

**MISSING PAGE**

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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

March 23, Sunday.—Easter Sunday.  
 „ 24, Monday.—Easter Monday.  
 „ 25, Tuesday.—Easter Tuesday.  
 „ 26, Wednesday.—Within the Octave.  
 „ 27, Thursday.—Within the Octave.  
 „ 28, Friday.—Within the Octave.  
 „ 29, Saturday.—Within the Octave.

### Easter Sunday.

'The festival of Easter (writes St. Gregory) is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity.' 'You shall rise again!' This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again, is modulated into every key; and when thereto are added the rays of a beautiful sun, you cannot fail to have those feelings of hope and delight which it is the mission of this great day to inspire.

### Easter Monday.

'The contemplation of Christ's glorious Resurrection and the eternal joys of heaven ought particularly to occupy our souls at this season.'—Butler.

## GRAINS OF GOLD

### HE IS RISEN.

He is risen; He is risen;  
 Tell the tidings o'er and o'er;  
 He has left His earthly prison,  
 He now lives to die no more;  
 He has proved His Christly teaching,  
 He is Victor o'er the grave;  
 And the joyous news is reaching  
 To the souls He came to save.

As partakers in His glory  
 Let our gratitude be shown;  
 Let us spread the wondrous story  
 To the lands where yet unknown  
 Is the tale of our salvation  
 From the toils that Sin has set;  
 Tell it out to ev'ry nation  
 That our Lord is Master yet!

AMADEUS, O.S.F.

He sees enough who doth his darkness see.  
 The noblest mind the best contentment has.  
 He sins against this life, who slights the next.  
 The mould of a man's fortune is in his own hands.  
 Watch thy tongue; out of it are the issues of life.  
 Everything that lives, lives not alone nor for itself.

A man should keep his friendship in constant repair.

Take what is, trust what may be, that's life's true lesson.

He who cannot hold his tongue cannot keep his friends.

Things gained are gone, but great things done endure.

Truth is truth, though from an enemy, and spoken in malice.

## 'STAND FAST IN THE FAITH'

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

### THE CEREMONIES OF HOLY WEEK: V.—HOLY SATURDAY

According to modern practice the ceremonies of Holy Saturday commence early in the morning. In reality, the service is the vigil or night-watch of Easter Sunday, and originally did not begin till the Saturday evening and lasted almost till the dawn. The early Christians believed that our Lord would come again at the dawn of some Easter, and hence they surrounded the night-watch of that festival with great solemnity. Thus of the Emperor Constantine (fourth century) we are told that he 'transformed the night of the sacred vigil into the brilliancy of day, by lighting throughout the city pillars of wax, while burning lamps illuminated every part, so that this mystic vigil was rendered brighter than the brightest daylight.'

The chief features of the service are these: The Blessing of the New Fire, the Procession, the Prophecies, the Blessing of the Font, the Blessing of the Paschal Candle, and the Mass.

*The Blessing of the New Fire.*—The sacred ministers proceed to the front of the church and there bless and light the fire which is to be used in the thurible and from which is lit the taper that serves to light the Paschal Candle. The idea is this: Christ promised that 'by His death He would make all things new'; and so, the Church, which with her risen Spouse rises to newness of life, gives a fresh blessing every year to the 'creatures of God' used in her service. According to old Roman custom the fire was hidden on Good Friday as an image of the death of Christ, and from it the candle was lit on Holy Saturday, as a type of the Resurrection.

*The Procession to the Sanctuary.*—When the blessing is over, the procession moves up the Church. The rubric explains what follows: 'Then the deacon, putting on a white dalmatic, takes a rod with three candles fixed on the top. The thurifer goes first with an acolyte, carrying on a plate the five grains of incense; the subdeacon with the cross follows, and the clergy in order; then the deacon with the triple candle, and last of all the priest. When the deacon is come into the Church, an acolyte, who carries a taper lighted from the new fire, lights one of the three candles on the top of the rod, and the deacon, holding up the rod, kneels, as do all the rest except the subdeacon, and sings alone:

Lumen Christi (Behold the light of Christ).

Response: Deo gratias (Thanks be to God).

Twice more the procession stops, while the deacon lights the remaining candles and sings the 'Lumen Christi.' The triple candle on the single stalk represents the distinction of Persons in the Blessed Trinity—a very appropriate ceremony in view of the baptism of catechumens associated with the Holy Saturday service.

*The Blessing of the Paschal Candle.*—This feast, as we have explained, was originally the night-watch of Easter, when the faithful commemorated Christ's Resurrection, and the blessing of the Paschal Candle was designed to represent that great fact in a striking manner. 'It was intended,' writes Father Thurston, 'amongst the early Jewish Christians, a people who like other Oriental races clothed all their thought in figures and parables, that this great light should typify Him Who is the 'True Light' which cometh into this world,' Him in Whose light the catechumens that evening to be 'illuminated' were to participate. He was the great Light, their little flame was only derived from Him. In what more speaking way could the Resurrection be represented than as a 'blaze of light'—*Lumen ad revelationem Gentium*, a light for the revelation of the Gentiles and the glory of Thy people, Israel?'

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Standing beside the Paschal Candle, the deacon chants that grand song of triumph, the 'Exsultet,' a eucharistic prayer composed probably by St. Augustine (fifth century). The prayer itself, apart from the inspiring music to which it is sung, is very beautiful. It speaks of the victory of Christ our King in rising from the dead, the joy of Mother Church, the symbolism of the candle itself, the night of the first Pasch when the children of Israel went forth from Egypt, and (note the striking expressions) of the 'happy fault' of our forefather Adam 'which deserved to have such and so great a Redeemer.' The deacon stops three times during the singing to fix in the candle the five grains of incense (already blessed along with the fire), which may be taken to represent the five Sacred Wounds in our Saviour's glorified Body. The candle itself is lit from the newly blessed taper.

*The Prophecies.*—The celebrant now reads the Prophecies, extracts from the prophetic and other books of the Old Testament referring to the Messias. It may be, as some think, that in early days these passages were read exclusively for the benefit of the catechumens, in order to let them see how God dealt with His people under the Old Law, and how privileged they themselves were under the New, or perhaps they were read, along with psalms and prayers, simply with the idea of opening the minds of the assembled worshippers to the new creation introduced by the Resurrection.

*The Blessing of the Font.*—The ministers next proceed to the baptistry for the blessing of the font. The celebrant says a prayer of thanksgiving and invocation, which is taken up with the idea of the new spiritual creation that is effected by the baptismal waters. 'In this laver of regeneration, indeed, the world is to be renewed, the Spirit of God is once more to be borne upon the waters, they are to be separated from all earthly taint of evil, they are to be a four-fold river of life, spreading from paradise to the four quarters of the globe, converted by God's power from bitterness to sweetness, welling up from the rock to give drink to the thirsty people, recalling finally the miracles of the Saviour, and drawing their efficacy from the stream of His sacred side.' The lighted Paschal candle is plunged three times into the baptismal waters—a representation of the Baptism of our Lord in the Jordan, and an image of the sacramental power thereby given to the water. The celebrant pours the oil of catechumens and chrism over the waters to consecrate them and to signify their richness, and he breathes upon the waters to symbolise the descent of the Holy Ghost upon our Lord and us in Baptism. In the primitive Church the solemn Baptism of the catechumens followed this ceremony.

*The Mass.*—The procession returns to the sanctuary, the litanies are sung (they were once the accompaniment of the procession, now they are its conclusion), and the Mass begins. In the early ages the Mass would begin only as the dawn of Easter Sunday was breaking, and naturally would give expression to the Church's joy at the thought of the coming Resurrection. That is why even in the Mass which we now celebrate so early on Saturday morning, the bells are rung at the 'Gloria,' the organ is sounded, and the Alleluias are once more heard. At the end of Mass Vespers are said, because according to the original custom, they had not been said when the long service of the vigil commenced.

## The Storyteller

### THE SICK CALL

(By ALICE DEASE.)

The moaning of the wind and the glow of a bright turf fire combined to make Father Healy's cheerless parlor a very haven of warmth and comfort, and to-night—for once—the priest was not alone. It was unmistakable that the man who sat opposite to him was his brother, but, nevertheless, it was years since the two had met; for whilst the priest's life had been

bounded by the stone walls of his west-country parish, the doctor had held practices in various corners of the globe. The world had used him hard enough, for, though not yet an old man, he had been left without wife or child, as alone, but a thousand times more lonely, than the brother who was his host to-night.

Now and again the rain came driving fiercely against the windows, but between the showers it was comparatively quiet, for the house lay in a hollow and was sheltered from the full force of the Atlantic gales. It was in one of these lulls that the priest, whose ears were accustomed to the sounds about him, checked his companion's speech with a gesture, and after listening for a moment turned to him with a sharp, short sigh.

'A sick call,' he said, 'and from that side; it's bound to be from one of the islands. Well, God help the man who had to come for me this night!'

The housekeeper, less on the alert, only heard the summons when the messenger's knock came on the kitchen door, and even then no sound of any voice but hers came to tell the inmates of the parlor who it was who needed the ministrations of the priest at such an hour.

Father Healy had said, 'God help the man who had to come over from the island on such a night,' but now he found it was no man who sought him, but a slip of a girl, a mere child of no more than fourteen or fifteen, with hair straight and dark, and jacket and petticoat, of thick homespun though they were, clinging to her, drenched and dripping from a mingling of the spray and rain.

'Tis the girl over from Pat Dinny's we have,' announced Honor, 'an' I partly guess by her that the old man's done for this turn. Bad luck to him for that same this night,' she went on, half to herself, for long experience had taught her the uselessness of any expostulation with the priest on the subject of ill-timed sick calls. 'Never a foot would he come next or nigh you, an' him able, yet he needs must choose a night of the likes to go die!' She did not expect to be heeded, and even as she grumbled she was getting ready the priest's things whilst he was busy with his own preparations.

'Bid the child take an air of the fire,' he said, as he turned to leave the room.

'The fire!' exclaimed the housekeeper. 'Didn't she quit out of it ever since I came in to you? 'Tis down on the shore she'll be now, minding the curragh over the turn of the tide.'

