precaution. There was no panic or alarm, and no visible signs of disaster.

The boats were swung out, and this awakened them to danger. The next order was: 'All men stand from the boats, and all women retire to the deck below.' As the boats reached the lower deck the women quietly entered them, with the exception of some, who refused to leave their husbands. In some cases they were forcibly torn from their husbands and pushed into the boats. As the boats touched the water they slipped away into the darkness. There was no hysterical sobbing, but an extraordinary calm.

Three men were then ordered into each of the boats. He saw a boat half full of women on the port side. A sailor asked one if there were any more ladies on his deck, and as there were none he invited me to jump in. There were no officers in this boat. No one seemed to know what to do. We swung under another descending boat, and the promptitude of the stoker alone prevented us from all being smashed. The stoker took charge.

Mr. Beesley continued: The leviathan loomed up against the sky, every port-hole being alight. At 2 o'clock she settled rapidly at the bows. The bridge was under water. The lights flickered, and were then extinguished. Her stern tilted into the air, and the machinery roared down through the vessel with a rattle that was audible for miles. About 150 feet of the stern protruded straight up for about five minutes, and then made a slanting dive, followed by appalling cries for help from hundreds of human beings in the icy water. Survivors at a safe distance witnessed the Titanic plunge, and heard the band playing.

A New York message says:—Mr. Thomas McCormick, who is in the hospital suffering from wounds on the head, declares that he jumped when the Titanic was sinking. He got his hands on the gunwale of a lifeboat, but the members of the crew struck him on the head and tore his hands loose. After making repeated efforts to get aboard he swam to another boat, but met with the same reception. Finally two sisters, named Mary and Kate Murphy, pulled him aboard, despite the crew's efforts to keep him out of the boat.

Meeanee

(From an occasional correspondent.)

Very Rev. Dean Smyth, S.M., whose health of late has not been quite satisfactory, is enjoying a month's rest at Rotorua.

His Grace the Archbishop is understood to have expressed his desire to see the church, presbytery, and school removed to a more central location to meet the ever-growing needs of the Taradale, Greenmeadows, and Puketapu portion of the parish. The suggestion is under consideration.

His Lordship Bishop Verdon spent a few days at the college last week. His Lordship expressed himself as highly delighted with the institution and its beautiful surroundings, which speaks volumes for the unflagging energy of the Very Rev. Dean Smyth, S.M., who has brought the recently-undertaken removal to so successful an issue. His Lordship left for Auckland on Wednesday last.

For many months the ladies of the Meeanee parish have been zealously engaged in preparing for the Easter fair in aid of the presbytery building fund. The bazaar, which was opened by Mr. J. Vigor Brown, M.P., was held in the new Taradale Town Hall, and had a phenomenally successful season of ten days. The results are said to be most gratifying, something like £600 being the probable proceeds. The ladies are deserving of high commendation for the earnest manner in which they applied themselves to the work in hand, their efforts, apart from the financial success, providing a veritable feast of sights most pleasant to behold. The Very Rev. Dean Grogan, S.M., who personally supervised the arrangements, is to be congratulated on the fine result. The following clergy were present during the fair:—Very Rev. Dean Grogan, Rev. Fathers O'Sullivan and Herbert (Napier), Very Rev. Dean Smyth and Rev. Fathers McDonnell and Tymons, S.M., of St. Mary's Seminary.

Morven

The members of St. Joseph's Choir, Morven, and their friends, to the number of about 70, journeyed to Mr. Byrne's, Lower Waihao, on Easter Monday, where a most enjoyable picnic was held. The day's outing consisted of boating, sports, and trips in the motor launch. The catering, which was in the hands of the lady members of the choir, was everything that could be desired. Amongst those present were the Rev. Fathers Aubry and Berger, of Waimate. At the conclusion of the sports all present sat down to a bountiful spread, after which Rev. Father Aubry, in a few well-chosen words, thanked the choir on behalf of Father Berger and himself for the excellent day's outing they had provided, and hoped this would be the forerunner of an annual affair. The thanks of the choir are due to Mr. Peter Byrnes for the use of his grounds, also to Miss D. Delahunt (secretary), who worked up the picnic, and Mr. McAleer for invaluable services rendered.

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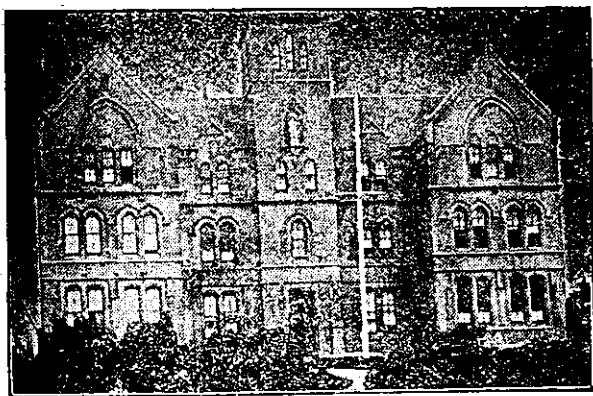
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THANKS

Sub-Inspector, Mrs. Sheehan and Family wish to thank all kind friends for their sympathy and floral emblems in their recent sad bereavement.

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DEATHS

ROSSBOTHAM.—On April 17, at his residence, 48 Heriot row, William Rossbotham; aged 77 years.—R.I.P.

SHEEHAN.—On March 21, 1912, at Mountain Road, John William, dearly beloved eldest son of Elizabeth Charlotte and Sub-Inspector Bartholomew Sheehan; aged 21 years.—R.I.P.

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.



THURSDAY, APRIL 25, 1912.

A BIBLE-IN-SCHOOLS CONFERENCE



YNODS, assemblies, and conferences have presented us with a long succession of schemes—various and ever varying—for permanently laying the uneasy haunting spirit of the education difficulty; but so far their efforts have invariably come to naught, for the reason, among others, that they could never hit upon a programme upon which the different and differing sections of Protestantism could agree. At last, however, our non-Catholic friends appear to have achieved some approach towards definiteness and unanimity. A conference was held last week at Christchurch at which the Anglican, Presbyterian, Methodist, and Primitive Methodist Churches were represented; and the following resolution was adopted: 'That this conference approves of the general principles of religious instruction which obtains in New South Wales, Queensland, Tasmania, and West Australia, and commends such as the only practical solution of the problem of religious instruction in the State schools of New Zealand.' The conference constituted itself into the Bible in State Schools League of New Zealand; and it was agreed that the policy of the league should be to appeal to the Legislature for a referendum to be carried out on the lines of the Queensland referendum in 1910. According to the Press Association report 'the general feeling of the conference was that the meeting represented an epoch in the history of the movement, and that the time was ripe for an appeal to public opinion on the whole question.' The sanguineness of the conference—in the face of so many past failures—reminds one of the story told some time ago by an American paper of an enthusiastic amateur fisherman who was looking for tarpon in southern waters. He wrote home to his expectant friends that although he had not seen any thus far, he was quite sure of getting one next day. 'In fact,' said he, 'you may say I have practically caught him.' In the minds of the Christchurch enthusiasts, their fish is as good as caught.

But before the Bible Leaguers go any further we rise to ask a respectful question. According to the terms of the resolution which was carried, the conference had been called to consider and discuss the solution of the problem of religious instruction in the schools. It is a problem in which Catholics are intensely interested, and to which they have given a great deal of attention. The principle of religious education—for which, in greater or less degree, the conference

were presumably contending—is one which the Catholics of New Zealand have maintained for a quarter of a century, and for which they have made sacrifices which have evoked the admiration even of their enemies. If loyalty to the principle of religion in education, and practical service rendered to the cause, can be taken as entitling to representation at a conference on religious instruction in the schools, there is no Church in New Zealand which has so strong a claim as the Catholic Church to be heard on this subject. Were any representatives of that Church asked to the conference? If not, why not? It may be said that it was already known that Catholics could not accept the New South Wales system. The answer is inadequate. It is true that Catholics could not accept the system for themselves; but Catholics, by their services to the cause of religious education, have earned a right to be consulted, and it is easily conceivable that Catholic representatives might have been able to suggest lines along which combined action would be possible. Protestants have their solution of their education problem; Catholics have theirs; and if Protestants and Catholics assisted one another both could get what they want. If the friends of religious education were to pull together, they would be irresistible; so long as they pull in opposite directions, the secularist—the common enemy and the real enemy—has it all his own way. Putting it, therefore, on the lowest ground, it is bad generalship to ignore the rights and opinions of Catholics on the subject; and it is certain that no solution of the education difficulty will be lasting or permanent which does not take the Catholic body into account.

*

As has been indicated, Catholics cannot accept, for themselves, the policy and proposals put forward by the new league; but it is not necessary at the present stage to discuss the subject in any detail. It will be sufficient to say that, to begin with, we object to the principle of deciding religious questions and matters of creed and conscience by a mere count of heads. The referendum may be a valuable resort, both for Government and for the people, in matters of which the average elector is a sufficient judge. But it is clear that no matters should be submitted to it that affect the religious or political rights of minorities, or that have aroused, or are likely to arouse, strong party or sectarian feeling. The proposed solution of the educational difficulty is palpably a question of the non-submittable kind. The question of Bible-in-Schools is obviously a religious question. It is, also, unfortunately, one in which the demon of sectarian strife has already shown his tail and cloven hoof. It, moreover, directly affects the rights of conscience of minorities. It is, therefore, not one on which the majority of the electors of the Dominion have any right or title whatever to dictate to the minority.

*

Catholics cannot accept the New South Wales system for reasons which we have often stated, and which may be thus briefly summarised:—(1) Because it is the duty of the Church, not the State, to teach religion. If the right of the State to impart religious instruction of one particular kind be recognised now, there will be nothing to prevent the State undertaking to give religious instruction of quite a different kind in the future. (2) We object to religion being taught by teachers who, in some instances, are absolute unbelievers. We have been personally informed by the Under-Secretary for Public Instruction in New South Wales that such cases occasion no difficulty, 'because the teachers in these circumstances teach religion in exactly the same way as they would teach ancient mythology regarding the classic gods and goddesses.' That is not the Catholic idea of the way in which Christianity should be taught. (3) The time devoted to definite dogmatic instruction under the system—one hour per week—is utterly inadequate for real religious education, the main essential for successful religious teaching—viz., systematic training and the presence of religious influences through and through the whole school life of the child—being absent. (4) The so-

called conscience clause—as we shall fully show when the occasion calls for it—is hopelessly ineffective.

*

For these reasons, Catholics have never accepted the New South Wales system in any part of Australia, and Catholics could not—for themselves—accept it in New Zealand. But we have no objection whatever to such a system being introduced to meet the wishes of Protestants so long as Catholics are not taxed for the maintenance of the system. In other words, we are quite willing that Protestants should have whatever system they desire, so long as we too are granted the only solution which we can conscientiously accept—viz., our own schools and payment for the secular instruction given; and if this latter feature were added to the conference programme Catholics would be able to heartily co-operate in trying to have that programme brought into effect. Such an arrangement would indeed be based on justice—justice to Protestants in the shape of the particular system which they unitedly desire, and justice to Catholics in the shape of payment for work done. If the religious bodies were to adopt such an objective, there would be a truly united movement, and a movement which might really accomplish something. But if the long-standing injustice to Catholics is to be perpetuated—if Catholic claims are to be ignored or postponed—Catholics will, as heretofore, protest and oppose.

Notes

An Easy Convert

A good story of a conversion to the Protestant Episcopal Church is told by the *Philadelphia Record*, and is passed on by our bright contemporary the *Ave Maria*. A clergyman of that denomination, who was passing his vacation in a remote country district, met an old farmer, who declared that he was a 'Piscopal.' 'To what parish do you belong?' asked the clergyman. 'Don't know nawthin' 'bout enny parish,' was the answer. 'Who confirmed you, then?' was the next question. 'Confirmed me! Why, nobody,' replied the farmer. 'Then how are you an Episcopalian?' inquired the clergyman. 'Well, you see it's this way. Last summer I went down to Philadelphia a-visitin', an' while I was there I went to church, an' it was called 'Piscopal, an' I heerd them say that they left undone the things what they'd oughter done and they'd done some things what they oughter done. An' I says to myself, says I, "That's my fix exac'y." An' I've been a 'Piscopalian ever since.' 'If our High Church friends,' comments *Ave Maria*, 'have the sense of humor, they will re-tell this story.'

Ireland's Historic Title

What is Ireland's historic title to a Parliament of her own? Mr. John Redmond, answering the question in *McClure's Magazine* for October, 1910, writes thus: 'The Irish Parliament was almost coeval with and absolutely co-ordinate with the Parliament of England. The first Irish Parliament of which we have any authentic records sat in 1295, and from 1295 until 1495 that Parliament was absolutely supreme, a sovereign Parliament, and no law made in England was binding in Ireland; and although in 1495 what was known as Poynings' Law was passed, which provided that the heads of all Bills to be introduced into the Irish Parliament were first to be approved by the King and Privy Council of England, still that law was an Irish law passed by an Irish Parliament, and did not sacrifice the independence of the Irish Parliament or recognise England's right to make laws for Ireland. It reserved a co-ordinate authority with the English Parliament, and this condition remained unbroken and unquestioned until the reign of George I., and then, in 1719, an English Act was passed which enacted that the English Parliament had the power to make laws for Ireland. That Act was always resisted, and Ireland never for one hour ceased to protest against it, until at last, in 1782, the freedom of the Irish Parliament

was obtained by the great measure which Grattan, backed by the Irish Volunteers, passed into law. The Act of George I. was repealed, and the English Act of the 23d of George III., Chapter 28, solemnly declared as follows: "Be it enacted that the right claimed by the people of Ireland to be bound only by laws enacted by his Majesty and the Parliament of that Kingdom in all cases whatsoever, shall be, and is hereby declared and ascertained for ever, and shall at no time hereafter be questioned or questionable."

*
'Eighteen years after that solemn declaration, it was disregarded, and the Irish Parliament, which had lasted for five hundred years, was destroyed by the Act of Union. Mr. Lecky, in the second volume of his *History*, says: "The sacrifice of Nationality was extorted by the most enormous corruption in the history of representative institutions. It was demanded by no considerable portion of the Irish people, it was effected without a dissolution, in opposition to the overwhelming majority of the representatives of the counties and considerable towns, and to innumerable addresses from all parts of the country. The Union was a crime of deepest turpitude which, by imposing with every circumstance of infamy a new form of government on a reluctant and protesting nation, has vitiated the whole course of Irish opinion." Lord Grey, speaking after the Union in England, pointed out that there were 300 members in the Irish Parliament. Of that number 120 members strongly opposed the Union, and 162 voted in favor of it; and of those 162, 116 were placemen in the pay of the English Government. From that day to this Ireland has never ceased to protest against the usurpation of the government of Ireland by the English Parliament. She has never ceased to protest, according to the circumstances and the opportunities of the moment. She has protested by armed insurrection. She has protested by never-ending agitation. She has protested by her representatives in the British Parliament. And her protest was never louder than to-day.'

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—The statement made by the Hon. C. M. Luke at Karori—as reported in the *N.Z. Times* of ancient date—is entirely incorrect. The marriage was celebrated in the Catholic Church; and as our information is direct from the priest who performed the ceremony, it may be taken as authoritative and final.

PATRICK HARTNETT, St. Andrews.—The following information regarding the decoration conferred on your father may be of interest. The star was awarded by the Government of India, 1844. The decoration took the form, as you see, of a bronze star of six points, 2in. in diameter. Obverse side: In centre a silver star, 1½in. in diameter, around the centre of which is a circle in which is inscribed either Maharajpooor, 1843, or Punniar, 1843, and in centre of circle the date, 29th Decr. Reverse side: Plain for name and regiment or corps, of recipient. The ribbon is the military ribbon of India. The award of a medal to the troops of the Crown and of the Hon. East India Company engaged in the Gwalior campaign of 1843, was first notified in Governor-General's G.O., dated Camp, Gwalior Residency, January 4, 1844; and the Queen's permission for it to be worn by Crown troops given June 26, 1844. The force moved in two columns, the main and larger under Sir Hugh (Viscount) Gough, the smaller under Major-General Gray. Each force fought an action on the same day, December 29, 1843, the former at Maharajpooor, the latter at Punniar, and the Star was inscribed according to which action the recipient was engaged in. The Stars were manufactured from the metal of the captured guns. The Star given to Sir Hugh Gough had in the centre a silver elephant in lieu of a silver star, and it was originally intended that all should be the same, but the silver star was substituted for reasons of economy. As this decoration was strictly limited in number,

it is now very rare; and would probably fetch a higher price than that realised by the emblem recently sold in the Dublin auction room. Its value, of course, will increase with every year. We are returning the emblem by registered packet.

DIocese OF DUNEDIN

The annual meeting of St. Joseph's Men's Club will be held in St. Joseph's Hall on Monday evening.

On Sunday, the feast of the Patronage of St. Joseph, there will be Solemn High Mass in St. Joseph's Cathedral at 11 o'clock.

At the 11 o'clock Mass last Sunday at St. Joseph's Cathedral, Grieg's 'Funeral March' was played as an offertory, and the 'Dead March' in 'Saul' as a concluding voluntary, this being a tribute of respect and sympathy in regard to the loss of the Titanic.

On Friday evening a euchre tournament in aid of the funds of the new church to be erected in the Kai-korai Valley was held in the Wakari Hall. There was a very large attendance. At the conclusion of the tournament very acceptable vocal solos were given by Messrs. Poppelwell and Patterson, and a violin solo by Miss Burke. Light refreshments were dispensed by a committee of ladies. Miss M. Burke won the lady's prize.

A very successful euchre party in aid of the funds of the Christian Brothers' Cricket Club and gymnasium was held in St. Joseph's Hall on Wednesday evening of last week. During the evening vocal items were given by Mr. H. Poppelwell and the members of the Christian Brothers' Choir, and an exhibition of club swinging by pupils of the school. The lady's prize fell to Miss C. Hughes.

HIS GRACE ARCHBISHOP REDWOOD

SILVER JUBILEE

(From our own correspondent.)

April 20.

A meeting of Catholics from the various city parishes was held in St. Patrick's Hall last night to consider what steps should be taken to celebrate the silver jubilee of his Grace Archbishop Redwood's elevation to the archbishopric, which will be on 13th May next. The chair was occupied by the Very Rev. Father O'Shea, Vicar-General, and there was a large attendance, including a considerable number of ladies.

In opening the proceedings Father O'Shea said that an episcopal silver jubilee was a very great event, not only in the life of the prelate who celebrated it, but also in the history of the diocese over which he presided. The clergy of the archdiocese met last week and considered what should be done to celebrate the occasion in a fitting manner, and they decided to have Pontifical High Mass, and some other functions, and also to present his Grace with an address and a purse of sovereigns. The question arose as to what the laity would do, and it was suggested that it would not be prudent for them to make any monetary presentation from the whole of the archdiocese which would interfere with the vigorous canvass which is to be made during the next two years for the Cathedral fund—a project very dear to his Grace. The chairman went on to say that the occasion was unique. It would be the first occasion on which an archiepiscopal jubilee of any prelate had been celebrated. During the quarter of a century that was just ending the Church had made greater progress in New Zealand than perhaps in any previous period, and therefore the occasion was one which they could celebrate with every feeling of pride and in the manner they thought best.

Very Rev. Dean Regnault, S.M. (Provincial) said that the occasion would be a unique one, not only in the history of the Catholic Church in New Zealand, but in the history of the Catholic world. He reminded his hearers of the great Eucharistic Congress at Montreal at which his Grace was present, and of that memorable procession in honor of the Blessed Eucharist in which—in the practice of the Catholic Church—seniors take last place. His Grace held practically the last place

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among the Archbishops assembled, as he was the oldest Archbishop present. Not only that, but his Grace was New Zealand's first Archbishop, therefore the occasion would be a most historical event in the history of the Church in this Dominion.

Rev. Father James Goggan, S.M., who accompanied the Archbishop to Rome on the occasion of his Grace's elevation to the Archbishopric 25 years ago, made eulogistic references to the Archbishop's many good qualities, and to the unique record reign of his Grace as Metropolitan of New Zealand.

A committee of the laity was then set up, consisting of Colonel Collins (chairman), Mrs. Twohill, Miss K. Robinson, and Messrs. B. Doherty (treasurer), W. C. Gasquoine, H. O'Leary, M. Kennedy, J. E. Fitzgerald, J. J. L. Bourke, F. K. Reeves, F. O'Neill, M. J. Hodgins, Hoskins, Healy, Lawlor, Kearns, and F. W. Crombie (secretary). The committee met subsequently, and decided to recommend, at a meeting to be held on Wednesday next, that his Grace be entertained at a *conversazione* in the Town Hall, and presented with an address and a purse of sovereigns.

PRESENTATION TO FATHER PEOPLES, THORNDON

(From our Wellington correspondent.)

April 20.

The high esteem in which the Rev. Father W. J. Peoples, S.M., is held by the parishioners of Thorndon was fully evidenced last evening at the Guildford Terrace Schoolroom, where there was a large attendance to say farewell to the Rev. Father on the occasion of his transference to St. Anne's, Wellington South. Colonel Collins, C.M.G., occupied the chair, and there were present on the platform, which was specially decorated for the occasion, Rev. Fathers McCarthy, Bartley, and C. J. Venning, and Messrs. J. E. Fitzgerald, W. C. Gasquoine, Henrys, and Maher. The presentation consisted of a splendid six-horse-power, twin-cylinder, Victoria motor bicycle, which cost £85.

Colonel Collins, on behalf of the parishioners, made the presentation. He said they were assembled that evening to do honor to one who served for four years amongst them, during which time he endeared himself to all. When it became known that Father Peoples was to leave them genuine regret was expressed, because in him they lost a good priest and a good friend. Father Peoples came to them as a stranger. To many he became known by his good works. He was ever ready at the call of duty, and no one knew the extent of the Rev. Father's devotedness, except those who were unfortunate enough to have experienced sickness or death in the family. He was always found at the bedside of the sick and the dying, extending to them the comfort and consolation of our holy religion. It was not surprising, therefore, when people came forward anxious to show in a slight way the appreciation of his work. In conclusion, he asked Father Peoples to accept the motor bicycle as a slight token of the esteem and regard in which he was held by the people of Thorndon.

Rev. Father Peoples, on rising to reply, was greeted with prolonged applause. He expressed his gratitude to the people of Thorndon for the handsome tribute they had paid him on that evening. He could not, he said, find words to express his feelings in this regard. He regretted he was taking his farewell from a people he was amongst for a period of four years—a sharer in their joys and in their sorrows. What they had done for him that night did not surprise him, as he had experienced the same feeling during the many days he labored amongst them—a feeling that they were a generous and kind-hearted people. It was true he was not going far—only to another part of Wellington working for the same cause,—but he would always consider his association with the people of Thorndon as the brightest gem in his memory. How devoted they were to their priests, to the Catholic education of their children, which was the happiness of homes and the

foundation of society. He would never forget his association with his Grace the Archbishop, who extended to him every consolation, and treated him like a good father. He trusted that the people would rally around the Archbishop on the occasion of the silver jubilee of his Grace's elevation to the Archbishopric. In the Rev. Father Hickson he found a true friend. To the esteemed chairman (Colonel Collins) he felt exceedingly grateful. To the ladies and gentlemen of the committee he also expressed his gratitude, and in conclusion regretted that he had to leave them.

Councillor J. E. Fitzgerald took the opportunity of welcoming to Thorndon the Rev. Father C. J. Venning, S.M., who succeeds Father Peoples. In Father Venning they had one of the keenest and busiest men in Wellington. In him they had one of the greatest defenders of the Catholic faith in New Zealand. He (Councillor Fitzgerald) had been connected with the Rev. Father for many years, and was in a position to assure his hearers of the great work that Father Venning had done and is doing in the cause of charity in Wellington, and how that work was appreciated by non-Catholics as well as Catholics. He extended to Father Venning a real hearty welcome.

Father Venning briefly thanked them for the reception which they had accorded him.

During the evening musical items were contributed by the Misses Gibbs, Mesdames Blythe and Costello, and Master Fergus Reeves. Before the gathering dispersed hearty cheers were given for the Rev. Fathers Peoples, Venning, and Colonel Collins.

Apologies for non-attendance were received from Sir J. G. Ward, Rev. Father Hickson, and others.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

April 22.

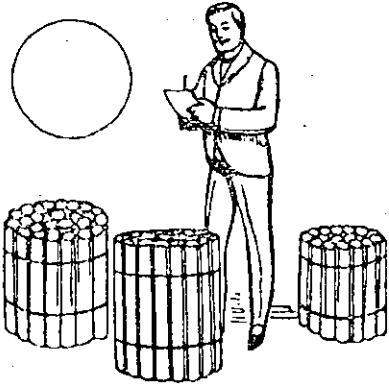
Feeling references were made in the churches yesterday to the sad tragedy of the *Titanic*.

The Mayor of Auckland waited on the Ven. Archdeacon Brodie, and congratulated him on the stand taken by him against Anarchist propaganda at Waihi.

Rev. Father Hickson, S.M., Adm., Sacred Heart Basilica, Wellington, who is on a visit to Auckland, celebrated Mass at the Mater Misericordiae Hospital yesterday. He returns home via the thermal district, leaving here to-morrow.

The district officers of the Hibernian Society sent the following cable last Saturday morning to his Grace Archbishop Kelly, of Sydney: 'New Zealand Hibernians with you in spirit, rejoice your investiture Pallium.—William Kane (Secretary).'