'Surely that child never came over all alone from the island?' cried the doctor, who had looked out only that afternoon across the grey, angry water of the bay to where half a dozen desolate-looking huts were huddled together on the sheltered side of Inisghila.

'And who would come with her, only herself,' replied the housekeeper, 'when there's ne'er another on the island but Pat himself—an' him dyin'?'

'Who's minding him, then, while the girl is over here?' asked the doctor sharply.

'Just himself an' God Almighty,' said the housekeeper.

With a quick movement the doctor rose from his chair, and when his brother came into the room a moment later he found that he, too, was preparing for a night's journey.

'You!' cried the priest; 'you needn't come. He'll be beyond you, or the child would never have come on such a night. Besides, there's no one but herself, and she couldn't row a curragh with the two of us in it.'

'She can pilot,' replied the doctor, 'and I'll row. I haven't forgotten the trick of it,' he said, seeing that his brother was about to demur again. 'Besides, the canoes in Canada have kept my hand in.'

'It's a pretty wild night,' said the priest. 'There's danger—not much, maybe, for that girl knows the bay better than most. Still, there's some.'

'Come along, and don't waste time,' was all the answer that the warning brought, and then they went out into the night together. The priest led the way over what to him was such familiar ground.

Inisghila lay at the mouth of the bay, a bare, desolate rock, which, in spite of the houses discernible

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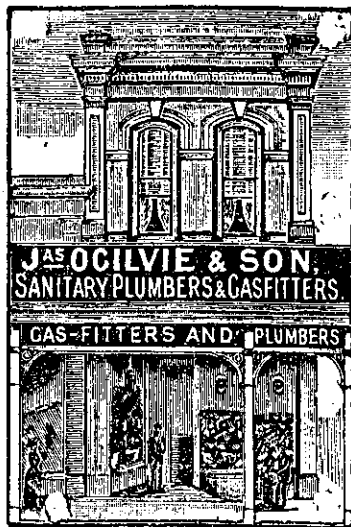
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from the shore, was only inhabited during the fishing season, when the boats put in there for the night. Pat Dinny was the only man whose home was on the island, and he had no one belonging to him excepting Oonah, the girl at whose bidding now the priest and doctor were seeking the old man out.

The sky was bright between the showers, and even when the quickly drifting clouds hid away the moon the island could be seen as an indistinct blot on the tossing waves of the bay. But, at the first, this was all hidden from the priest and his companion, who kept as long as they could in the shelter of the sand-hills.

As they went, the priest told what he knew about the man whom they were about to visit. He had come to Tullaroan some twelve years before, bringing the child with him, and asking for work during the short weeks of the sea-harvest.

When the other men went home from Inisghila no one grudged the stranger the shelter of one of the huts, and there he had stayed and made his home. With infinite patience he had coaxed oats and potatoes to grow in sheltered corners, in soil built up by his own labor; and thus, with a goat and a pig and a few fowls, he had supported himself and the child, leading the wildest, most unfettered lives, which, whilst keeping the girl as innocent as the white sea-birds that flocked to the island in time of storm, left her every bit as untamed as they.

What his past history was no one knew. He told no one where he came from or what the child was to him; only they had gathered that he had been a sailor, and had seen many countries besides his own.

The girl was waiting for them, a weird figure in the dim light, and at the sight of two figures in place of the one she had expected she looked apprehensively at the curragh and then out across the dashing grey water; but the priest reassured her, and, hearing that the stranger was a doctor, and no stranger to a curragh, she agreed to give him the cars, crouching herself in the prow, whence she gave her directions with wonderful precision and self-possession.

They headed out straight into the great rolling waves, and the little canvas-covered boat danced as light as a cork on their crests and then slid down, down into the grey-green trough till for a moment nothing was to be seen but the sky and the mountains of water before and behind. To the uninitiated there would have been not only danger but certain death, for one of those waves broadside on the frail curragh would have meant immediate destruction. The lives of both men were in the girl's hands, for though the priest could handle a curragh, he was not familiar, as their pilot was, with the hidden rocks and the varying currents of the bay. But duty left him no choice when the danger was not overwhelming, whilst humanity and an unwillingness to let his brother go alone into danger had prompted the doctor to accompany him.

Gloomy and forbidding at it was, the island was welcome when it rose up before them at length, and then, with the curragh drawn up upon the shingle, it did not take the occupants many minutes to reach the cabin door.

The end was not so near as the priest had expected, judging by the urgency of the summons, and the first words of the old man were not of his soul, but of the child Oonah, whose future seemed to trouble him even to the exclusion of his own needs. It was only when the priest had promised repeatedly and solemnly that, whatever happened, she should not darken the workhouse door, that he would listen to any exhortation, and then it seemed that he had forgotten the prayers that once he knew. His tongue had become dumb to them from long disuse, and only five words came back to him wherewith to greet his God: 'Lord, I am not worthy—'

\* \* \* \*

Father Healy had been right in saying that Pat Dinny would be beyond what the doctor's skill could cure, for once he was at peace, at peace with God and at peace concerning the fate of the child, his strength began to fail. The wind had fallen, and the waves, having lost their crest of foam, moved now in

groat silvery swells in the shelter of the moonlit bay. The priest could not linger, for the next day was Sunday, and he had an early Mass to say seven long miles away inland; but the doctor was tied by no duties, and he could not leave the child alone with the Angel of Death hovering over the cabin. He went with his brother to the waterside and helped him to put out the curragh, of which the priest took the sculls with the dexterity that comes with practice, and before he turned to re-enter the cabin he watched the little bubbling craft till it was swallowed up in the shadows of the mainland shore.

The doctor, re-entering, was noiseless from long familiarity with sick-rooms, but never before had he watched for death in such surroundings as these. The cabin was less dark now, for Oonah had stirred up the fire, and the light of the flames had flickered on the dingy walls. The bed on which the dying man lay was built into one corner, and, except for a great chest, a rough dresser, and a couple of creepie-stools, the room was bare. The old man had sunk into a doze, and the girl, crouching between the bedside and the fire, was just as still as he.

On the wall above the creepie-stool on which he seated himself Dr. Healy became aware of the smoke-stained picture of a ship. At the first glance he turned his head quickly away, for in the dim, uncertain light, it seemed to him to be the portrait of the ill-fated vessel which had gone down off the Welsh coast, twelve years ago, with his wife and little girl on board.

Certainly the gaily-colored poster of the *Kingfisher* had had just such a ridiculous sailing-boat in the foreground, and the funnels and smoke of the vessel herself had, in that one glance, looked to him painfully like the picture he had seen in the Montreal shipping office the day he had taken the homeward passage for his dear ones. Involuntarily he looked again, and the likeness only seemed more striking that before. He rose with a sudden premonition of what was coming. The letters under the picture were scarcely discernible, even with his eyes close to it, and, taking a twist of paper from his pocket, he bent and lit it. It was the *Kingfisher*. The line, the route, the familiar picture told him so, and the proof lay before him, in clumsy, inky characters—not only the name of the steamer, but the date on which she went down.

Gentle as he had been, the man who was dying was roused by the movement in the room and opened his eyes.

'Who's that?' he asked, addressing himself half to the child, half to the stranger himself.

'Tis a doctor he says he is,' replied the former, whilst the latter, dropping the now smoldering paper, moved to the bedside, and spoke of his brother as the best way to explain his identity.

Then, heedless for once of the sick man as a patient, he questioned him eagerly.

'How came you by that picture?' he said. 'What do you know of the *Kingfisher* and her loss?'

The old man hesitated a moment, and then a light broke upon him.

'Would it be too late now to find out about one that wasn't drowned in her?' he asked, meeting question with question. And then, with pauses, for he was very weak, he told his story.

Just as the *Kingfisher* was about to leave Montreal, on what was destined to be her last voyage, one of the hands was missing, and Pat Dinny, an oddity always and a wanderer, had been taken on in his place, but by some oversight his name had not been registered, and nearing the coast of Wales the ship went down. The boats were lowered, but no craft could live in such a sea. There was a woman with her child in the boat that Pat Dinny was put to row, and when the end came for the others he managed to save himself and the child. It was days afterwards that he presented himself before the representatives of the line, and he went to them alone. He said nothing to begin with about the child, and his story was disbelieved. His name was not down upon the roll, and he was treated merely as a clumsy imposter. Then, with sullen anger and unreasoning perversity, he had

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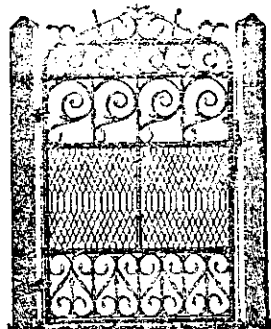


Fig. 41

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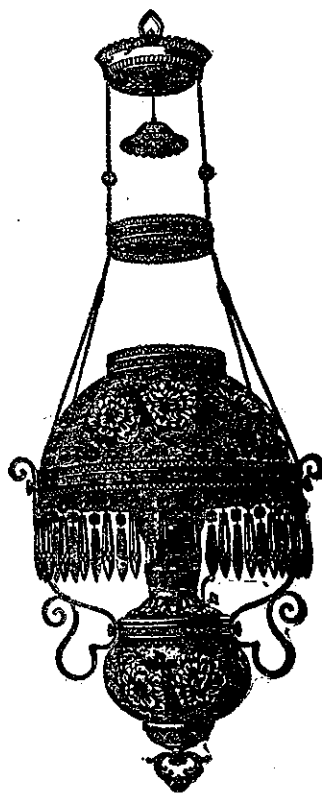
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kept silence as to the saving of the child, and, going to the cottage where he had left her, he took her in his arms and tramped to Bristol, whence he contrived to get across to Dublin, and thence he had again tramped west. Chance led him to Tullaroan, and then, the home on Inisghila offering itself, he had stayed, the wanderings of a lifetime brought to a close by the hands of a baby girl.

Now, with death at his side, he bethought himself at last that maybe the child whom he was leaving might have had other relations besides those who had been drowned, and eagerly he questioned the doctor, who knew of the *Kingfisher*, of the possibility of finding them out.

But, the doctor, spell-bound, not daring even to think, asked with dry lips what the mother of the child had been like.