The Cathedral Feis, which concluded on Saturday night, was a pronounced success, over £2000 being netted. This will be devoted to the reduction of the Cathedral debt. All concerned have every reason to be proud of and satisfied with the achievement. Where all worked so assiduously and constantly it would be invidious to mention names, but Rev. Father Holbrook deserves a special word of praise. He gathered around him as fine a body of ladies and gentlemen as could be desired, but he was the magnet, the incentive power which set in motion the great working machinery. The finale was eminently Catholic. When the body of workers finished, they were conveyed in motor cars to the Cathedral, where, on Sunday morning at 2 o'clock, Rev. Father Holbrook celebrated Mass. One hundred and thirty persons were present, several of whom received Holy Communion. From the altar steps Father Holbrook thanked all for their strenuous and untiring labors of months past, particularly during the past fourteen days. His Lordship the Bishop (he said) would be particularly pleased, as the debt on the Cathedral would be lightened, and in his Lordship's name he thanked them from his heart. Throughout the whole time the utmost harmony prevailed, and they could look back with pleasure to the results achieved. After Mass the workers were conveyed to their homes. What a grand closing to a successful undertaking!



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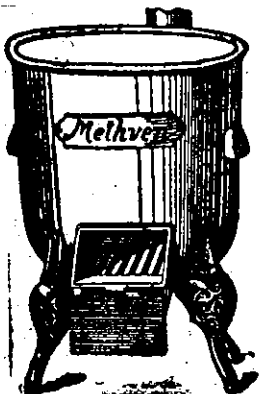
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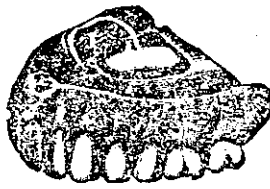
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Irish News

GENERAL.

Boosterstown, near Dublin, Ireland, has a Catholic Church which is said to be the oldest church in which Mass has been continuously celebrated in Ireland.

Mr. Edward Jenks, an eminent authority on public economy and an examiner in a number of English and Irish Universities, has proclaimed his conversion to Home Rule as a consequence of the extreme language and action of Sir Edward Carson and the Ulster Unionist Party.

The Belfast Corporation will this year receive from municipal trading concerns subscriptions to the rates equal to tenpence in the pound of the rateable value of the city. The tramways will have a gross profit of £32,000, and the gas undertaking is paying in all £21,000 in relief of the rates. There is also a profit in the electric lighting undertaking.

Lord Pirrie, in a letter read at the meeting of the Limerick Corporation's Standing Committee in reference to the Corporation's offer of the lands of Corkanree as a shipyard, said he was much obliged by the offer and information furnished regarding the site and the other facilities for shipbuilding. His Lordship added—'It would indeed be a great pleasure to me if I could see my way to the establishment of a shipyard on the Shannon, but just at the present I have my hands full in other directions, and fear, therefore, it will be impossible to seriously consider the suggestion so kindly made by the council. I will, however, keep the letter and the map before me in case of any possible developments in the future.'

A TIMELY MANIFESTO.

Mr. John Mackie, hon. secretary of the executive committee of the Dublin and Counties Liberal Association, representing progressive policy in Ireland, sends to the press the text of a manifesto lately issued by that Association. The manifesto states that the Association, having carefully weighed the arguments advanced against the proposed grant of self-government to Ireland, believes that the time has arrived when it should clearly state its attitude with regard to this important measure. The large majority of the members of the Association are Protestants, and, as such, living in the midst of a predominantly Catholic population, they desire especially to protest against the statement that Protestants have experienced intolerance at the hands of their Catholic neighbors, or that under an Irish Parliament they have any reason to fear such intolerance. On the contrary, they are of opinion that the grant of self-government will promote the normal relationship that ought to exist between religion and politics, to the great benefit of this country, and that under any reasonably constituted Irish Parliament Protestants will be able effectively to protect their own legitimate interests. The Association is firmly convinced that self-government will prove of immense industrial advantage, not only to Ireland but also to Great Britain, in the elimination of mutual interference with purely local concerns, in the encouragement of industry in natural directions, and in putting an end to the existing system of practically separate government through Departments which are almost entirely irresponsible to the Irish public. The Association is equally convinced that a full and generous measure of self-government, leading to the formation of natural, industrial, social, and political bonds, and the break-up of the present artificial divisions, will harmonise the national life by promoting goodwill amongst all classes.

THE EIGHTY CLUB AND HOME RULE.

Mr. Redmond was entertained to dinner by the Eighty Club in the Hotel Cecil on March 27, the guests also including Mr. Dillon, Mr. Devlin, and Mr. William Redmond. Mr. Winston Churchill presided, and, in an eloquent speech, paid a strong tribute to the Par-

liamentary reputation of Mr. Redmond, who in the House of Commons had devoted to the service of the Irish cause Parliamentary gifts which almost rivalled all that had been written in some quarters about the Parliamentary gifts of Mr. Bonar Law. Governments had come and gone, parties had changed, leaders had advanced from obscurity and descended into obloquy, but the Irish Party remained in all their long period constant to their cause, consistent, persistent, unswerving, and unalterable in stating the demand of the people of Ireland for self-government. He could tell Mr. Redmond that the Liberal Party and Mr. Redmond together after a long pilgrimage had reached the threshold of success. In reply, Mr. Redmond said the time for arguing in favor of Home Rule had almost ended. The latest contention of the Tories was that Ireland was prosperous, and therefore had no need for Home Rule; it was peaceful, and therefore was apathetic, and did not want Home Rule. These arguments were ludicrous, coming from a Party which twenty years ago declared that Ireland was a pauper, and should therefore not get Home Rule; was tumultuous, disorderly, and criminal, and therefore unfit for Home Rule. Ireland was prosperous compared with their own miserable past, but compared with England, Scotland, or Wales, or any progressive country in Europe, the statement that Ireland is prosperous is absolutely untrue. She was still probably the most poverty-stricken and unprogressive nation in Europe. If Home Rule were rejected, it would be speedily seen whether the Irish people were apathetic, for in such an event the country would instantly be thrown back into the welter of coercion and confusion.

NO RELIGIOUS PREJUDICE.

A letter from the Rev. Courtenay Moore, Protestant Rector of Mitchelstown, County Cork, which appears in a recent issue of the *Saturday Review*, ought to put an end once and for all to the attempts of the Unionists to persuade the people of Great Britain that under Home Rule Protestants would be persecuted by the Irish Catholics. Rev. Courtenay Moore is entitled to speak on this question with special authority, not only because he takes an impartial view, but also because he has had a great deal of experience in three of the four Irish provinces. He has lived seventeen years in Ulster, eight in Leinster, and over forty in Munster. Among the masses of the people he has come into contact with multitudes of Catholics. Day and night he has moved amongst them in the discharge of his duty, and never once has he suffered insult or molestation. His knowledge of their character and habits is such as to convince him that to call them intolerant is to bear false witness against them. Mr. Courtenay Moore objects to the unjustifiable introduction of the 'odium theologicum' into the Home Rule controversy. 'Let the question,' he says, 'be argued out on other lines—financial, political, etc., but not theological.' Perhaps the inclination of the Unionists to appeal to religious prejudice may be accounted for by their consciousness of the weakness of the financial and political arguments.

PATRIOTISM AND LANGUAGE.

The Rev. Canon O'Connell, M.A., Lecturer in Celtic, Queen's University, Belfast, delivered an address at the Belfast College of Irish recently, and put forward a strong case for the study of Irish on the ground of patriotism. In the Intermediate examinations (he said) the boys who wasted their time in learning Irish are getting higher marks in classics than the boys who despise Irish. I am the more anxious on this score because I find that the purely English-speaking Irishman has no true historical perspective. For him Irish history begins with the year '98 or the Battle of the Boyne or the landing of Strongbow. For such short-sightedness the study of the Irish language is an excellent corrective. It enables one to realise that Irish history is not confined to the last 700 years. The study of foreign tongues has been my favorite hobby ever since I was ten years of age, and during the last twenty years I have dabbled in many Eastern and Western,

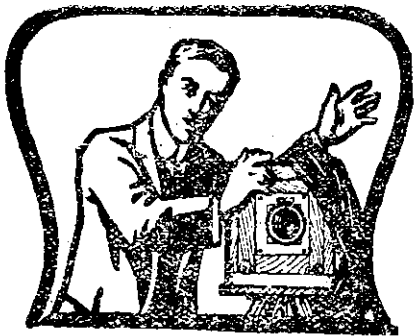
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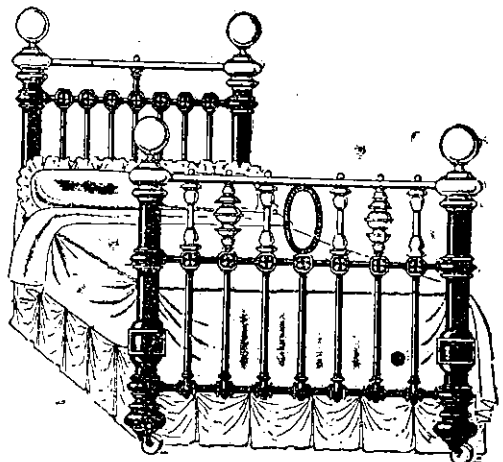
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living and dead, but I can honestly declare to-night as an Irishman—and I trust a patriot—I love my own the best.

Dealing with the attitude of Protestants towards Irish, Canon O'Connell, himself a Protestant, said the attitude of the majority of Irish Protestants towards the language movement seemed to him to be utterly senseless, illogical, and inconsistent. 'In my opinion,' said he, 'the national language is the birthright of every Irishman, independent of creed or politics, and to say that we should have nothing to do with the Irish language because it is spoken principally by Catholics and Nationalists, is as sensible as though I refused to go on a tramcar and took "shanks's mare" because the majority of the tram conductors were Orangemen. If it is a question of religion let them be consistent. Then, if I were an Orangeman to-morrow, I would never speak a word of English, because English is the language of Mr. Asquith, Mr. Winston Churchill, and, if I mistake not, even of Mr. John Redmond and Mr. Joseph Devlin, and there have been more disloyal sentiments expressed in the English language than ever were in Irish or ever will be. And this attitude to which I have referred is a pity, because the Irish Protestant, when sensible, is a very useful member of a nation. I need scarcely remind you that before to-day the Irish Protestant has stood in the gap of danger in the cause of Irish Nationality, and the names of Robert Emmet and Wolfe Tone will not readily fade from the pages of Irish history, and in the language movement the Irish Protestant has done his share.'

AN UNANSWERABLE ARGUMENT.

Sir John Simon, Solicitor-General, speaking at the dinner of the Eighty Club on March 2, said that twice in its history the club entertained Mr. Parnell. The first was in 1888, when Mr. Parnell described to the club, and, through the club, to the British people, his negotiations with Lord Carnarvon, and thereby put on record the imperishable fact that the Conservatives would be Home Rulers, like other sensible men, if it were not that they had the Orangemen tied at the end of their tail. The second time Mr. Parnell was present at one of the gatherings of the club was, almost to a day, twenty-three years ago—the 8th March, 1889. Only a fortnight before, Sir Charles Russell—as great an Irishman as he was an advocate—had smashed Pigott, and only ten days before that the miserable forger had confessed his crime to the ingenious Mr. Labouchere, and only five days before had ended his wretched existence. Frank Lockwood, whose memory was still fragrant, was in the chair at the gathering, and Lord Spencer, a Liberal ex-Viceroy of Ireland, was the principal speaker. And there occurred the thrilling moment, described at the time by Lord Rosebery as 'the historic hand-shake.' There the leader of the Nationalist Party in Ireland grasped the hand of Lord Spencer. From that day to this the Eighty Club had been a Home Rule organisation. Its members could not deny the validity of the Irish claim put forward with such consistency and unanimity since 1884. As Liberals they were concerned that here, as elsewhere, the cure for discontent was freedom. As men of business, they thought it absurd that whilst seven millions of people in Canada had ten Parliaments, five millions in Australia seven Parliaments, and one and a-half millions of white men in South Africa five Parliaments, the United Kingdom, with its 45,000,000, should endeavour to do its work with one Parliament. As men of justice, they thought it terrible that Ireland should have lost her Parliament, not by any act of the British people, but by the corrupt device of a limited, select, and privileged caste in the two countries. As Englishmen, they were ashamed that the one place where British institutions had failed was in Ireland which they were now determined to reconcile.

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People We Hear About

Hon. Henry Edmund Talbot, son of Lord Edmund Talbot, and nephew of the Duke of Norfolk, has been appointed aide-de-camp to the Duke of Connaught, Governor-General of Canada. This is the first appointment of a Catholic to such a position.

Of the three hundred and ninety-seven members of the German Reichstag, one hundred and seventy-nine are Evangelicals, and of these one belongs to the Centre Party. The Catholics number one hundred and thirty, and eighty-nine of them are members of the Centre. Sixty-nine members do not belong to any Church. The Jewish members number seven.

The Right Rev. Dr. Robert Browne, Bishop of Cloyne, who recently gained such a remarkable victory in the law courts against a Scottish paper which made serious charges of bigotry against him, is a native of Charleville, County Cork. Cloyne diocese has its headquarters at Queenstown. The beautiful cathedral which greets the eye as one steams up Cork Harbour, is Bishop Browne's seat. Dr. Browne was educated at Maynooth, and prior to his consecration, over 17 years ago, he was president of that institution.