'The very picture of—' Pat Dinny broke off and looked with bewildered air from Oonah—who, kneeling still, had listened with no less interest than his other auditor to the old man's recital—to the doctor himself.

'Tis foolish I'm gettin', he muttered, 'an' me so near to death. Sure, wasn't Oonah ever her mother over again till you came in, an' now, 'tis the dead spit of yourself she is.'

Then with tardy-born compunction he turned to the child:

'I didn't ought to have done it, asthore machree, for maybe there was a father an' a home left stript for want of you. God in heaven, don't let her suffer for the fault that was mine!' he cried aloud, raising himself in his bed, only to fall back speechless and exhausted.

The end had been coming surely, but this exertion had hastened it, and the doctor had to put aside his own enthralling interest to minister to the dying man.

Half an hour later all was over. Without another word, except a half-articulate cry for mercy, Pat Dinny passed away; and, as the grey light of dawn crept through the unshuttered window, the two so strangely brought together were left alone in the dim bare cabin.

It was not time yet for the father—for that Oonah was his child Dr. Healy had no doubt—to claim his daughter, for she, worn out with grief for him who had been all the world to her, could only sob and sob, till at length she fell into a sleep of pure exhaustion, from which she was at last aroused by the coming of the priest's boy, who had brought back the curragh, towing after it another in which to take his master's brother home. And even after that it was only because Pat Dinny would have wished it that Oonah listened to her father's pleading and allowed herself to be taken across to the mainland, where, soon after, the body of her old friend was brought for burial.

Once that was done, she was ready and eager to get away from the familiar landmarks which brought back to her the loss which, for the moment, swallowed up everything else. Childlike, she took the wonderful change that came into her life as a matter of course, and in the new house which her father made for her she quickly grew used to the new life so full of new things for her to learn. Then, by degrees, the warm heart that had mourned so deeply for the old man who had left her turned to the new love that was offered so patiently to her, and then to Dr. Healy the long, lonely years were blotted out and forgotten by the joy that came to him through what he had found upon the island.

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## A TEST OF FRIENDSHIP

As a birthday present for her schoolmate Henrietta Fulche, Elizabeth Graham chose a white-covered book. The cover of it bore the word 'Friendship' in gold letters encircled by a wreath of forget-me-nots. Elizabeth had seen the book in Smith and Bender's window, and had shyly purchased it for the birthday that was soon to come. She read a few of the verses, and was touched by the sentiment of them.

Henrietta lived in the finest house in the village, an old-fashioned place, with spacious grounds. White columns supported the broad piazza. A wide drive swept through a high gateway, covered with vines. Just inside this gateway, under a giant willow, there had been built years ago a little stone bench, and here Elizabeth and Henrietta were accustomed to wait for each other.

It seemed to Elizabeth that everything about Henrietta was ideal—her home, her parents, her own personality. Elizabeth was happy because Henrietta had chosen her from all the girls to be her friend. She would have been surprised and hurt if she had heard any one find fault with Henrietta for holding herself apart from most of the other girls, as if she thought that her wealth, happiness, and beauty made her superior to them. Elizabeth was blind to such things in Henrietta.

The day Elizabeth bought the birthday gift she went to Henrietta's, and as they sat under the lilac bush in the old-fashion garden, Elizabeth, with the secret of the book in her mind, turned the conversation to the subject of friendship. Then, with a sudden pang, she found that she and Henrietta differed in regard to it.

'A true friend,' said Henrietta, 'will tell her friend the faults she sees in her. That is the real test of friendship.'

Elizabeth pondered the words. She was wondering whether by any chance Henrietta's friendship for her would stand such a test. She did not for the moment think the test as applying to herself, because she was so wholly devoted to Henrietta that a test seemed unnecessary.

'Henrietta,' she said, 'would you tell me my faults?'

Henrietta leaned back against the stone bench with a judicial air.

'Of course, Elizabeth, if you wish me to, I accept the test.'

Elizabeth waited almost breathlessly.

'I think,' said Henrietta, 'that you are too fond of praise; that you often do things with the expectation of being praised, and are disappointed if you do not receive it.'

'Oh!' said Elizabeth, and queer little hot feelings went from her heart up into her cheeks and back down again. She was torn by many emotions. A sense of injustice came first; then the possibility that she might indeed have such a fault awoke in her a feeling of dissatisfaction with herself. The realisation that Henrietta thought that she had it was as painful to her as if their friendship had come to a sudden end. How could Henrietta care for her at all if that were in her character? Elizabeth quite lost herself in these considerations.

'Well,' said Henrietta; 'Now, of course, you will tell me mine.'

'Your faults?' said Elizabeth; and then she realised that until that moment she had not thought of the possibility that Henrietta might have any faults. How strange that it should be a test of friendship to tell each other things that were so disagreeable to both!

'Why, Henrietta,' said Elizabeth, feeling the old loyal love in spite of the queer pain in her heart, 'I don't believe you have any. Of course, I have only really known you a year—since we came to live on Front street,—but in that time I have never seen any fault in you.'

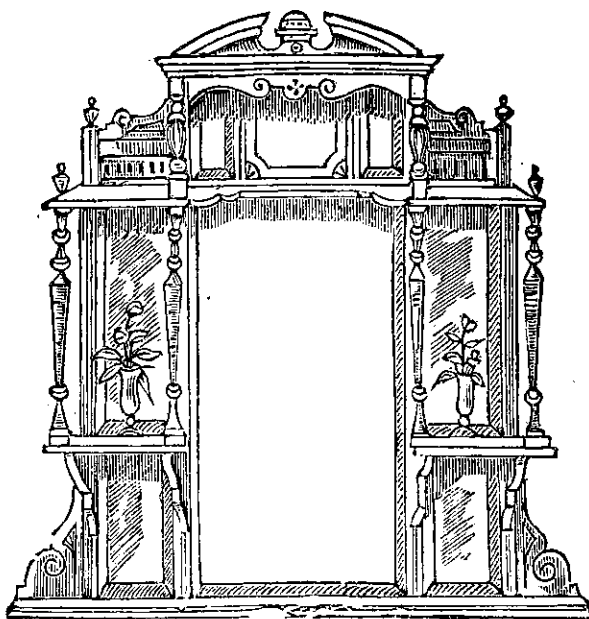
Henrietta was divided between satisfaction in appearing thus faultless in the eyes of Elizabeth and in her certainty in regard to the test of friendship. She

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pursed her lips, then smiled a little, and said, 'You must watch, Elizabeth, until you find something and tell me. I shall never be able to think you as true a friend as I am until you do.'

Not long after, Elizabeth rose to go home. Henrietta said in a disappointed tone, 'I thought you would stay and read. I wanted to begin the book Uncle George sent me.'

But Elizabeth could not stay, although when she had planned to come she had thought the whole lovely afternoon not too long to be with Henrietta. Now, however, she did not seem to want to stay.

She was glad that her mother was out when she reached home, and that she could go upstairs unnoticed. When she was in her own room with the door closed, her repressed feeling began to free themselves in words and tears. 'Too fond of praise—too fond of praise, and not pleased if I do not receive it!' And Henrietta had said the words, Henrietta thought it! 'The test of friendship—the test of friendship!'

Through her open window she heard the voices of her father and mother, who were such a dear father and mother! She was calmed by the thought that at any rate they loved her and had never seen this ugly fault in her, or surely they would have told her of it.

Then a different thought came. If she could have borne this correction from her mother, why could she not bear it from Henrietta? Was not the real test, after all, in receiving the truth? Was she enough of a girl to take Henrietta's word as the revelation of a true shortcoming that she must correct in herself, to go about it in a businesslike way, to be thankful to Henrietta and to keep up the old relations? It led her into such mazes of thought that she went down to supper a little dazed—as if she were not Elizabeth Graham at all, but some other unfamiliar person.

Her mother wondered what had happened, and would have wondered more if she could have known the sensation of inferiority that time and time again during the evening passed over the girl. It was a strange experience; she could not remember that she had ever been conscious of herself before. The delightfulness of other people was always appealing to her, the joy of life was always in her heart.

Every morning in pleasant weather she waited on the stone bench under the willow tree for Henrietta to come out, that they might go to school together. She would hear the front door slam, and then in a moment Henrietta would appear with smiling face and waving hand. Elizabeth walked down the village street the next morning just as usual, seated herself on the white bench. She tried to have the old enjoyment of the trees and the birds, the same happy expectancy of seeing Henrietta.

The door slammed. Henrietta was coming, but she neither smiled nor waved her hand. A strange coldness swept over Elizabeth. Probably Henrietta had thought up other faults by this time, and did not want her for a friend any more. There was no imagination about it. Something had changed Henrietta. Except for a few words, she was silent all the way to school, entirely preoccupied; Elizabeth's presence seemed nothing to her.

During the recitation in mathematics that came in the second period, Elizabeth's thought reverted to the afternoon before. Miss Gordon's voice asking for the theorem seemed to recall something to her. In a flash she saw the girls as they sat about the classroom the morning before. She was standing, explaining the difficult polynomial theorem. Miss Gordon's voice seemed again to be expressing her praise and approbation of such an excellent explanation, and she saw Henrietta's face—yes, Henrietta's face with a dark look upon it that was almost envious. It seemed in the fleeting moment an explanation of Henrietta's attitude of the afternoon.

These reflections had taken such a short time that Miss Gordon thought Elizabeth was merely hesitating to collect her thoughts. But when Elizabeth came to herself, she found that the theorem was gone from her; her mind was a blank in regard to it, and for the first time in the term, Elizabeth Graham failed in her mathematics and sat down. Miss Gordon and the girls

looked at her with startled glances. Even on Henrietta's face, which had worn a far-away expression all the morning, there came a look of surprise. Elizabeth felt dull and unhappy. The moment seemed to have revealed so much to her, and her failure was so humiliating.

Henrietta waited for her after school, but as they walked home together did not express any sorrow in regard to Elizabeth's failure. She was silent as she had been in the morning, and at the gate said a hurried good-bye instead of the usual lingering farewell.

Elizabeth was not so well able to conceal her trouble that evening, and her mother saw a little tear stealing down her cheeks, as they sat on the piazza, with Elizabeth leaning against her mother's knee.

Her father spoke: 'There is a rumor of trouble in the Mercantile Bank. It is only a rumor, of course, but the bank examiner is here.'

Elizabeth caught the words, 'the Mercantile Bank,' Why, that was 'Mr. Fulcher's Bank,' as they often said—the bank of which Henrietta's father was the president. She sat up, suddenly alert.

'Oh, I hope not,' said Mrs. Graham. 'These bank troubles mean so much worry and suspense.'

Elizabeth was thinking rapidly. Perhaps the rumor was true, and that was the reason why Henrietta had acted so differently that day. Perhaps it was trouble that had changed her. She did not know what it might mean, and she did not wish to have trouble come to Henrietta or her father; but she could not help the little half-glad throbs that would come now and then when she thought that perhaps it explained why Henrietta was so different. She quite forgot the test of friendship.

When Elizabeth came down to breakfast the next morning, her father was reading the paper, the headlines of which left nothing to the imagination in regard to the Mercantile Bank. Elizabeth looked over her father's shoulder and read:

'Suspension of the Mercantile Bank. Examiner finds shortage in accounts. Officials implicated. President Fulcher refuses to give information.'

As Elizabeth read on down the column, she saw that the article was full of insinuations against Mr. Fulcher himself. It hinted at luxurious living on the savings of the poor, dishonest methods, speculation.

'Oh father,' she said, 'it is not true, is it?'

'No,' said her father firmly. 'Mr. Fulcher is an honorable man. This paper is a political organ, and just at this time it is only too glad to make things look bad for him. But it is true that the Mercantile Bank has temporarily closed its doors.'

Elizabeth walked slowly down the tree-bordered street that morning. The most thrilling bird song failed to reach her ears. She was thinking many things. New possibilities, new situations were forcing themselves upon her. The morning paper had been read in nearly every home in the village. It had been read in Henrietta's home. She sat down on the white stone bench and waited. Would Henrietta come at all? What should be her manner toward Henrietta? Should she kiss her and tell her she knew the things were untrue that were said about her father, or should she just keep still and act as if nothing had happened? If Henrietta did not come, ought she go to the house? As she was wondering about these things, she heard the familiar slam of the door, and in a moment saw Henrietta coming down the drive. There was no smile on her face, no waving of the hand. She was pale, but Elizabeth thought she had never seemed so tall and erect before. Elizabeth's whole heart went out to her in love and sympathy.

But Henrietta looked neither to the right nor to the left. She did not even look toward the meeting-place, and did not see Elizabeth until she stepped out from under the willow tree. Then a quick spasm seemed to cross her face. Silently they traversed the familiar walk to school. Groups of gossiping girls stood about the yard and in the halls. Henrietta passed them with high head and unseeing eyes. Elizabeth with her sympathetic understanding had caught Henrietta's feeling and entered into the suffering, in thus appearing at school, when her father's name was in every mouth

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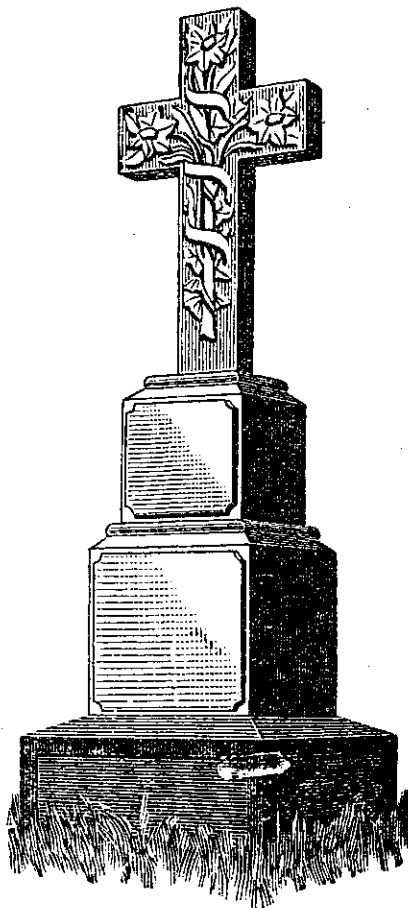
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and her father's reputation hanging in the balance.

There was another silent walk home again after school. Henrietta's pride and misery seemed to hold her away from Elizabeth so that she could not speak. Elizabeth's love comprehended Henrietta, concealed her own hurt, and was faithful until Henrietta should need it. The matter was too delicate for her to say anything.

For three days Elizabeth was Henrietta's shadow, her bodyguard. No girl dared to say anything before her about Henrietta or Mr. Fulcher. Words were few between them, but in the silence they seemed to become closer friends. The fourth day the morning papers announced:

'Confession of the Cashier of the Mercantile Bank to Falsified Accounts—No One Else Implicated.'

Elizabeth, waiting that morning, saw Henrietta coming down the drive. She noticed that her cheeks were flushed, her eyes shining. With all the other girls Henrietta remained distant and cold, but she and Elizabeth walked home that night with their arms round each other.

The following morning came this announcement in the papers:

'The Hon. Ronald Fulcher, the president of the Mercantile Bank, has made good the shortage in the accounts of the cashier, and the bank will resume business on June 10.'

June 9 was Henrietta's birthday. She asked Elizabeth to take supper with her. Elizabeth had looked at the little book with 'Friendship' on it many times during the week, but for some reason the white-wrapped parcel in her hand was not the book at all, but a box containing a little gold heart with 'H' engraved on it. She handed it to Henrietta with a flushed face. 'I hope you'll like this little heart, Henrietta.'

And Henrietta, the proud, threw her arms round Elizabeth and said, with tears and little gasps, 'Oh, Elizabeth, how can you love me at all? I have been so hateful and cold to you, when all the time during the week I have thought over and over again, "No one ever had a friend so true as Elizabeth." I never could have gone through the week without you. That first morning, when father said I must go to school, I would have run away and hidden if you had not been on the bench waiting for me. I wanted to tell you, but I couldn't. Only a week ago I was telling you what I believed was the test of friendship, and I said that hateful thing to you. Oh, Elizabeth, you have shown me that the true test of a friend is to stand by you and understand, not caring for circumstances or silences. When I was going by Smith and Bender's store this morning, I saw this little book called "Friendship," and I bought it for you as just a little sign that I think no one ever had a friend like you.'

Elizabeth's heart swelled with joy and pride in Henrietta. She was indeed the ideal friend she had dreamed her.

When she reached home, and had gone to her room, she took out the other little white book, the counterpart of the one Henrietta had given her, and held the two side by side. How many things had happened since she had brought the first one home! How much stronger and sweeter friendship was than she had ever dreamed of! She felt almost as if one of those books represented Henrietta and the other herself.

'Two friends,' she said, 'with just the same thoughts in each.'

It is recalled that Col. Pakenham, the Tory candidate who contested Derry, comes of a family which yielded a famous priest to the Catholic Church in the person of Father Paul Mary Pakenham, C.P., the fourth son of the first Earl of Longford, who became a convert to the Catholic Church in the days of the Tractarian movement, and was practically the pioneer of the Passionist Order in Ireland. It was he who founded Mount Argus Retreat, Dublin. He died in 1857.

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## HOME RULE AND RELIGIOUS LIBERTY

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#### GREAT PROTESTANT MEETING IN DUBLIN

A great meeting of Protestants from all parts of Ireland was held in the large hall of the Antient Concert Rooms, Dublin, on January 21, 'to record a public protest against the statement frequently made from political platforms that the majority of the Irish people would use a measure of Home Rule to oppress their fellow-countrymen.' The audience had begun to assemble an hour before the time of the meeting, which was fixed for 8 o'clock, when the spacious building was packed to overflowing. The meeting was presided over by Colonel Sir Nugent Everard, D.L., and on the platform were many of the leading Protestants of Ireland.

The chairman, who on rising received an enthusiastic greeting, said: Before commencing my remarks upon the subject which has brought us together to-night, I think it is only right that I should refer to a letter which appeared in to-day's *Irish Times* from the pen of Major O'Connor. I do not propose to comment at any length upon the numerous inaccuracies which occur throughout this letter, but there are two statements that are so glaringly at variance with the facts of the case that I am compelled to notice them. The following is the passage to which I refer:—

'As to the composition of the committee, the majority are Protestants. But why a committee claim or desire to speak in the name of Irish Protestants should have as president a Roman Catholic gentleman passes comprehension.'

Now, as a matter of fact, there are over 500 members of the committee, all of whom are Protestants. There is not a single Roman Catholic member of our committee. As to myself, as president of the committee and your chairman to-night, I am described by Major O'Connor as a Roman Catholic. I am sorry that a personal allusion is necessary, and I will dispose of it by stating that I am a communicant of the Church of Ireland. With that statement I must leave it to the meeting to judge the value of a letter containing such misstatements and of the accuracy and good taste of the gentleman who wrote it. This meeting has been convened for the purpose of giving Irish Protestants, irrespective of party, an opportunity of recording an emphatic protest against the

#### Reckless Charges of Religious Intolerance

levied against our Roman Catholic fellow-countrymen on English and Irish platforms, and also to protest against the introduction of religious differences into politics by either party. If the history of the next generation should prove, as we are confident it will, that Irish Roman Catholics, although in a majority, have exercised their powers with a full measure of toleration and respect for the rights of Irishmen of other creeds, it is safe to say that to-day's crusade of calumny will react to the credit and honor of Irish Catholics. But what of the honor and credit of Irish Protestants, not only those who have uttered the slanders, but those who by their silence have condoned the crime of 'bearing false witness'? If there were no other reason than the prospect of this reaction, it would furnish ample justification for this meeting, and many similar meetings throughout the country. I submit, however, that there is a greater and a nobler reason for this meeting. It is the demand of common honesty and truth that we should pay this just debt to those among whom we live, and with whom we hold daily social and commercial intercourse. A whole volume of testimony from Irish Protestants, compiled by Mr. Jeremiah MacVeagh, disproves the accusation of religious intolerance on the part of Roman Catholics. But, even as I look round this meeting, I see evidences of the prosperity and comfort of hundreds of Protestants, although they form a small minority of our population in different parts of Ireland. We have every justification for saying that