The reason why Father Vaughan is an effective orator (says the *Philadelphia Ledger*) is partly that his speech is as clear as a pane of glass—if he uses a long word of Latin origin there is a reason. An audience does not hungrily wait upon the utterance of one whom it does not understand. The talker who drives home to men's hearts is he who puts his meaning in such terms that the slowest and the dullest cannot miss it. He does not use ten words when one will do.'

Lady Wentworth is one of three English Catholic peeresses in their own right. The two others are Baroness Herries (Duchess of Norfolk) and Baroness Beaumont, who will be one of the debutantes of the coming season. Baroness Wentworth is the only child of the second Earl of Lovelace and 13th Baron Wentworth, and is a great-granddaughter of Lord Byron. She is the author of *Fair Children: Love Greetings to My Tiny Friends*, a delightful little volume of verse about children, written with a charming naivete proper to the theme.

Major-General Luke O'Connor, V.C., C.B., who has celebrated his eighty-first birthday, won the Victoria Cross at the Battle of Alma, and is the only living Victoria Cross man who has risen from the rank of private to that of general officer. A member of one of the oldest and most respected of Roscommon families, he was born at Elphin in 1832, and began a military career, which has turned out to be so distinguished, in 1849, in the Royal Welsh Fusiliers. He was at the Relief of Lucknow in the Indian Mutiny, and was promoted Brevet Lieut.-Colonel in the Ashantee Expedition in 1873. In 1887 he retired with the rank of Major-General.

Colonel P. A. Kenna, V.C., formerly of the 21st Lancers, will succeed Colonel Sir L. Rolleston in the command of the Nottinghamshire and Derbyshire Mounted Brigade (Territorials). Colonel Kenna is an old Stonyhurst boy, and is 49 years of age. He is one of the finest polo players in the army, a good cricketer, and a fine horseman and huntsman. He has the double distinction of the V.C., won in the famous Lancers' charge at Omdurman, and the decoration of the Royal Humane Society for saving the life of a drowning man. Colonel Kenna has been married twice. He was a bridegroom and widower within a few weeks, his bride, a daughter of the seventh Earl of Abingdon, dying of typhoid fever almost on the honeymoon. Later he married Miss Angela Hibbert, daughter of the late Mr. Hubert Hibbert. The Colonel was closely related to the late Cardinal-Archbishop of Sydney.

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St. Mary's Convent, Ponsonby

(From an occasional correspondent.)

On Wednesday, April 10, a ceremony of profession took place at St. Mary's Convent, Ponsonby, when ten young ladies were admitted to the Order of Mercy. The names of the candidates were: Sister M. Felix Dwyer, Toowoomba; Sister M. Ita Myell, Maitland, N.S.W.; Sister M. Aquin Cole, Lahinch, Ireland; Sister M. Paul O'Hara, N.S.W.; Sister M. Austin Le Lievre, Akaroa; Sister M. Patricia Neylon, Dunedin; Sister M. Dorothea Ware, Queensland; Sister M. Cordelia Walsh, Queensland; Sister M. Magdalen Ryan, Queensland; Sister M. Veronica Kane, N.S.W. His Lordship Bishop Cleary celebrated Mass, and was assisted by the Ven. Archdeacon Brodie, of Waihi, and in the choir were also present the Rev. Father McGuinness (Te Aroha) and Rev. Father Skinner (Auckland). After the ceremony the clergy and guests were entertained by the community. Among the visitors were the Rev. Father Furlong, who had just returned from Ireland, Rev. Father Edge (Ponsonby), Rev. Father Holbrook (Auckland), Rev. Fathers Ormond, O'Farrell, O'Doherty, Finn, Mrs and Miss Le Lievre (Akaroa), Misses Leahy (Blenheim), Misses Casey, Jones, Nicholas, O'Donnell, Ryder, and Miss Bell, Cambridge Education Diplôme, at present organising schools in Auckland. The convent chapel was most artistically decorated for the occasion, and the music, incidental to the ceremony, was very capably rendered by the convent choir. The occasion was marked by the arrival of four young ladies from Ireland, who volunteered their services for the furtherance of the good works of the Sisters of Mercy in Auckland.

At the teachers' examination held in January last, the following candidates presented from St. Mary's Convent, Ponsonby, were successful:—Katherine Kenny, C certificate; Mary Cecilia Gullen, D and partial C; Maud Towers, completed D and C (two subjects); Julia Dowling, completed D and C (one subject); May Cole, completed D; Bridget Rist, partial D; M. Fortune, partial D; B. Marnell, partial D; G. Price, partial D; J. Whelan, partial D; F. McCabe, passed in drawing C; B. Toohey, passed in drawing D; N. Shine, passed in drawing D.

Dannevirke

(From an occasional correspondent.)

April 19.

The first of our winter socials was held in the Catholic Hall on Tuesday evening, and, notwithstanding the inclement weather, the hall was comfortably filled. The arrangements were capably carried out by Mr. M. J. Lyons (secretary) and the ladies' committee.

The marriage of Miss M. Curtis, eldest daughter of Mr. and Mrs. Curtis, of this town (formerly of Maharahara), to Mr. G. Adler, was solemnised at St. Michael's Church, on Wednesday by the Rev. Father Cahill. The bride was prettily attired in a white duchess satin with wreath and veil, and was attended by her two sisters and niece as bridesmaids. Mr. and Mrs. Curtis afterwards entertained a large number of guests at Morgan's Tea Rooms. The happy couple subsequently left for Auckland and Rotorua, where the honeymoon is to be spent.

Mr. T. Cotter, who has been a valued member of this congregation for the past four years, has recently taken his departure for Hastings. Mr. Cotter has always taken a keen interest in Church work, and his loss to the parish will be greatly felt. On Sunday morning, after the first Mass the Rev. Father Cahill, on behalf of the congregation, presented Miss Cotter, who represented her father, with an illuminated address, in which tribute was paid to Mr. Cotter's zeal for the progress of the Church, and to Mrs. Cotter and family for their aid and assistance in all matters appertaining to the welfare of the parish.

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Waihi

(From an occasional correspondent.)

April 19.

At last night's ordinary weekly meeting of the Waihi Men's Catholic Club the following telegram from St. Benedict's Club was read:—'Members of St. Benedict's Club offer hearty congratulations. The thanks of all who value the best things in life, home, and social purity, are due to the Catholics of Waihi for the attitude adopted at Socialist meetings held last Sunday.'

THE RELIGIOUS AGITATOR

RACY ADDRESS BY THE ARCHBISHOP OF ADELAIDE

His Grace the Archbishop of Adelaide, speaking at the opening of a new school hall at Brompton on Sunday, March 24, delivered the following address as reported in the *Southern Cross*:—Those who know me—and there are many in South Australia who do—think me as little likely to give offence to any Australian citizen as man can be. I begin, therefore, by defining my terms. Heaven knows I mean no rudeness by the words which I use. Among the population of South Australia there are many Catholics. Some would call them Roman Catholics, and they are welcome to so call them if they choose. Most South Australians are not Catholics. I class them, therefore, under the generic term—non-Catholics. I hope I hurt no one. The hurting of any South Australian is a thing alien to my thoughts. I intend no offence in any form. If I give offence, I give it unwittingly and unwillingly; and beg pardon beforehand for my fault. It is with non-Catholic that my present concern lies. My experience of them is pretty well as large as can be the experience of one who does not hold with their religious views. To make clearer what I wish to say, I take of non-Catholics one thousand of the average type. I divide the thousand into two groups. In one group there are, out of the one thousand, nine hundred and ninety-nine. The other group is—out of the thousand—in a glorious minority of one. Let me paint both classes as, with forty-two years of Australian life to guide me, I know them.

The Larger Group.

I will take a sample of the larger group first. He is one of the nine hundred and ninety-nine who form the majority. He is broad-minded; as he is kind-heartedness itself. He is a shrewd man of business, ever alert in his undertakings, and will strike a good bargain when he can. He makes money more or less, but he is by one means a slave to money. He is free-handed in his almsgiving. No public charity, no genuine case of private distress, ever appeals to him in vain. He may not be over remarkable for his punctuality in attendance at church. It may be that his Sunday visits to his place of worship are few and far between. Still, he has a genuine respect for religion. Supposing his purse allows it, he will cheerfully give help to religious cause. One fact stands out prominently. He will never scorn his neighbor on account of that neighbor's faith. You may believe what you like, you may say what prayers you like and where and when you like and as often as you like. Your belief and your praying may cause him wonder, but neither your belief nor your praying will ever draw insult from him.

In the Minority.

The non-Catholic Australian, who is in the proud minority of one in a thousand, is a being of an altogether different type. He may be a church-goer; he may not be a church-gower. I do not know. . . . I put the dogmas of his creed briefly:—(1) Hopelessly out of every chance of salvation is everybody who loves a horse. I marvel greatly if our friend in the grand minority of one really reads his Bible about which he talks so much. In page after page of the



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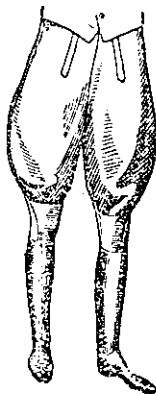
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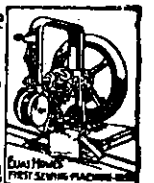
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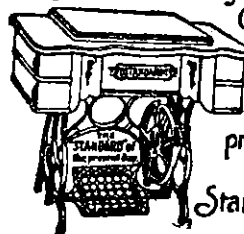
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Sacred Book the horse appears. He is admired and praised time and time again. Let me take a poetic passage from Job describing the horse. The horse of his description is the horse of the mounted soldier. 'He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.' 'He despiseth fear, he turneth not his back to the sword.' 'Chasing . . . he swalloweth the ground, neither doth he make account when the noise of the trumpet (of battle) soundeth.' I quote a second saying from another writer of a prophetic book. It is of the warhorse that he also speaks. 'Their horses are lighter than leopards, and swifter than evening wolves; their horsemen shall come from afar; they shall fly as an eagle that makes haste to eat.' To attend a meeting where horses race is, according to our friend of the glorious minority of one, the unpardonable sin. Make a bet on the horse that takes your fancy at a race meeting. Your bet is simply the purchase of a first-class ticket by special and express train to the regions that are down below. Let me make open confession, for open confession, they say, is good for the soul. I never read the sporting news in our daily papers, and I never read the political news. To me both sporting and political news are weary and dreary beyond ordinary human forbearance. Life is short, and has its limitations.

Open Confession.

You can make some guess what is going to happen in politics, but in horse racing you can make no safe guess at all. The horse that everybody says is going to win is usually last in the race, and the horse that everybody says is going to lose is first to pass the judge's box. I never did bet on a horse once in my life. Where horses are concerned, I am a perfect stupid; and if I did bet, my money was as good as gone. Still, I will admit this: if I only had the gift of prophecy—which I assuredly have not—and knew with absolute cer-

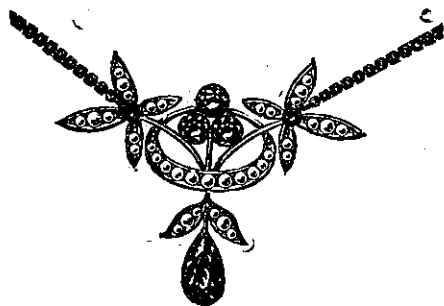
tainty the horse that was going to carry off the next Onkaparinga or Randwick or Melbourne Cup, I should have not a moment's hesitation nor the shadow of a scruple of conscience in backing that horse for a handsome amount.

Sinners Beyond Redemption.

(2) Hotel keepers are like the wicked who go to races, sinners beyond redemption. It is no use of praying for them. They are outside the pale. Yet I ask a question. There is a story told in a Book, revered by non-Catholics and Catholics alike, of a kindly wayfarer who came to the relief of a Jew, waylaid and wounded by highwaymen. The wayfarer was unorthodox, according to Jewish views. Yet unorthodox as he was, he was tender-hearted, and his tender-heartedness is praised by the written Word of God. Under whose care did he place his patient? Under the care of an hotel keeper. According to our friend in the great minority of one the good Samaritan did evil. If he were of a truly religious spirit he would have left the wounded man, pitiable and helpless as that wounded man was, to die on the roadside. On no account should he have sought shelter for him in an hotel. His paying the hotel keeper for the sick man's board made his crime all the worse.

'Going for the Holy Romans.'