**R. V. C. Harris**

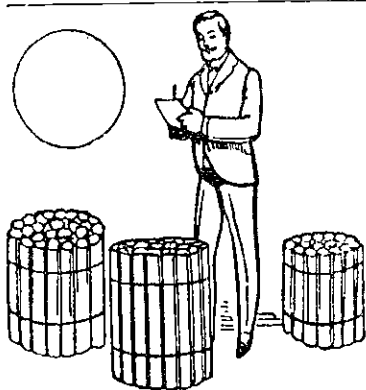
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that represent us as a minority downtrodden and oppressed, or that, though tolerated, we are distrusted. We say from our experience—experience obtained from every part of Ireland—that we have received not only the same, but even better, treatment from our Roman Catholic fellow-countrymen than they frequently extend to each other. But, ladies and gentlemen, these facts and views will be developed by many speakers who will follow me. As chairman of this meeting—let me say a position I am glad and proud to occupy—my duty is to offer a brief word of explanation of the object of our meeting. We wish it to be clearly understood that this platform is not that of any party organisation; if it were I would not be here. The name Irish Protest Committee sufficiently describes the object of the movement. To avoid misrepresentation it was decided that the resolutions to be subscribed to at this meeting should be circulated beforehand. One result of this decision is that these resolutions will, as we anticipate, receive the support of this meeting to-night, as they have already received the written endorsement of many hundreds of Protestants from North, South, East, and West of Ireland whom distance and other obstacles have prevented from being here in person to-night. If to these we add the thousands of names which have been sent to us as sympathisers, but whom we have been unable to reach, we are satisfied that a body of Irish Protestants join us in repelling the suggestion that Irish Protestants have anything to fear from their Roman Catholic fellow-countrymen whatever the future political conditions of Ireland may be. One concluding word—We are sure to be misrepresented by the same party of extremists who denounced those of us who labored to bring about the Land Conference, a movement which paved the way to the happy settlement of the land war; but let us not be discouraged; we shall at least have done our duty to our Roman Catholic fellow-countrymen in repudiating the slanders which have disgraced the name of Irish Protestantism.

## The Apologies.

A large number of apologies for absence were received from leading Protestants throughout the country, amongst those read being the following:—

Walter Kavanagh, D.L., of Borris, wrote: As a Protestant, I join with you all in emphatic protest against the introduction of religion into this controversy, and I may say for myself that I have no fear of religious persecution or intolerance under a Home Rule Government. Such an imputation is a libel and a slander on our Catholic fellow-countrymen. After 20 years of service on the public boards of this country, I may say that I have received nothing but kindness, and consideration from all whom I came in contact with.

Rev. J. B. Armour, M.A., Presbyterian minister, Ballymoney, wrote: I regret that I cannot be present at your meeting on the 24th, but I sincerely hope it will be a success. Responsible politicians inside and outside the House of Commons have come to admit that persecution for conscience sake by law under Home Rule is unlikely, and the fear of it only a bogey. They have abandoned what was but the coinage of diseased brains. Those among Protestants who still harp on that string are a dwindling race of politicians who trade in religious and racial animosities. It is certain that under a Home Rule Government the places of power and trust are not to be enjoyed almost exclusively by the political successors of the ascendancy party. But, if these are to be largely disestablished, to call that persecution for the sake of religion, could only mean that persecution for the sake of religious belief has been the order of the day ever since Ireland became part of the British Empire, as the three-fourths of Irishmen have been continuously excluded for generations from a share in the government of their country. The section of the religious community of which I am a member cannot possibly, under Home Rule, have a less share in the Government of Ireland than it has had during the centuries that are past.

The Right Hon. Thos. Shillington, Portadown, wrote: I regret I am unable to attend the meeting of

Irish Protestants in Dublin on Friday evening. It is sincerely to be hoped, both in the interests of religion and of enlightened progress, that the ill-judged and sinister efforts that have been recently made in the country to associate exclusively one side of political and party opinion with the name of Protestantism may be abandoned. It is most humiliating to many Protestants to have it to appear to the world that politicians have captured Protestant churches, and are exploiting them for their party purposes.

Sir Hugh Mack, Belfast, wrote: I am very sorry indeed that I shall not be able to attend the meeting of the Irish Protest Committee in Dublin on Friday next. I have carefully read the three resolutions to be proposed at the meeting, and thoroughly agree with every word contained in them.

Professor R. H. Henry, of Belfast, wrote: I had hoped, by my presence, to fulfil a duty which it seems to me is incumbent upon every Irishman, to endeavour to frustrate an organised and deliberate attempt to poison the springs of our national life.

The following also sent letters of apology—Lord Dunraven, London; Rev. J. O. Hannay, Westport; Mr. Harford Montgomery, Belfast; Col. Sir Hutcheson Poe, C.B.; Lord Rosemore; Mr. John A. Duncan, J.P.; Rev. T. Bartley, Presbyterian minister, Ballycary; Rev. W. E. Vandeleur, Magency; Rev. J. A. Bain, M.A., Presbyterian minister, Westport; Maurice Talbot Crosby, Rev. P. O'Sullivan, Co. Antrim; Jos. Hosford, J.P., High Sheriff of Co. Cork; J. L. Johnston, U.D.C., Thurles; James Pomeroy, R.D.C., Banteer; Professor C. H. Oldham, Arthur W. Metcalfe, Belfast; Thos. Taggart, Ballymoney; George Henderson, Randalstown; W. Archer Kennedy, Belfast; Stanley Harris Knocklong; Thomas Macalister, Bushmills; Thos. H. Rutherford, Tipperary; A. W. Barnard, Macroom; Ernest Brown, O'Brien's Bridge, Co. Clare; W. J. Leslie, Cahirciveen; Samuel P. Harris, Knocklong; R. W. Evans, B.L., Doneraile; R. Walsh, Armagh; Frank R. Morrow, Belfast; Wm. C. Carr, Killyleagh; Stephen O'Mahony, Dublin; Sir Hugh Lane; The O'Mahony, D.L.; Mr. Thomas Henry Webb, Dublin; Lord Fermoy, Mr. W. Halliday, J.P., High Sheriff, Limerick; Sir Anthony Weldon, D.S.O., Athy; Rev. S. L. Maxwell, Ardcanmy Rectory, Limerick; Sir F. W. Barrett, John A. Duncan, J.P.; Rev. T. W. Rudd, The Rectory, Castleblayney, Rt. Hon. Lord Headley, Miss McCutcheon, Rev. Canon Courtney Moore, Mitchelstown.

## OTHER SPEECHES.

Dr. Douglas Hyde proposed—'That this meeting earnestly protests against the suggestion that Irish Protestants would suffer any curtailment of their civil and religious freedom by reason of the granting of Self-Government to Ireland.' He said he had long wished to see such a representative assembly of his co-religionists so that they might expressly disassociate themselves from the lurid and blood-curdling pictures that had been drawn of their 'plight'—drawn by men whose advocacy he, for one, would gladly do without. 'I have,' declared Dr. Hyde, 'an unshakeable belief, founded upon experience, in the sense of fair play, in the justice, in the spacious toleration, and in the entire absence of religious bigotry on the part of my fellow-countrymen. I would be blind to the teaching of history, I would be blind to all I had seen around me since I came to the years of discretion, I would also be what is worse, unspeakably ungrateful, if I did not declare that I am convinced that, whatever the merits or demerits of a Parliament in College Green, it will never dream of interfering with my religious freedom, or abating one jot my religious liberty, because I do not happen to be the same creed as the majority of my fellow-countrymen. Finally, he said if the old Irish race were a people of that suspicious, mean, rancorous, narrow, persecuting spirit attributed to them, why hadn't they showed these ugly qualities in the past, because it was always in their power to do so at any moment if they so desired. They had the power to do it now, and always had it. How was it, then, that Protestant shopkeepers and traders grew fat in every town in the South and West? It would have been

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easy for the Catholics to have boycotted Protestants, but had they done so? They had not, declared Dr. Hyde, and everyone knows that, and it is not everyone who has the common decency to acknowledge it. It was, he added, a mean, disreputable thing not to fully and gratefully acknowledge it.

Rev. A. D. Barbour, Rector, Castledermott, in seconding, said the object was to protest against the calumny heaped upon their Catholic fellow-countrymen that under a measure of Home Rule Protestants would be treated with cruelty. They ought to speak freely on this matter. There were those who stated that under the Local Government Act all the positions in the gift of Nationalists went to Catholics. 'It seems to me,' declared the rev. gentleman—'even we admit it—we, Protestants, in our past history should look back, and should be the last in the world to condemn Roman Catholics for having followed the bad example we had set them, and I fear there is more justification for them now, because in the old days, when every position was given to a Protestant, it was given to the minority of the people, whereas now, if the Catholics take any position—and I do not say they do—at least, it is given to the majority of the people of this country.' Positions, he said, were given more on political rather than religious grounds, and while they might be sorry for it, they had no right to blame their Catholic friends, for if they looked at other countries they saw that the positions of trust were given to members of the party in power. 'Does this bitter feeling, of which we have heard so much, really exist in the South and West?' he asked. He would be worse than ungrateful if he did not bear testimony to the good feeling which existed between Catholics and Protestants in the County Kildare, where Protestants were elected to public bodies in the county out of proportion to their numerical strength. Was it to be said that under Home Rule these people, who had been living on friendly terms, would be turned from Christians into fiends? I do not believe it, he added emphatically, and I think experience and history teach us it is not true. 'If Home Rule is to be a success all Irishmen must work together for the good of their common country, apart from sectarian or political differences, and I believe that the spirit of sectarian bias will grow less until finally it ceases altogether, and our country will be in the real sense happy and free.'