(3) When he is tired of condemning the wickedness of horses and hotels, our religious agitator fills in his time by going for the Holy Romans. I use an Australian colloquialism. By a 'Holy Roman' a Catholic is meant. That the 'Holy Romans' are criminals is perhaps the most cherished article of the creed of our friend in the minority of one. What have we to say in our defence? Only this. Let him set the 'Holy Romans' down as criminals to the fulness of his bent. If those who love horses and those who keep hotels can



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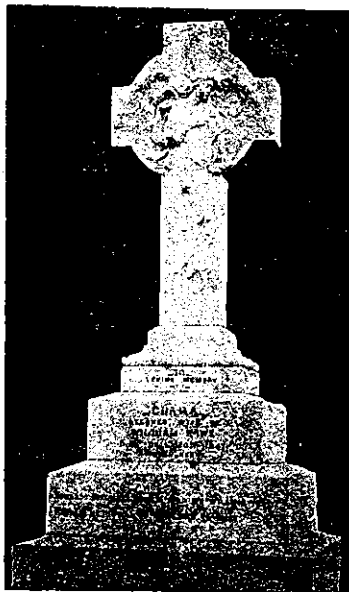
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stand his abuse I think we, the 'Holy Romans' can stand it. He is welcome to abuse us to his heart's content. His abuse will never set our nerves agog or flutter our pulse in the slightest degree.

Like the Aching Tooth.

I do not know the number of teeth with which the human head is usually furnished. I have never counted my own teeth, and, therefore, cannot say how many I have or ought to have. Those who are curious in the matter can easily find out the normal number from any doctor they meet. My ignorance will therefore be excused if I indulge my imagination. Suppose I had 1000 teeth in my head, and suppose, moreover, 999 of these were solid and sound ones. The 999 would give me no trouble, and therefore never distract my thoughts. But suppose there was one tooth which, bringing up the reckoning to the 1000, was hollow and decaying, and ached and ached, and that, in its aching, hindered me from working during the day, and hindered me from sleeping during the night. Of that tooth, whether I would or no, I should perforce have to think a good deal. For a tormenting tooth there is but one remedy—a visit to a dentist's. Then would come a twinge and a shake, and a wrench and a pull; and lo and behold, the whole trouble would be over for all and good. Like the aching tooth is the mischief-making religious agitator. He is an annoyance and a nuisance to the body, religious and social. He is only one in a thousand, it is true, but there is not one in the other nine hundred and ninety-nine of his fellow-citizens who would not prefer his room to his company. Yet, we are all sinners, and have to suffer for our misdoings. I am afraid it will be our fate to ever have the mischief-making religious agitator to worry us.

'I've Got Him on the List.'

I love Australia—I love Australians—with all the love of which a human heart is capable. I wish every Australian well, even the mischief-making religious agitator himself. I fondly believe that nine hundred and ninety-nine out of every thousand wish well to me. I heard a song once at a private concert given by a gentleman vocalist. It was taken from an opera of Gilbert and Sullivan. I think the opera was 'The Mikado.' It was a song in which the Imperial Lord High Executioner gave an account of his doings to his master from day to day. His duty was to furnish regularly to his Majesty a list of those whose heads it would be an advantage to the public to have cut off. I do not quite remember the exact words of the song, but the refrain of the Lord High Executioner ran something like this:—

'Oh put him on the list,
He never will be missed.'

I am by no means a vindictive turn of mind. I wish evil to no one; but I certainly would keep mischief-making religious agitators as far away from me and from my neighbours as I possibly could.

Send Him to the Pole.

Professor Mawson is on his way to the South Pole. I cannot, therefore, invoke his services. But, when the next explorer starts on his journey to the South, I should be glad if he would give a passage to one of our mischief-making religious agitators. Of the bonafides of my wish there is proof in this, that I should be prepared to pay down £5 towards the cost of the religious agitator's passage southwards. I would have, however, the explorer first to pledge me his word of honor that when he took his departure from the South Pole he would leave the religious agitator behind him. I am of a generous turn of mind, and would like to deal with everyone kindly. If the mischief-making religious agitator was willing to go and the explorer was willing to take him—a point on which I am doubtful—I would be ready to act munificently. In the first place, I would, at my own expense, have letters patent issued under the hand of the Bailiff of the Supreme Court, creating the mischief-making religious agitator duke of the South Pole. In making such provision for our friend I would insist, however, on one condition. I would have him, before he took ship, sign

a covenant by which he would bind himself never to set foot on Australian soil again. The penalty of his failure to keep the covenant would be the forfeiture of his ducal rank and his immense estates in the southern world.

Worse than Human Ills.

Human nature is subject to many ills. Sickness comes in childhood; it comes in middle age; it comes when men are old. In my fairly long life I have had my share of physical ills. As a boy I had the usual allowance of boyish ailments. Grown up I had neuralgia, rheumatism, and lumbago; of course I was in the fashion, and had two or three attacks of influenza as well. I did not welcome any of the visitants, and my decided conviction is that, on the whole, I should have been happier without them. Yet, beings of clay must have patience. Patience I try to have in every trial. With mischief-making religious agitators I am afraid I have no patience whatever. They are worse than neuralgia, rheumatism, lumbago, and the influenza all put together. God forgive me if I sin by uncharitableness; but I do wish the mischief-making religious agitator in some other land than the land in which I live. Many, very many Australians—the majority of them non-Catholics—would, I feel certain, if there was a ballot taken, be found to share my wish. I pray that at least one of my religious agitators may take my offer on the advantageous terms tendered, and emigrate on the first opportunity to the South Pole. There is a great scarcity of citizens there. But he can count on a warm welcome from the numberless seals and whales.

Near and Dear Friends.

My words finish in the spirit in which they began. The number of non-Catholics who are near and dear friends of mine I cannot count. I have nought to complain about them, but of their constant and extreme kindness to me. Nothing could be further from my thoughts than giving offence to any one—least of all to those non-Catholics to whom I owe so much. If there is in what I have said any remark, however slight, that gives them pain, I recall it without demur, and fervently wish it had been left unsaid.

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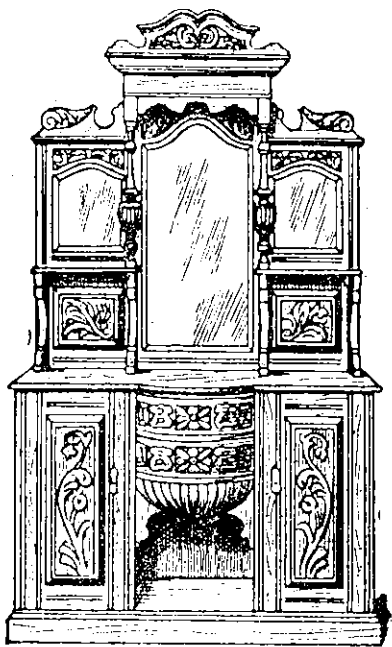
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Ltd., Nassau street, Dublin, and through all Catholic booksellers; demy 8vo., 172 pages; 6d net.)

He Had No Fear of Home Rule

Sir N. T. Everard, Bart., speaking at a recent meeting of the Meath County Council, said that he had never since he first entered public life in that county, 45 years ago, seen the slightest symptoms of intolerance among his Catholic fellow-countrymen, and he was not merely content to say that there, but he had when asked his opinions by one of the Nationalist members sent him precisely that information which he had now given there with regard to the state of toleration in Meath. Reference has been made to the 'bogey' which has been set up. Well, now, it may be a bogey, but these are very critical times, and you know as well as I do the uses that were made of the most trifling circumstances, and I believe myself that these gentlemen who in the North are suffering from what is called Ulsteria are terribly in earnest. They believe all this. Well, personally I don't like to see you paying too much attention to this bogey, but the fact is it is having an effect in England. There is no doubt about it. In fact, you may have noticed Mr. Birrell's speech—only the last speech he delivered—in which he said if it was not for this Ulsteria Home Rule would be settled in a week. Very well, you know the whole foundation of this Ulsteria is the religious question. I have no fear under Home Rule. It is not troubling me in that way. I am a great deal more afraid of the Belfast Radicals under Home Rule than I am of his Holiness the Pope. That is my honest opinion. I think you would have far more Socialistic legislation initiated by the Radicals of the North than we are likely to have denominational legislation by, we will say, the influence of the Catholic Church.

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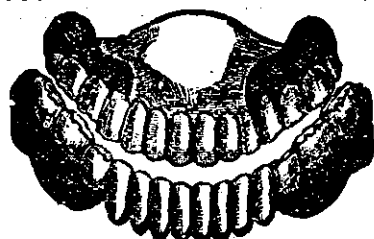
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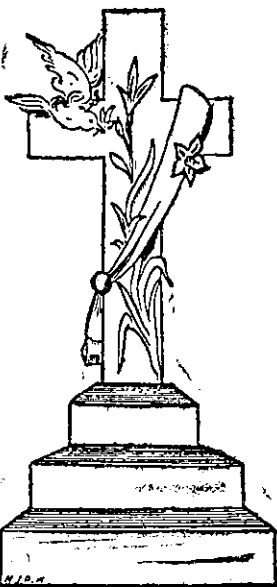
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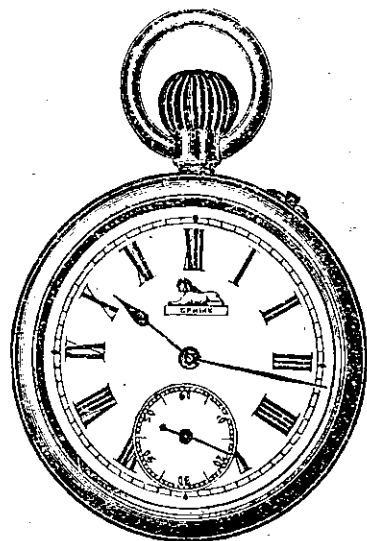
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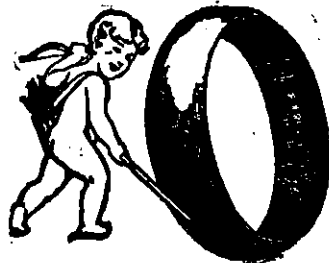
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Cow beds and bails should be limewashed regularly. This not only assists in mitigating the fly nuisance, but keeps the wood-work clean and sweet.

A good whitewash for poultry house is 4 gallons of lime and water, $\frac{1}{2}$ lb of soft soap, and 1 pint of paraffin oil. Mix well together. The paraffin destroys the insects, while the soap causes the whitewash to adhere to the walls.

The mangel is a crop which deserves to be more generally cultivated on account of its value as a feed for farm animals, more particularly cows and pigs. It does best on the rich alluvial soil of river banks, but can with liberal manuring be made to yield satisfactorily on light land. Farm-yard manure is the best dressing to give the land in use for root crops. If artificial fertilisers are used, phosphatic manures should give way to nitrate of soda. A fine seed-bed and shallow seeding are essential to the success of the mangel crop.

At Burnside last week there was a yarding of 196 head of fat cattle, which consisted principally of cows and heifers and light and unfinished bullocks. Prime bullocks were scarce, and these showed a rise of about 10s per head. Cows and heifers were a good deal easier. Best bullocks brought from £10 10s to £11 10s; extra, to £13 10s; medium to good, £8 10s to £9 15s. There was a very large yarding (3261) of fat sheep, of which only a few pens were prime wethers. The majority of the yarding consisted of old ewes. Prices for wethers showed a rise of 6d to 1s per head, whilst ewes showed a drop of from 1s to 1s 6d per head, and towards the end became almost unsaleable. Best wethers brought from 18s 6d to 21s; extra, to 23s 6d; medium to good, 15s 6d to 17s. The fat lambs forward totalled 2202. Prices were easier by about 6d to 9d per head, but this is accounted for by the poorer quality. Best lambs brought from 15s 6d to 16s 6d; extra heavy, to 19s 6d. The pigs forward totalled 140. Prices all round ruled much the same as at previous sale, but towards the end fat pigs dropped three or four shillings per head. Suckers brought from 11s to 14s; slips, 16s to 18s 6d; stores, 20s to 32s; porkers, 40s to 51s; light baconers, to 63s; heavy baconers, to 70s; choppers, to 86s.

At the Addington market last week there was a large entry of stock, especially of all classes of sheep, and a good attendance. Store sheep sold well, ewes being in good demand. Prime fat lambs were firm at the previous week's rates, but unfinished sorts were a shade easier, and fat sheep were also very firm. Fat cattle showed a decline in values, and pigs of all classes sold well. The entry of fat cattle totalled 248. The sale was somewhat irregular, and values were lower. Steers made £8 7s 6d to £12; extra, £12 15s to £16; heifers, £6 to £8 5s; extra, to £9 5s. There was a fairly large yarding of fat sheep, the larger portion being ewes. There was a keen demand for both ewes and wethers for export, and this affected the values of butchers' sheep, and prices were consequently firm throughout, ewes, if anything, selling at improved rates. The range of prices was: Prime wethers, 18s to 22s; prime ewes, 13s to 19s 4d. There was a very large entry of fat lambs. The total was 9467, which is the largest for the season. There was a good demand on the part of export buyers for all good sorts. Tegs made 17s 3d to 19s 6d; a few two-tooth and ordinary freezers and butchers' lambs, 12s to 17s. There was a large entry of good quality fat pigs, and all classes met with a good sale. Choppers made £3 to £5 10s; heavy baconers, £3 to £3 13s; lighter, £2 10s to £2 17s 6d—equal to 5½d per lb.

CROP YIELDS AT LINCOLN COLLEGE.