Mr. Jonathan Pim, K.C., in supporting the resolution, said they were there to protest against the circulation, for the purpose of winning elections in England, of the statements that isolated Protestants in Ireland would be maltreated, harassed, persecuted, and driven out of the country under Home Rule. We should, said he, be real cowards if we didn't come forward and deny these statements. The Catholics of Ireland had at times had strong feelings, but why? Because the Protestants stood for the man who was against what the people demanded. There were, however, always a large number of Protestants who saw the way clear. Proceeding, he said that Mr. Talbot Crosbie issued a challenge in his own County of Kerry to anyone to show the case of a Protestant who had been persecuted because he was a Protestant, and no such a case was forthcoming. He might have issued the same challenge in every county in Ireland, and the same result would have occurred. These statements circulated as to persecution were mere reckless and unfounded prophecies without evidence in the past to support them and with nothing in the present to give them a glare of life. What was it that Protestants looked back to with the greatest pride? It was the seventeen years when the Protestants first made Ireland a nation. Ireland might pass through many vicissitudes, but her nationhood would remain. Did they think Catholics would persecute the men who gave them Grattan and Sheil, Lord Edward Fitzgerald and Wolfe Tone? Were they going to destroy people who might again give them a Burke or a Goldsmith or a Swift, and would they destroy the great Church which led them in 1798? He would send out the message to their Catholic fellow-countrymen—'We don't fear you, we never feared you. All we want is fair ground and no favor, and we will enter the lists with you any-

where. We ask no more, and we are determined to take no less. We believe you have the same sense of justice, the same kindly feelings, the same toleration, and the same sanity as we have, and believing that, we trust you both socially and politically.'

Mr. Tilson, High Sheriff-elect of Cork, said he was glad to have an opportunity of vindicating the Christian spirit, the tolerant spirit, of the Catholics of Ireland amongst whom they lived, and from whom they had no fears. That meeting was called for the purpose of spreading the light and discounting the slanders against their Catholic fellow-countrymen. The time had come when Irishmen could not afford to sit on the ditch; and it was the duty of every man to say whether he was with his country or against her. He came there as a young Irishman, proud of his country, and as strongly imbued with the spirit of Irish nationality as he believed any good Irishman could be. As a business man, he paid a warm tribute to the Catholics of Cork and the Catholic Corporation of the city, for having on the previous day elected him High Sheriff of the city.

The resolution was passed by acclamation.

Rev. Wm. Crawford, M.A., proposed a resolution entering a strong protest against the association of the Protestant Churches with politics. What right, he asked, had Protestant Churches to ally themselves on the side opposed to the national aspirations of the people? He asked Catholics to remember that there were in Ireland two classes of Protestants—the generous and patriotic Protestantism and the Protestantism engaged in bitter sectarianism.

Mr. Saxon J. Payne, manager of the Queen's Island, in seconding, said he thoroughly agreed with the protest. It would, he said, be lamentable in any country, but in Ireland, after all these years of strife and tragedy, it was especially sad that the old hateful spirit of religious rancour should be revived in the twentieth century. Ireland had suffered sufficiently in the past for her religion. Truly she had reaped a strange reward for her early piety and her incalculable service to Christendom in ancient days when from this Isle of Saints and Scholars the messengers of culture, peace, and love emerged carrying the blessed evangel to the neighbouring isle, to Europe, and even to Iceland. 'Where there is no vision the people perish,' said Mr. Payne, amidst applause. The faith of the Irish people has been a priceless possession; it has been the saviour of the country. Tried in the furnace of affliction, it has come out at pure gold. Bereft of everything else, here was something which could not be taken away from the Irish patriot—his faith in the future of his country and the approval of his God, a faith to which through every vicissitude he clung with the passionate devotion of the purest patriotism and the most hallowed piety. We are told there are two Irelands. It is a misconception of political and religious bigots, who confuse nationality with the system of un-Irish agitation and aggression with which also the fair name of Protestantism was so long besmirched in this country. I trust that to-night we enter a protest and inaugurate a movement whose result shall be that the bogey of religious persecutions, with its twin brother, Protestant Ascendancy, shall be buried beyond all hope of resurrection. Ireland has ever been regarded as one and indivisible by all her true sons, Catholic and Protestant alike, who, as Thomas Davis so well reminds us, worship the same God, though at different shrines. It is incumbent upon Irish Protestants to banish from their churches all unholy associations and from their creed all unworthy prejudice, and to study in the light of history and common sense the questions that are pressing for solution in the community. We are at the dawn, and shall soon reach the full noontide glory of a beneficent policy of constructive statesmanship acclaimed throughout the Empire and in every community over the globe. Let not Irish Protestants stand aloof. Let not our Protestant churches pursue an ignoble path. I am assured they will not.

Mr. George Wolfe, J.P., Naas, also supported the resolution, declaring himself an ancient Nationalist, and said that with Home Rule would come a blessed spirit of peace and contentment over this land.

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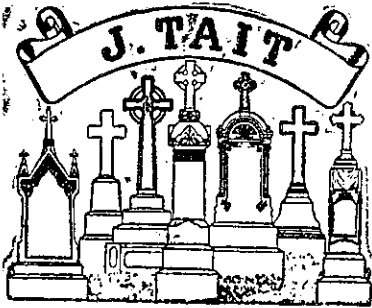
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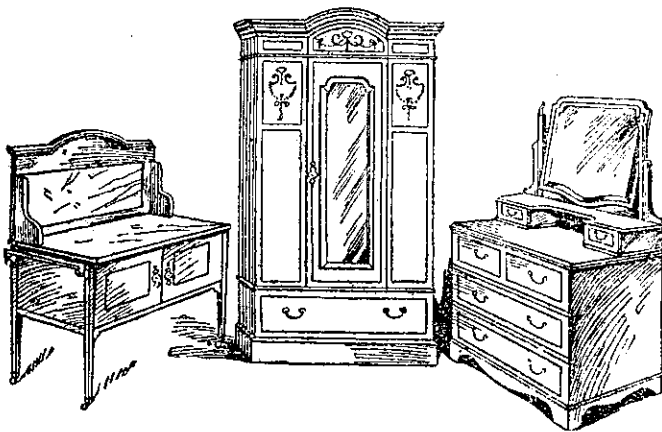
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The resolution was passed.

Mr. W. B. Yeats proposed the third resolution—  
‘That this meeting subscribes to the view that the clear verdict of the history of civilised nations in modern times is that the responsibilities of self-government and the growth of political freedom are the most powerful solvents for sectarian animosities.’ He said that with self-government and the growth of political freedom there would, in his opinion, come instead of persecution a new and great liberal nationhood, but if he was wrong, and if there was persecution, what then? He would tell them what he had told an old friend of his who said they would be persecuted—namely, ‘It will do them all the good in the world.’

Mr. Alec Wilson, Belfast, recalled the fact that Sir Nugent Everard presided at a meeting held in Dublin two years ago approving of the change in the King’s Oath. Proceeding, he said they were expected to believe that the Catholics of the South were going to begin an outrageous system of intolerance, and also that the respectable and sensible people of Belfast were going to rise in civil war before anybody had laid a finger on them. The civil war in Ireland is over, declared Mr. Wilson, amidst applause. Civil war began more or less in the year of the famine, and more or less ended with the settlement of the Land Question. It had been said that Home Rule would bring not peace, but a sword. It seemed to him a terrible thing for anyone to make such use of a sentiment which the Founder of Christianity used for his own ministers in this world.

Mr. Wm. Doran, J.P., Ardee, also spoke, and the resolution was passed by acclamation.

Right Hon. Edward Archdale, P.C., took the second chair, and the Right Hon. T. W. Russell, M.P., in moving a vote of thanks to the chairman, said the fight was over, and nothing but a miracle could prevent the re-opening of the Irish Parliament.

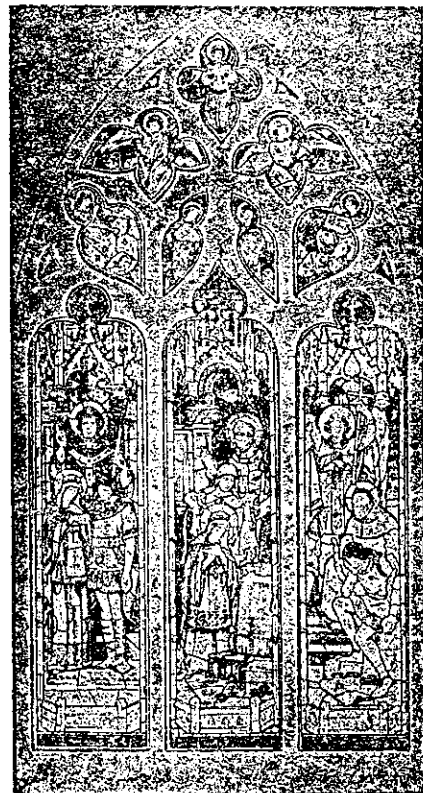
Lord Fermoy seconded the motion, which was passed, and the proceedings terminated.

### Lyttelton

At the recent teachers’ examinations candidates from the Convent of Mercy, Lyttelton, were successful in obtaining a full D certificate, partial C, and two subjects in C.

### Reefton

At the recent teachers’ examinations May Malloy, pupil of the Convent of Mercy, Reefton, obtained a D certificate, and passed in three subjects in Class C.



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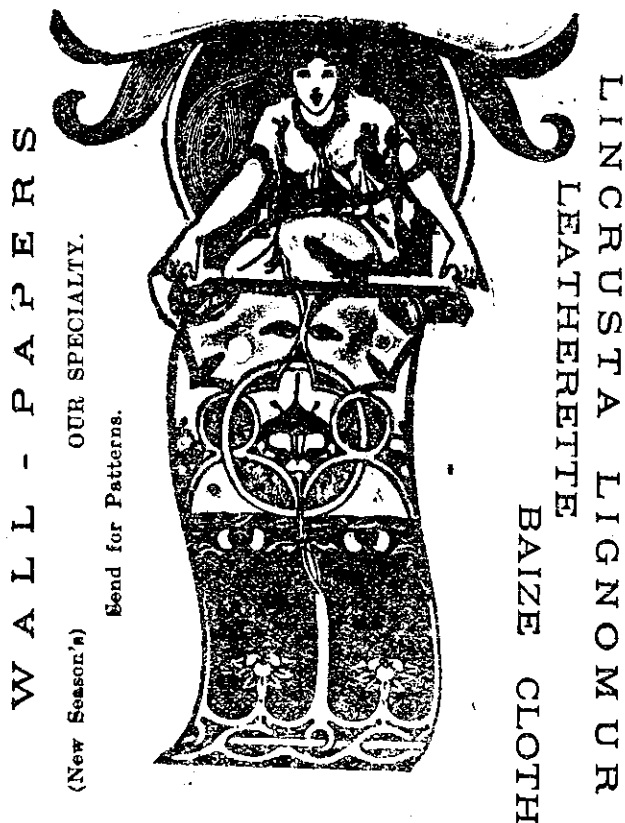
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## Current Topics

### A Distress Signal

After the fiasco of the last Bible-in-schools 'public meeting' in Dunedin the League promoters evidently realise that some inducement must be given to the people to turn out other than the motive of disinterested zeal for the cause. Accordingly the latest advertisements have not only dropped the collection announcement but contain also the alluring intimation: 'Refreshments.' If this does not fetch the people—and so far the response has not been of a kind to arouse enthusiasm—the Bible Leaguers may, so far as their 'public meeting' propaganda is concerned, just about as well 'throw in the towel.'