The returns from some of the crops threshed at the Canterbury Agricultural College were reported upon at a meeting of the Board of Governors last week. In the quarterly farm report the notes upon the late harvest stated that the harvest was at least three weeks later than usual, and everything ripened very slowly owing to the limited sunshine in January. All the

crops on the College farm were good, and considering the bulk to be dealt with, were harvested in record time. Yields in most cases are above the average; oats will be from 20 to 30 bushels better than last year, and the best yield so far was 87 bushels per acre from Black Tartars, sown very late in the spring. Wheat averaged 51 bushels, which is 15 bushels better than last year. The best yield in wheat on the College farm was 70 bushels per acre, which is about a record. Italian ryegrass gave 58 bushels, although it was only shut up in the beginning of December. The barley yield was low, but the crop was very thin, owing to being badly flooded in the autumn, just after it was sown.

EXCESSIVE MILKING.

The point is raised by an American authority whether or not excessive milking may impair the breeding function, and defeat its own ends. A cow in a state of nature requires very little milk for its one calf, and per contra one of our great milkers with her immense bag is a very artificial animal, indeed. The strain of yielding so much milk and carrying a calf at the same time must be very great, and there must be a tendency to break down. It is stated that some of these great milkers breed two or three calves and then go sterile, and that is one of the reasons why the race of good milkers is not more quickly increased in numbers. It would be of great interest to find if this result has been met with by breeders of deep milkers in this country. The calf of a good cow may not turn out to be a good milker because its sire is responsible for some of its qualities or defects, but the point is to have a calf of some kind every year from each phenomenal milker.

LUMPY JAW.

This disease is most commonly met with in cattle, though pigs, horses, and mankind are also liable to it. The disease is due to the invasion of a parasite known as the ray fungus or actinomycosis. This fungus apparently grows as a parasite on certain grasses, barley in particular. It causes great irritation of the tissue invaded, usually about the tongue, which promotes an extensive growth of certain cell elements, so that a large amount of tissue is produced, in which an abscess is formed. The lump formed is usually on the jaw, but may affect nearly any part of the body. The growth is slow, beginning with a small nodule, but may grow to a very large size. It generally discharges a thick yellowish pus when reaching any size. Ordinary abscesses are often mistaken for this disease; but the parasite can be identified by the microscope. Should the disease become frequent on any particular land, the pasture may be suspected, and cattle kept off it.

THE KICKING COW.

In many instances the milker makes or unmakes a cow. Better never put a fine cow into the hands of a poor milker. It will do no harm, however, and it may do much good to put the poor cow into the hands of a good milker. The cow that is naturally vicious and possesses a tendency to kick or switch her tail in the milker's face at frequent intervals is apt to so exasperate that person that he may not only handle her roughly, but also deal out the same treatment to the other cows. Thus she is a detriment to the entire herd in an indirect way.

DRAFT HORSE CONFORMATION.

A heavy draft horse should be long ribbed. If a horse is short ribbed he is light in his middle and nearly always a poor feeder. His stomach is too small to contain enough feed to serve him from one meal to another. When put at hard work he generally has a fagged out appearance. A light centred horse seldom weighs well, and weight in a draft horse, if it comes from bone, sinew and muscle, goes a long way toward determining his commercial value.

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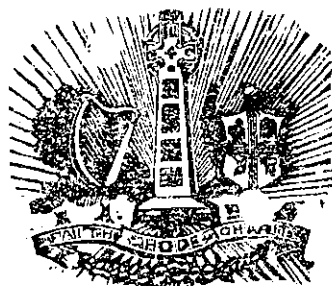
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Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices or direct from the District Secretary.

The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants. Branches being established in the various centres throughout the Colonies, an invaluable measure of reciprocity obtains.

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CITY BREWERY, DUNEDIN.

Waihi

(From an occasional correspondent.)

April 14.

Owing to his Lordship the Bishop leaving for Australia, the Ven. Archdeacon Brodie has been appointed Administrator of the Diocese in his absence, and will be absent from Waihi for four weeks.

The annual general meeting of the Waihi Catholic Men's Club was held in St. Joseph's schoolroom this morning. There was a large attendance of members. The diploma won by Mr. P. J. Lynch, in an oratorical competition under the auspices of the Federation of Catholic Clubs, was presented to him. The report and balance sheet showed that since the inception of the club in August last, the receipts amounted to £18 2s 8d, and expenses to £12 14s, leaving a credit balance of £5 8s, with assets (bookcase, library, etc.) of about £11, and no liabilities. The officers were all re-elected, as follow:—President, Mr. W. J. Sullivan; vice-president, Mr. T. J. Martin; secretary, Mr. T. J. Ryan; treasurer, Mr. T. Collins; librarian, Mr. R. Hooker. Mr. W. Sullivan, delegate to the conference of Federated Catholic Clubs, held at Wellington, gave a full report of the business transacted there. Indignation was expressed at the action of the officials of the Miners' Union (of which so many Catholics are members) in allowing the use of the hall to lecturers who,

speaking under the name of Labor or Socialism, took the opportunity to attack religion. It was resolved that as on that evening a Socialist lecturer was announced to reply to an address given at the club by Ven. Archdeacon Brodie on the Ferrer case, the Archdeacon and members of the club should be present, and refute any attacks made on Christianity or the Catholic religion. In the evening, when Mr. Way lectured at the Miners' Union Hall on 'The Martyrdom of Ferrer,' the Ven. Archdeacon Brodie and members of the Men's Catholic Club were present. The lecture was evidently mostly taken from McCabe's book, and was a tirade of abuse on the clergy of Spain, the Catholic Church, and Christianity generally. [At the conclusion of Mr. Way's address, as reported in our last issue, Archdeacon Brodie took the platform and exposed the source and unreliability of Mr. Way's information.]

Abstinence from low pleasures is the only means of meriting or of obtaining the higher.

The Catholic Earl of Denbigh has ten children, three of whom are boys (says the *Catholic Columbian*). Following the fashion among nobility, each child has three or four given names, but we notice that every girl in the family has the name 'Mary' among her other names. England was once known as 'Mary's Dowry.' This Catholic English Earl seems to recognise that fact in the naming of his children.

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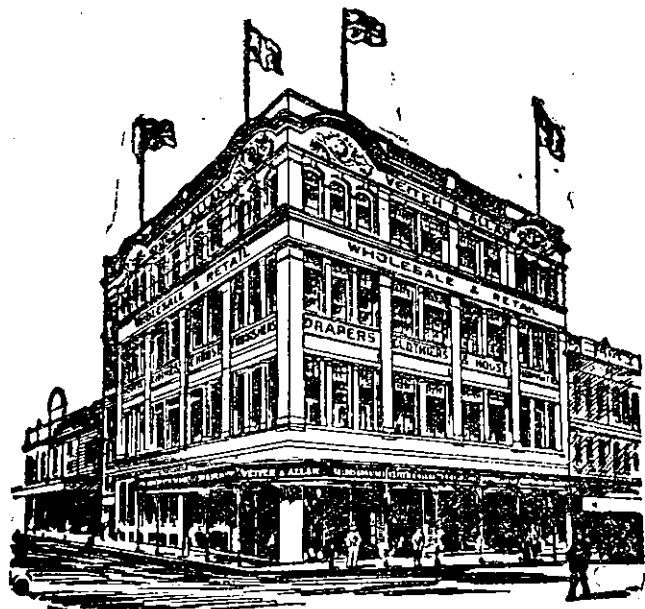
Don't run away with the idea that we are a new firm. We've been established several years, but until the present year we sold our goods exclusively to the shops, who in turn sold to you at a profit. Now you have the privilege of dealing with us direct. Give us a trial, and you'll appreciate the saving.

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The Catholic World

FRANCE

A FOREIGN MISSIONARY SOCIETY.

The Paris Society for Foreign Missions is far from decreasing. From the year 1888 to 1909 it nearly doubled the number of its priests. In 1888 they were 804; in 1909 they reached the never heretofore attained figure of 1415. As a matter of fact, in the history of the organisation, these last twenty years, as a whole, have been its banner years for vocations to the foreign mission field.

INCREASE OF CRIME.

The crimes that now abound in France are the theme of private conversations and of articles in the public press. The people are in a state of alarm and know not how to protect themselves. The malefactors have become very daring. Ruffians who carry deadly weapons are adopting all sorts of expedients to rob and plunder more effectively. The murder of a policeman in a crowded street by one of three men who had stolen and were driving in a motor car lately caused something of a panic. An extract from the speech delivered by M. Lepine, Prefect of Police, at the victim's funeral, will show what is the condition of the city. 'You will ask,' said M. Lepine, 'how many there are of these scoundrels. There are thousands of them. For twenty years I have been making complaints on the subject. Their number is increasing every day. Can we wonder that scattered, and, as it were, lost in a population of four millions, they at times notify their existence by some horrible crime?' The remedy which M. Lepine suggests is greater severity. French criminals are, he thinks, treated too leniently; owing to humanitarian sentiment they are not subjected to sufficient hardships. The Prefect does not go to the root of the evil. If he had done so he would have told the French Government that by their policy of opposition to religion they are placing French youth on the road to crime.

ROME

PROPAGANDA COLLEGE.

When Monsignor Bonzano, Rector of the Propaganda College, departs from Rome as Apostolic Delegate to the United States, he will leave perhaps the most cosmopolitan group in the world (says a Roman correspondent). For the idea of Urban VIII., in whose reign the Propaganda College was founded, was the training for the priesthood of young men of every race, no matter how remote. I have not a list of the students attending Propaganda this year, but that of 1910 well illustrates what a world-wide gathering lives under its ancient roof. The figures approximately are as follow:—Syrians, 4; Hungarians, 5; English, 2; Americans, 14; Irish, 17; Maronites, 3; Newfoundlanders, 5; Africans, 3; Albanians, 3; Greeks, 6; Turks, 2; Nova Scotians, 6; Japanese, 2; Norwegians, 1; Gibraltese, 1; Scotch, 4; Indians, 3; Australians, 5; Danes, 2; Asiatics, 1, and one or two each from Mesopotamia, Armenia, and other remote parts, so that a good idea of the universality of the Church is to be obtained from this gathering of black, yellow, and white-skinned men who use Italian as their common language.

THE BIBLICAL INSTITUTE.

On the first Sunday in March (writes the Rome correspondent of the *Glasgow Observer*) a very interesting ceremony took place in the Pontifical Biblical Institute. In May, 1909, the present Pope, carrying out a design of his predecessor, founded the Biblical Institute, or training school for the higher studies of Holy Scriptures. It was not till the summer of 1910 that a house could be obtained for the purpose. Through the initiative of the Rector of the North American

College, a very suitable building was procured in the Piazza Pilotta, opposite the North American College, and near the Balaestra Palace, the former home of the exiled Stuarts. But great alterations were necessary in order to adapt the building to the purposes of a school. These alterations have just been most successfully completed, and on Sunday, in the presence of fourteen Cardinals, numerous bishops and prelates, and a large number of clergy, this magnificent building was solemnly inaugurated. The speech of inauguration was made by the President of the Institute, Father Fonck, S.J.

SCOTLAND

DEATH OF A VENERABLE PRIEST.

The Church in Scotland has lost one of her oldest and most distinguished priests by the death of Very Rev. Dean Bernard Tracy, of Barrhead. He was born in Cumber, County Derry, Ireland, on April 24, 1832. For twenty years he was in charge of the mission in Pollokshaws, Scotland. While there he was chosen a member of the school board, and was the first priest in the country to be honored in that capacity. For thirteen years he was pastor of Neilston and for nineteen of Barrhead. He was conspicuous for his love for the poor.

UNITED STATES

POLISH CATHOLICS.

A golden volume of real history (says the *Michigan Catholic*) was written for the Polish immigration of this country, when 367 Polish priests, one Polish Archbishop, and one Polish Bishop gathered at the Hotel Cavillac, Detroit, recently, to unite their forces, exchange ideas, and deliberate upon the wants and dangers that confront the Poles of America. Never in the history of America has such a number of Polish priests gathered together for such a noble purpose.

AN ESTIMATE OF CONVERTS.

Some folks (remarks the *Catholic News*) are inclined to regard as extravagant the estimate that about thirty thousand converts are received into the Church every year in this country. If these sceptical ones would only pause to look into the claim they would readily see that, if anything, the estimate is too low. We learn from the *True Voice* of Omaha that the number of converts baptised in the Catholic faith by the priests of the diocese of Omaha from October 15, 1910, to October 15, 1911, was 402. Now, as there are nearly one hundred dioceses in the country, and as in a great many of them more converts are received than in Omaha, it is clear that it is not an exaggeration to say that more than 30,000 non-Catholics come into the Church here annually.

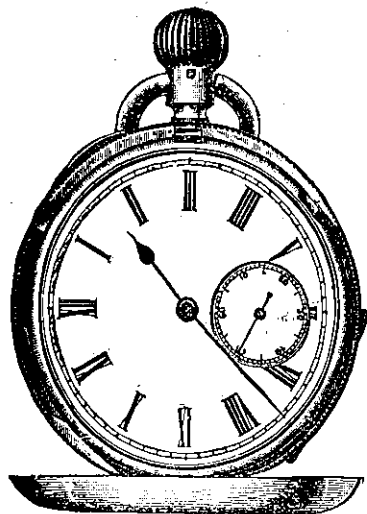
THE LARGEST DIOCESES.

The largest dioceses of the Church in the United States are:—New York, with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 733 priests; Boston, with 900,000 Catholics and 680 priests; Brooklyn, with 700,000 Catholics and 448 priests; Philadelphia, with 525,000 Catholics and 582 priests; Pittsburg, with 475,000 Catholics and 495 priests; and St. Louis, with 375,000 Catholics and 528 priests.

GENERAL

THE HIERARCHY OF THE CHURCH.

By the direction of the Cardinal Secretary of State to his Holiness, the old-time *Gerarchia Cattolica* has been converted into an official publication under the title of *Annuario Pontificio* per l'anno 1912. From its pages we learn that there are in the Church 1754 archiepiscopal and episcopal titles, 11 apostolic delegations, 155 vicariates apostolic, and 68 prefectures apostolic. There are also 18 archbishops and abbots, one archpriest, one prior and five prelates who exercise jurisdiction or functions without depending on the diocesan authority.



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A Missioner in China

The manner in which a missioner in China passes his days is interestingly described by a Jesuit, stationed at Tsong-ming: 'I rise at 4.30, and while awaiting the arrival of my Christians spend the time in prayer. As we have here neither clocks nor bells, there is no way of summoning my congregation, and I must simply possess myself in patience until it is assembled, which often is as late as eight o'clock. Service opens with the singing of the morning prayer. The Chinese sing all their prayers. Then comes catechism, a short sermon, the Rosary, and finally Mass. By the time I am ready for breakfast it is ten o'clock, and I am even then besieged by a crowd, anxious to speak a few words, to tell me a bit of news, or to ask advice. After my meal I return to the church to hear confessions, there being often fifty to eighty persons waiting. Two o'clock brings the dinner hour, but this repast is the signal for new visitors, as our Christians are very fond of seeing a missioner eat. They remain standing respectfully during this interesting performance, and when it is over quietly withdraw. The next few moments of silence and solitude are given to the breviary, but very soon my faithful parishioners are again waiting for admittance, each one with a request or a grievance. It is night before I am free, and although there is a prospect of a quiet hour or two, I must spend them in preparing the next day's sermon, for in addressing a congregation in the Chinese tongue, the difficulty is not so much in knowing what to say, as how to say it. Such is one day's routine in a missioner's life—a life full of delicious fatigue because one's strength is given to God's holy work.

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Domestic

BY MAUREEN.

A Use for Old Stockings.

Save all old stockings and socks, and when a fair number has been collected cut them into strips about 16 inches long, and arrange them so that they cross each other. Through the centre make a hole, and insert a long screw with a disc of leather at the head. Take an old broom handle and screw the bundle of rags securely into it. This mop will prove an excellent medium for polishing wood floors or linoleum, and is also useful for washing a tiled court or scullery floor.

To Destroy Flies.

To get rid of flies about the kitchen, simmer together one pint of milk, one pound of raw or brown sugar, and two ounces of pepper. Place saucers containing the mixture around the house. It means death to countless flies, and has the advantage of being perfectly harmless.

Apple Dainty.

Take five or six nice cooking apples; peel and core, cut up into little slices, put into a clean saucepan with a little water and sugar, stew until tender, turn out into a pie dish, sprinkle on the top a layer of desiccated cocoanut, then a layer of sponge-cake crumbs, another layer of cocoanut and small pieces of butter on the top. Put into the oven and bake a nice brown. This is greatly improved if served with boiled custard.

American Hash.

Take two ounces of butter, a pound of cold meat, a pound of potatoes, a gill of gravy, a gill of milk, an onion, and seasoning to taste. Mash the potatoes, mince the meat finely, chop the onion; put into a frying pan a little butter or dripping, when it is hot put in the onion and fry until a brown color. Add the meat and potatoes, stir them about in the pan, then pour over, a little at the time, the gravy and milk; season to taste with pepper and salt. When it is thoroughly hot, heap on a dish, and put a piece of butter on top.

Some Uses For Salt.

Salt sprinkled upon any substance that is burning will stop the smoke and blaze.

Prints rinsed in salt water will hold their color.

If silk handkerchiefs and ribbons are washed in salt water and ironed wet, best results will be obtained.

Salt water held in the mouth after a tooth has been extracted may prevent much bleeding.

As a tooth powder, salt will keep the teeth white and the gums healthy and hard.

Dry salt, sprinkled over a carpet before it is swept will help wonderfully to brighten the color.

Household Hints.

If linen has become stained with ink, rub it well with a piece of lemon before washing, and soap well before boiling; when rinsed no trace of the stain will be left.

Potato peelings and banana skins, applied to tan footwear, clean it, and preserve the original color.

Before scalding milk, or making custards, always rinse the saucepan out with cold water. It prevents burning.

If grease is spilled on the kitchen stove, throw a handful of salt upon it, and it will prevent any disagreeable odor from arising.

If an oil or gas stove be used, keep a box of sand at hand in case of accident. Sand will extinguish burning oil when water will only aggravate flames.

A little castor oil rubbed occasionally into boots will make them last much longer.

Maureen

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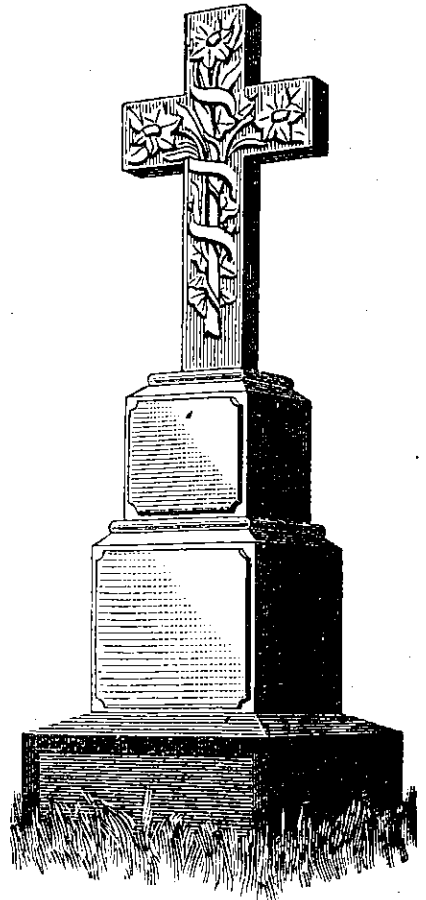
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Science Siftings

By 'VOLT.'

The Necessity of Ballast.

Have you ever wondered (says a writer) why it is that a bird flies so surely and straight where he wants to go, while a butterfly flits about in such a haphazard way? Those of you who had had to do with boats will know what ballast is, and how necessary it is to a boat's even, steady progress. The weight of the boat should be well down in the water. The bird is like a well-ballasted boat. The heavy muscles and the stomach, with its weight of food, are all in the 'hold,' so to speak—all down as low as possible—and the expanse of the wing is not great enough to outbalance this. In the case of the butterfly the wing expanse is so great and the weight of the body so little that the insect flutters about, driven out of its course by every breath of air.

Telegraph Lines in Tropical Countries.

In tropical countries the maintenance of a telegraph line in good order is a constant uphill fight against all manner of interrupting enemies that operators and linemen in this country never dream of. In tropical South America the wires get tangled up with the cable-like web of an immense spider, which, dripping with dew or rain, makes cross connections, 'short circuits,' and 'grounds' almost daily. Ants often destroy the poles in a few weeks. In the West India Islands the turkey buzzards make life miserable for the telegraph and telephone people. These big, heavy birds—the only scavengers—abound in great numbers. They roost on the wires or fly against them, and invariably break them off short. In one large town the telephone lines that ran by the public market had to be put underground because the buzzards congregated there in great numbers, rested on the wires, and broke them almost nightly. On the pampas of Argentina the herds of practically wild cattle rub and butt against the poles, and frequently break them down.

The Study of Air Currents.

Until men began to navigate the air and study its currents and movements little attention was paid to the conditions of the upper atmosphere, and such matters as atmospheric tides and top currents completely encircling the earth were of seemingly little interest. Since men have flown, and especially since men have flown and fallen, we have heard a great deal in a vague way of air currents. Recently Mr. Lawrence Hodges in a paper before an English scientific body gave some unique facts about air tides which are not generally known. The moon, we know, causes the marine tides by its attraction. It draws the water on the surface of the earth toward it in a hump on the side that is exposed to the lunar influence, and draws the earth itself away from the water on the opposite side, leaving a corresponding hump of water. The air, it seems, is affected in the same way. The layer of atmosphere about the earth rises, falls and flows more freely than water, because it is lighter, so the tide comes more quickly in the air at a given spot than the marine tide. This rise and fall, however, means just as much to the navigator of the air as the tide in the sea does to the sailor, and has to be accounted for. The most remarkable current, however, is one constant stream in the atmosphere running from west to east completely around the earth in the upper atmosphere. This was first brought to public attention when the volcano Krakatao blew a cubic mile of matter into the upper atmosphere in the '80's. The lighter particles were seen to make a complete circuit of the earth seven times in this circumglobular current before they finally disappeared.

The drawing of prizes in the Riverton art union has been postponed to May 9. Holders of art union blocks are requested to send in blocks and unsold tickets before the date of the drawing....

Intercolonial

Mr. J. M. Dodd, Mayor of Gundagai, recently made a handsome gift to St. Patrick's Church, Gundagai, in the form of a bell. The presentation was an Easter gift, and the bell is much appreciated locally.

On Easter Monday the Victorian State Governor (Sir John Fuller) opened the Druids' gala and bazaar at the Exhibition Building, in aid of the St. Vincent's Hospital. It is anticipated that £10,000 will be realised as a result of the effort.

The new cathedral, which is being erected in Armidale by his Lordship Bishop O'Connor, will be the third largest in Australia when completed early in October next. Prelates from all parts of the Commonwealth will be at the opening ceremonies, which are to be on an elaborate scale, marking the achievement of a great work in a suitable and fitting manner.

At the annual meeting of the A. H. C. Guild in Sydney the other day, the Warden-General reported that the membership stood at 4682, whilst the funds amounted to £35,000. There was an increase of 565 in the membership last year. Mr. P. S. Cleary, the new Warden-General of the guild, is a native of Victoria, but has lived in Sydney for some years. He is an active figure in all Catholic and Irish movements; but it is as a writer he is most widely known (says the *Catholic Press*). On European affairs he is an accurate authority. He speaks and reads French and German, and is as well acquainted with religious and political movements on the Continent as in Australia.

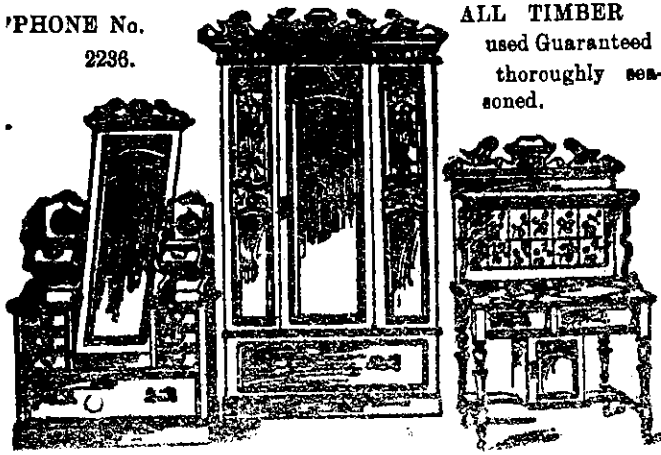
General regret was felt in Catholic circles throughout Australia at the news of the death of Rev. Charles O'Connell, S.J., which occurred suddenly on April 2, at the Presbytery, Flenferrie, Victoria. Father O'Connell was about to leave the presbytery to attend 8 o'clock Mass, and while walking down the passage was seized with a heart attack, to which he had been subject for years. He was placed in a chair, but died almost immediately. Father O'Connell was 72 years of age. He was born in the city of Cork. Educated at first at St. Sulpice's, Paris, he afterwards completed his studies in Maynooth College, Ireland, where he was a contemporary student with the Archbishop of Melbourne and the Bishop of Ballarat. After being a priest in the secular mission in the diocese of Cork, he joined the Jesuits in 1871. Before coming out to Australia in the early eighties, Father O'Connell taught in Clongowes Wood College. The most of his time in Australia was occupied in teaching. He was lecturer on mental and moral philosophy at St. John's College, Sydney, and also taught at Riverview College, Sydney.

The Rev. Father Pigot, S.J., who is in charge of the seismological observatory at St. Ignatius' College, Riverview, arrived in Melbourne on April 9, after his trip to Europe, undertaken to see the members of his family in Ireland, and also in connection with the work of the observatory. Amongst the European observatories he was to have visited was the Pultowa Observatory, St. Petersburg. Prince Gallitzin, director-in-chief of the Russian Seismological Department, and president-elect of the International Seismological Conference, sent him a pressing invitation to make the visit, and Father Pigot intended to go, but the Russian Government interferred. There is an old prohibition against members of his Order entering Russia, and when application was made by the British Foreign Office that it should not be enforced to prevent a purely scientific visit of a few days' duration, the authorities declined to waive the law in favor of Father Pigot. Later on, however, permission was granted on the representation of Prince Gallitzin, but Father Pigot, owing to illness, was unable to take advantage of the privilege.