### Christian Women Against It

In an appeal to the members of the Young Women's Christian Association at Wellington in November of last year Canon Garland delivered himself of the following high-pressure rhapsody: 'God cannot do without women. . . . How much the world owed to woman! God limited Himself until Woman had done her best! It was woman who would found all our civilisation, and who would do the big things in the work of the world! Amidst all arguments used there is a feeling that women will uphold and see through this campaign, and have religious instruction in our schools.'

\*

In one sense, at least, women are not quite the 'soft' sex they are sometimes imagined to be; and it is now evident that they are going to 'see through' this campaign in a manner somewhat different from that intended by Canon Garland. The annual Convention of the Women's Christian Temperance Union of New Zealand, sitting at Nelson, on March 12 passed, amongst others, the following resolutions: 'That the Convention favor the incorporating of the Nelson system of religious instruction in schools in the Education Act, as under this system instruction will be given by those best qualified for the task, and will not involve the risk of the introduction of denominationalism, nor would the liberty of conscience in any one of either parties or the teacher be interfered with.'

'That the Convention *strongly disapprove of the platform of the Bible-in-State-Schools League of New Zealand.*' Those, therefore, who anticipated that the women would vote 'to a man' in favor of the League's proposals have made a miscalculation. The W.C.T.U.—which has a paper of its own, called *The White Ribbon*—represents a considerable section of zealous women; and their votes, and still more their influence, will count for something in the coming struggle.

### The League and the Teachers

We reproduced in last week's issue a letter by Mr. J. A. Scott which had appeared in the *Otago Daily Times* on the day of the Bible-in-schools demonstration, and in which the speakers on that occasion were invited to give plain answers to five plain questions arising directly out of the League's proposals. So far as the press reports disclose, only one speaker—the Very Rev. Dean Fitchett—attempted to deal with these questions; and the following further letter from Mr. Scott, which explains itself, appeared in Monday's *Daily Times*.

\*

'Sir,—I am glad to notice from your report of the Bible-in-schools demonstration that at least one of the speakers—and one who personally, if I may be allowed to say so, I have always regarded as easily the ablest representative of the movement in the Dominion—has attempted to answer at least one of the five questions which I submitted in your issue on Monday. The question I had stated in this form: 'Is it a fair proposition to compel a teacher, say, of the Jewish faith—without the option of a conscience clause—to administer such a lesson as that on "The Crucifixion," given on page 123 of the Queensland Bible text-book?'

Dean Fitchett's reply, as given in your report is: 'Certainly the teacher would be required to teach from the lesson book, but only as literature.' The object of the Bible in State Schools League is to secure the introduction into this country of what is known as the 'Australian system'; and the character of the Scripture lesson to be given by the teacher under that system is determined, not of course by Dean Fitchett, or by Canon Garland, or by any member of the Bible in State Schools League, but wholly and solely by the Education Act (and its regulations) in which the system is embodied. If the Act says the Bible lesson is to be given 'only as literature' that will be, so far as it goes, authoritative, though how the teacher could hope to keep the 'doctrine' out of the 'literature' would still be a problem. If, on the other hand, the Act says the Bible lessons are to be given as 'religious teaching' that will be final as against the 'literature' view and as against the mere personal opinions of individuals. Will Dean Fitchett kindly quote any section of the laws of any of the Australian States in which it is laid down that the Scripture lessons are to be taught 'only as literature?' I have before me the Education Acts of New South Wales and Queensland, and there is not one word in these requiring the Scripture lessons to be given 'only as literature.' On the contrary they are therein frankly and plainly referred to as 'general religious teaching' and as 'religious instruction.' If these lessons are to be taught, not as religion but 'only as literature' will Dean Fitchett explain why a conscience clause—such as it is—has been provided for the children?

Will Dean Fitchett kindly answer also another query on this subject? He is reported by your paper as saying, in effect, that the compulsory Bible lessons in no way infringed on the rights of conscience of the teachers. On this point the teachers themselves are, of course, the best and final judges; and my question is, Is the Bible in State Schools League willing to modify the Australian proposals and grant a conscience clause for the teachers so as to allow each one to say for himself whether it is in accordance with his conscience to give such lessons?

When Dean Fitchett has kindly (1) quoted the clause in the Australian Acts which entitles him to say that the Scripture lessons are to be taught 'only as literature,' (2) has explained why, if the lessons are to be given 'only as literature' it was necessary to provide a conscience clause for the children, and (3) has told us whether the League is willing or unwilling to give the same rights of conscience to the teachers as to the children, we can proceed, with your permission, to discuss by reference to the lessons themselves the possibility or otherwise of teaching them 'only as literature.' In the meantime the four other questions which I submitted still remain unanswered.—I am, etc.,

J. A. SCOTT.'

March 13.

### A Baptist Disclaimer

There is an element of 'slimness' about the methods of the Bible-in-schools leaders that one would not expect to find in ministers of the Gospel, and that is not calculated to favorably impress the ordinary straight-going citizen. An instance was furnished in connection with the proceedings at the 'demonstration' of supporters held in Dunedin last week. In the advertisement, the name of the Rev. E. H. Hobday, Baptist minister, was included amongst those who were to take part in the meeting. Before the meeting eventuated, however, it was ascertained that that gentleman was willing to speak at the gathering only on condition that he should be allowed to state frankly his opposition to an essential feature of the League's proposals. It was then apparently decided to drop Mr. Hobday as a speaker. That would have been all right if nothing had been said on the subject. But before the close of the gathering, the chairman (the Rev. R. E. Davies) made the following statement: 'He regretted that an opportunity had not presented itself to allow the Rev. Mr. Hobday to speak. *That gentleman was anxious to throw in his lot with the League, and he repre-*

mented a number who, rather than see the children get nothing, would do their utmost to see that the Bible had its place in the schools of this land.'

\*

To which the Rev. Mr. Hobday replied, in Saturday's *Evening Star*, with the following courteous but effective contradiction: 'Sir,—I am afraid that my presence at the recent Bible-in-schools meeting has given rise to serious misapprehension, and therefore that some explanation is needed. I told the Rev. R. E. Davies at our interview earlier in the day that I would be pleased to take part provided he would, as chairman, permit me to state my position. To this he assented, but although the hour was by no means advanced the opportunity was denied me. Whether, on reflection, he deemed it inexpedient, or whether he consulted others who deemed it inexpedient, I cannot say, nor am I anxious to ascertain. But, however well intentioned (and I am sure it was), the chairman's reference to myself was entirely gratuitous. *I am not anxious to join the League.* If it were purely and simply a Bible-in-schools movement there would be no more loyal or enthusiastic supporter than I. But is this a Bible-in-schools or a church-in-schools movement? I most sincerely want the Bible, but I object to the right of entry. Canon Garland's speech was weak and unconvincing. He took up the greater part of his time in extolling the excellencies of the Bible. Of course, we are all agreed there. I yield to no man in my passionate affection for the Book. But that is not the question. What I want to know is this: Are the League prepared, if needs be, to waive the right of entry and secure the Bible to the children to be read in the way described by Dean Fitchett—as literature? If they are, well and good; if they are not, then they ought to change their name. And if a referendum is to be taken, then common honesty demands that the two distinct issues should be submitted. I am certain that there is considerable confusion in the minds of numbers, and what is imperatively needed is a candid public statement of what the League demand—what their irreducible demands are. For myself, I want neither secularism nor sectarianism in the schools. I want the Bible read as the basis of morality.—I am, etc.,

E. HERBERT HOBDAY,  
Roslyn Baptist Church.'

March 15.

### 'Free Places' in New South Wales

There was some speculation amongst New Zealand Catholics as to the precise meaning of a cable message from Sydney, quoting portion of a pastoral letter by Archbishop Kelly, which appeared in last week's dailies. The cable read as follows: 'A pastoral letter by Archbishop Kelly, dealing with the duties and responsibilities of parents in connection with State school scholarships, was read in the Roman Catholic churches yesterday. Reviewing the position, the Archbishop declared that "compromise upon the religious character of the school that is to be held by us Catholics is out of the question, and must be met with indignant rejection. Our only self-respecting attitude towards the present departmental insidious proposal is to say, "Your free tuition in your newly-fangled higher shrine of indifference may go to perdition, so far as Roman Catholics are concerned."'

\*

The following summary of the facts will explain the meaning of the message. Last year a Bursaries Act was passed in New South Wales under which State bursaries (or 'scholarships' as we call them in New Zealand) were made tenable at registered Catholic secondary schools as well as at the State institutions. In accordance with this Act examinations were recently held, at which 28 Government scholarships were gained by Catholic pupils, which are tenable at any of the 24 Catholic schools registered under the Act. But in addition, a number of free places can be awarded under the Act to pupils who have done sufficiently well at the examinations, and these carry with them free tuition and books, but they can only be held at State High

Schools. Some 40 or more of these free places have now been offered to certain Catholic pupils in terms of a circular sent out by the Education Department. The circular reads:—'It has been decided that a place will be found in one of the Sydney High Schools or intermediate high schools for all metropolitan pupils whose examination results reach the standard for scholarships (free places), but who are over the prescribed age, provided the parents are willing to allow them to remain long enough to complete the High School course (four years). At examination your marks were sufficiently high to reach the scholarship (free place) standard. If therefore, you have not yet entered upon a course of secondary instruction, the Department is prepared to find a means of enabling you to do so, upon your father or mother filling in the accompanying form, and returning the same to this office. This offer must be availed of not later than Friday next, 21st inst.' To counteract this plan—as we learn from our Adelaide contemporary, the *Southern Cross*—the Catholic Federation, which has just been formed in Sydney, aided by the Bishops, is raising a fund by which Catholic pupils offered this free secondary education at State high schools will be given similar advantages at Catholic secondary schools. The free places are, of course, more numerous than the scholarships; and if the former are to be tenable only at the State high schools the effect of their acceptance by Catholics would obviously be to rob the Catholic institutions of a large number of their best and most promising pupils and to compel the latter to take out their free places at institutions of which, on the ground of their purely secular character, Catholic parents could not approve. This is the explanation of the Archbishop's condemnation, and of the reason why, with his customary outspokenness, he has intimated that the insidious offer 'may go to perdition, so far as Catholics are concerned.' There, as here, an amending Act is evidently urgently necessary.