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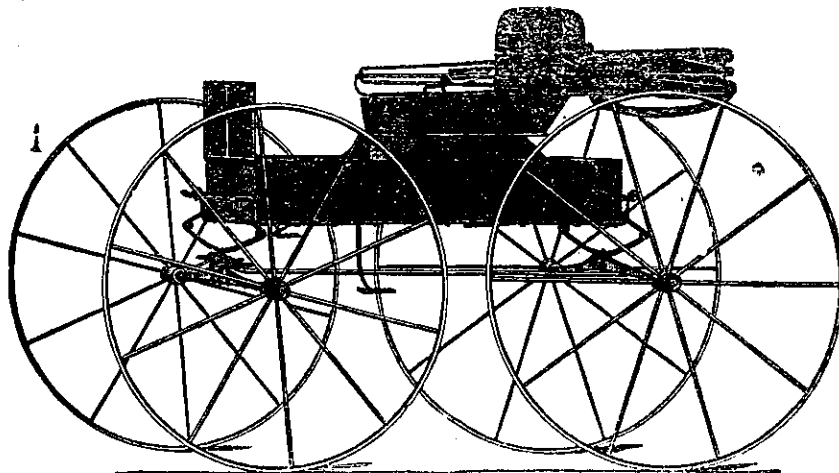
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The Family Circle

THE PEOPLE IN IT

Some love the glow of outward show,
The shine of wealth, and try to win it;
The house to me may lowly be,
If I but like the people in it.

What's all the gold that glitters cold,
When linked to hard and haughty feeling?
Whate'er told, the noblest gold
Is truth of heart and honest dealing.

A humble roof may give us proof
That simple flowers are often fairest;
And trees whose bark is hard and dark
May yield us fruit and bloom the rarest.

There's worth as sure among the poor
As e'er adorned the highest station;
And minds as just as theirs, we trust
Whose claim is but of rank's creation.

Then let them seek, whose minds are weak,
Mere fashion's smiles, and try to win it;
The house to me may lowly be,
If I but like the people in it.

A BRAVE GIRL

Miss Kate Shelly, the only person to whom the State of Iowa ever granted a gold medal for heroism, died recently at her home near the scene of her heroic act of 1881. She was 45 years old.

The deed which placed this young Catholic girl's name in the list of heroines was a bright example of the courage of a fifteen-year-old girl who believed she was saving the lives of the passengers on a limited train on the Chicago and Northwestern Railroad, although, later developments proved the number of lives she actually saved was two. The girl was the daughter of a farmer living near Boone, and late on the night of July 6, 1881, as she was preparing to retire, from her bedroom window she saw a locomotive approach the bridge crossing Honey Creek, stop a moment, then advance and plunge into the torrent below as the bridge gave way. Realising that a limited train was due to cross the same bridge in a few minutes, the girl dressed hastily, improvised a lantern out of a miner's lamp and started to Moingona to give the alarm. The feeble light soon was dashed out by the fury of the gale, but as she approached the bridge she saw two of the engine's crew clinging to trees in the creek.

Kate's trip across the bridge was made doubly difficult by the fact that all the planks had been removed to keep pedestrians from crossing it, and as she crawled on hands and knees across the floating ties her flesh was lacerated in many places by the stubs of nails protruding where the planks had been removed. But she succeeded in giving the alarm at Moingona before the limited train had left and in having a rescue party organised to save the two railroad men who had plunged through the bridge.

Passengers on the limited at once made up a purse for the brave girl and railroad men undertook to raise contributions in recognition of her heroism. As a matter of fact, the locomotive had been sent out to see that the bridge was safe, and the limited train would not have proceeded beyond Moingona until the engine crew had reported from the station. But this did not minimise the heroism of the girl's act, and a short time later the Iowa legislature passed an act awarding Miss Shelly a gold medal. Soon after Miss Shelly was made station agent of the railroad at Moingona, a position she held for years. In 1890, through the efforts of the press, a mortgage of nearly 1000 dollars was paid off on her home and she had lived in comfortable circumstances since.

WONDERFUL CLOCKS

Somebody once asked a little boy about the nesting habits of the cuckoo, and elicited the rather startling information that cuckoos built their nests in clocks! The lad had evidently never heard of a cuckoo save in connection with a cuckoo clock. To most children the cuckoo clock is a truly wonderful piece of mechanism, but since the very beginning of the manufacture of clocks, it seems to have been the delight of clock-makers to introduce into the working of them some interesting features, altogether apart from their primary purpose of telling the time.

One of the most famous timepieces in the world is the Strassburg clock, which was built in 1352. Following is a recent description of it:—'It is 30 feet high and 15 feet at the base. On one side of the main portion is a flight of winding stairs surmounted by five columns. On the other side is a Gothic pillar, the panels of which are filled with figure paintings. At the base of the main portion of the clock is a celestial globe, indicating sidereal time and showing the rising, passing over the meridian of Strassburg and setting of all the stars that appear above the horizon visible to the naked eye. Behind the globe is a calendar showing the day of the month and the fixed and movable feasts. A statue of Apollo points out the day of the month. Above are figures drawn in chariots, one appearing each day. On Sunday Apollo appears, drawn by the horses of the sun. On Monday Diana appears drawn by stags. She is succeeded in turn by Mars, Mercury, Jupiter, Venus, Cupid and Saturn. Above these figures is the dial which tells the time of the day. On each side of this dial sits a figure, one strikes the quarter-hours and the other holds an hour glass and turns it every sixty minutes. The next story of the clock is devoted to the planetarium and the next is a globe showing the phases of the moon. Above this are movable figures which in succession strike the quarter hours. The first is an infant which strikes the bell with a rattle; the second a youth, the third is an old man, the fourth is Death, which strikes the bell with a bone. In the highest compartment is a figure of Christ. Each day at noon a procession of the Apostles passes before Him, while a cock, perched above appears and flaps its wings and crows three times.'

Another remarkable clock is on the clock tower at the Piazza San Marco, Venice. A Madonna sits on a platform between two doors overlaid with gold. When the time for certain religious festivals occurs an angel comes out of one of these doors, blows a trumpet, bows to the Virgin and passes out at the other door. The hour is struck by two giants.

TOO MUCH FOR THE MATE

A greengrocer's boy hailed a vessel in dock at Liverpool. The surly mate gruffly asked what he wanted.

'I've got some vegetables for the ship,' was the reply.

'All right, you needn't come aboard; throw them up one at a time,' said the mate, as he stood ready to receive the expected vegetables.

'Ahoy, there, look out!' shouted the lad, as he threw a small dried pea towards the mate; 'I've got a sack of these.'

AN ARTIST'S 'WHITE PLUME'

One of Mr. Whistler's many peculiarities was a lock of white hair gleaming from among the black tresses on his forehead. At one house to which he had been invited to dinner the butler came into the drawing-room and whispered:

'There's a gent. downstairs says 'e 'as come to dinner wot's forgot 'is necktie, and stuck a fever in his 'air.'

For at this period Whistler never wore a necktie when in evening dress.

The white lock bewildered others. On one occasion when in a box at the opera the attendant leaned over

and said: 'Beg your pardon, sir, but there's a white feather in your hair, just on top.'

GRAND LARCENY

A clever convict who wanted more than the regular prison fare once made a complaint in rather ingenious terms. An inspector entered this man's cell and found it very hot and stuffy.

'Why have you got your ventilator closed?' he asked.

The prisoner answered plaintively: 'Well, inspector, the last time I had the ventilator open a wasp flew in, you see, and carried off my dinner while my back was turned.'

A ROBBER'S REAL TERROR

The only really satisfactory burglar alarms are living ones and the best of all is a crying baby. No man will enter a house or remain in one if he hears a baby crying, for the simple reason that he knows that some one will be about.

The small dog, we may add, is also a burglar alarm, and there is a story told of Sir Walter Scott and a burglar. The author of *Waverley* had defended a veteran cracksmen, and in gratitude he gave his counsel a little advice. It ran something in this way: 'You are a rising sun, but I am going down. The best way to frighten house-breakers is to have a small dog about. He'll always be on the alert and is better than the ordinary watchdog.'

GETTING READY

Rubber plantation companies are favourite forms of speculation in London, they are so easily begun. Mr. Harcourt, at the British North Borneo dinner, said that a city friend of his was approached with a view to floating a rubber company. His friend was quite ready. 'How many trees have you?' he asked. 'We have not got any trees,' was the answer. 'How much land have you got?' 'We have no land.' 'What, then, have you got?' 'I have a bag of seeds.'

MORE 'LINELESS POETRY'

A North Missouri farmer whose hog was killed by a train wrote for a settlement, says a writer in the *Columbia Statesman*. He penned his communication thus: 'Dear Sir: My razorback strolled down your track a week ago to-day. Your twenty-nine came down the line and snuffed his life away. You can't blame me, the hog, you see, slipped through a cattle gate; so kindly pen a cheque for ten, the debt to liquidate.'

He received the following reply:

'Old twenty-nine came down the line and killed your hog, we know; but razorbacks on railroad tracks quite often meet with woe. Therefore, my friend, we cannot send the cheque for which you pine. Just plant the dead, place o'er his head, "Here lies a foolish swine."'

TWO CAUSES, ONE EFFECT

One morning, at breakfast, Joey announced that he had the misfortune to fall out of bed the night before.

'That was because you slept too near where you got in,' said Ethel, who likes to reason about things that happen to Joey.

'Pooh, that wasn't it!' he retorted, with scorn. 'It was because I slept too near where I fell out.'

ONE FOR THE DOCTOR

With Home Rule so much in the air, the following story may not be without interest:—

In a debating society in the West of Ireland one of the leading members, a local doctor, who was a keen

Unionist in politics, was fond of initiating debates on political questions, particularly on Home Rule. On one occasion he delivered himself of a virulent harangue upon that topic, his principal opponent in the wordy war being a working man.

In the course of his speech the doctor declared that the Irish people were not fit to be trusted with Home Rule, as they were not even honest.

'I can prove it!' shouted the doctor defiantly.

'Proof! Proof!' was the general cry.

'Well,' said the medico, 'I once practised in a working-class district, and had over a hundred Irish patients on my books. Now, out of that number how many do you think paid me?'

'We don't know, but we're willing to take your word for it,' said the working-man.

'Only ten,' returned the doctor, impressively. 'Now,' he continued, turning to his opponent, 'can you explain that?'

'It's aisyly enough explained,' returned the un-abashed Hibernian, without a moment's hesitation. 'There was only tin of thim hundhred patients of yours recovered.'

The discomfited medico, says the author of *Irish Life and Humor*, subsided amid a general roar of loud and prolonged laughter.

NOT CAUGHT HIM YET

A very small negro boy was a regular attendant at a boys' reading club, and always called for the same book, and always turned to the same place, at which he looked eagerly and then laughed heartily.

The attendant's curiosity was aroused by a performance many times repeated, so he followed the little fellow one night, and, looking over his shoulder, saw he opened the book at a picture of a bull chasing a terrified negro across a field. He was just about to ask what the joke was, for the laugh had again come rippling up to him, when the boy looked around grinning:

'Golly,' he cried, 'he ain't kotedched him yet!'

ADVISING THE JUDGE

A colored man was brought before a police judge charged with stealing chickens. He pleaded guilty, and received sentence, when the judge asked how he managed to lift those chickens right under the window of the owner's house, where there was a dog in the yard.

'Hit wouldn't be of no use, Judge,' said the man, 'to try to 'splain dis thing to you all. Ef you was to try it you like as not would get your body full o' shot, an' get no chicken nuther. Ef you want to engage in any rascality, Judge, yo' better stick to de bench, whar yo' am familiar.'

FAMILY FUN

Very Amusing.—Here is a game that must be played by five or more people. Take a strip of paper, let No. 1 write upon it an article and an adjective, then double over the end of the paper so that No. 2 may not see what is written. No. 2 writes a noun, doubling the paper before passing it to No. 3, who writes a verb, turns down the paper, and hands to No. 4, who writes another article and adjective, hides it, and passes to No. 5, who writes another noun. The paper is then opened and read, and the combination makes very funny sentences. For instance, No. 1 writes A milk-white; No. 2, Hottentot; No. 3, caressed; No. 4, a singing; No. 5, baby—A milk-white Hottentot caressed a singing baby. The fact that no one knows what the other has written makes the most absurd contrasts between the adjectives and nouns, while the verb will place opposing nouns in the most ludicrous positions. It is a very amusing game for a merry circle. When more than five play, the different parts of speech are more amusingly distributed, as 6 can begin, 7 continue, and then 1 gets a verb instead of an adjective, and each time sends her a new part.