### 'The Woman Thou Gavest Me'

Our attention has been directed to a serial story by Hall Caine, entitled 'The Woman Thou Gavest Me,' which is appearing twice weekly in the *Southland News*. Hall Caine, who announced some time ago that he did not claim to be either Catholic or Protestant, seems to be unable to satisfy either Protestant or Catholic taste in stories in which either Church is represented or involved. Reviewers—Catholic reviewers included—differed greatly over Hall Caine's previous book, *The Eternal City*; and the author complained that he was 'a target for Catholics and non-Catholics alike,' and that the book had 'been denounced by Protestants as being Catholic, and by Catholics as being Protestant.' So far as we can see, Protestants are not likely to have any ground for complaint in respect to the Catholicity of the present story. We have only had the opportunity of reading a few disconnected chapters, but these are sufficient to show that, from the Catholic point of view, the story is distinctly objectionable. In the first part of the story we have presented to us, as the central characters in the plot, an Irish Catholic parent, the Reverend Mother of a convent, a Catholic Bishop, and the Vatican itself, all in a conspiracy to ~~fo~~fo a young Catholic girl, against her will and inclination, to marry a young lord who is immensely wealthy, but who is a Protestant and a *roué*. The absurdity of this picture, when the echoes of *Ne Temere* are still heard in the land, is patent to all; and in regard to its untruthfulness we are able to cite Hall Caine as witness against himself. At the opening of a Catholic bazaar at Douglas, Isle of Man, a few years ago, speaking not as the creator of fiction but as the relater of sober fact, he gave the Church her true place not as truckler to the rich but as the friend, *par excellence*, of the poor. 'Of all the Churches,' he said, 'the Catholic Church is the Church of the poor. This ought to be its great honor and pride. A Church of Christ that casts in its lot with the rich and great against the poor and lowly would be a Church built on the sand. The Catholic Church can well afford to be true to the democratic teaching of its Founder. It can only live on being the Church of the people. His Holiness sees this clearly, and hence his Encyclicals on Christian Democracy.'

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Apart from the objections to the central theme of the story—as developed in Part I.—many of the incidental scenes are objectionable alike for their absurdity and their suggestiveness. Here is a specimen. The speaker is a young girl, Mary O'Neill, staying at a convent in Rome. 'On Christmas Day we had currant cake in honor of the feast, and Sister Angela asked Father Giovanni to come to tea, and he came and was quite cheerful, so that when the Sister, who was also very happy, signalled to me to take some mistletoe from the bottom of a picture, I held it over his head and kissed him from behind. Then he snatched me up in his arms and kissed me back, and we had a great romp round the chairs and tables. But the Ave Maria began to ring from the churches, and Father Giovanni (according to the rule of our convent), having to go, he kissed me again, and then I said: "Why don't you kiss Sister Angela, too?" At that they only looked at each other and laughed, but after a moment he kissed her hand, and then she went downstairs to see him out into the garden. When she came back her eyes were sparkling, and her cheeks were flushed, and that night, when she took away her black bands on going to bed, she stood before a looking-glass and wound her beautiful light hair round her finger and curled it over her forehead in the way it was worn by the ladies we saw in the streets. I think it was two nights later she told me I was to go to bed early because Father Giovanni was not well, and she would have to go over to see him. She went, and I got into bed, but I could not sleep, and while I lay waiting for Sister Angela I listened to some men who, as they crossed the piazza, were singing in tremulous voices to their mandolines and guitars what I knew to be love songs, for I had begun to learn Italian. It was late when Sister Angela came back, and then she was breathing hard as if she had been running. I asked if Father Giovanni's sickness was worse, and she said no, it was better, and I was to say nothing about it. But she could not rest, and at last she said: "Didn't we forget to say our prayers, Mary?" So I got up again, and Sister Angela said one of the beautiful prayers out of her prayer-book. But her voice was very low, and when she came to the words, "O Father of all mankind, forgive all sinners who repent of their sins," she broke down altogether.'

We cannot but regret that a writer who in his words of sober prose has paid such well-merited tributes to the Catholic Church should in his fiction have descended to something like the Marie Corelli level. Sensible Catholics will have no desire to read such stuff; and, for the rest, we have only to urge Southland parents to see to it that 'The Woman Thou Gavest Me' instalments are kept carefully out of their young people's way.

## HIS GRACE ARCHBISHOP REDWOOD

After spending four weeks quietly visiting different parts of Ireland, Archbishop Redwood has come across to London for a few historic days before finally quitting the United Kingdom *en route* for Rome (writes a London correspondent under date January 17).

His Grace crossed the American Continent from Vancouver in a leisurely manner, renewing acquaintances with old friends of his college days, many of whom are now in high positions in the Catholic Church in the United States. As it happened, although so late in the year, the weather was particularly warm, and his Grace experienced practically no cold at all in America. He went first to St. Paul, Minnesota, to stay for some time with his old college friend, Archbishop Ireland, a fellow-student at St. Moulthel, in the south of France. Passing through Chicago, he stayed a week with the Archbishop of St. Louis, Dr. Glennon, with whom he stayed on a former occasion, during the great World's Fair in that city. Then he went south to New Orleans as the guest of Dr. Blenk, the Archbishop there. It was here that Archbishop Redwood had his experience of greatest heat—namely, 82 degrees. He also stayed with the Bishop of Natchez, and put

in a few days at Atlanta City before continuing on to Washington and Baltimore, at the latter of which he was the guest of Cardinal Gibbons. For three days he was the guest near New York of Father Quealy, whose brother is a priest in the Archbishop's diocese, while his sister is also in a convent in New Zealand. Father Quealy possesses a fine motor, and the New Zealand Archbishop enjoyed several pleasant drives through the country surrounding New York.

Throughout the American tour, Archbishop Redwood addressed many Catholic gatherings, and preached many sermons, especially in St. Paul, and he had excellent opportunities of observing the fine organisation and activity of the Church in America.

Crossing to Ireland, the Archbishop landed at Queenstown, and he has visited friends in all parts of the country, besides looking up the young students who are studying in the theological colleges for service in the diocese. These are scattered all over Ireland, the greatest number being at All Hallows, Kilkenny, Thurles, and Maynooth. The Archbishop also hopes to engage a number of young priests after the ordinations in June.

Replying to a question as to the state of Ireland, Dr. Redwood said there had been an immense improvement of late years, chiefly through the medium of the Irish Land Purchase Act. Did this render Home Rule any less necessary or desired? 'No,' replied the Archbishop, decisively. 'The demand for Home Rule is as strong there as ever it was. These improvements have only been obtained through the Home Rule movement. They were granted to stave off the demand for Home Rule, and without that movement they would never have been granted at all.'

Dr. Redwood was fortunate enough to be present in the Distinguished Strangers' Gallery at the House of Commons to see the last stages of the Home Rule Bill, and to-day he lunched with Mr. Hazleton, Mr. W. Redmond, and Mr. Donovan, Mr. John Redmond and Mr. T. P. O'Connor coming in later. The opinion of the Archbishop Redwood has formed as to the probabilities of the Bill becoming law is that the Lords will reject it once at least, possibly twice, and that it will in any event become law about May, 1914.

Sitting next to the Archbishop in the Strangers' Gallery was Sir Joseph Ward, also a keen observer of the proceedings.

Archbishop Redwood much appreciates the courtesy extended to him during his few days in London by the Cardinal Archbishop, Dr. Bourne. He is the Cardinal's guest, and says Mass in his private chapel at Westminster Cathedral every morning, afterwards breakfasting with the Cardinal. This courtesy gives him an excellent opportunity of becoming *au courant* with all the latest ecclesiastical matters, a great privilege in view of his forthcoming visit to the Holy See. Dr. Redwood is making his periodical visit to the Holy See two years earlier than is necessary, for a dual reason. In the first place he wishes to get back to carry on his cathedral campaign in his diocese; and secondly he wishes to be back in time for the heavy work of preparing for the Fourth Catholic Congress of Australasia, which is to be held in New Zealand for the first time in 1915.

Archbishop Redwood expects to leave London in a few days for Paris and to work slowly down to Rome. He will not be in the Old Country again, and will probably arrive back in Wellington in April or May. His health throughout his travels has been excellent, and he is looking perfectly fresh and vigorous.

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## FAREWELL TO FATHER O'CONNOR, ROSS

(From an occasional correspondent.)

On the evening of Friday, February 7, prior to his departure from Ross to take charge of Lincoln, Rev. Father O'Connor was farewelled at a public gathering. During the ten years of his residence in Westland, Father O'Connor had made many friends, not only among his own flock, but also among the general public, and the gathering, which taxed the Totara Hall to its utmost capacity, was one that was representative of every section of the community. On the platform there were present, in addition to Father O'Connor, Rev. Father Hanrahan, who succeeds him in the charge of Ross, Mr. Bruce (the Mayor), Messrs. Grimmond, J. Minehan, M. Moye, Houlahan, and several other prominent citizens and members of the congregation.

The proceedings opened with a number of vocal and instrumental items, capably rendered, after which the Mayor (who presided), in a eulogistic speech, referred to the object of the gathering, and spoke in the most flattering terms of the many excellent qualities of Father O'Connor. He referred to the whole-hearted support he had given to everything calculated to advance the interests of the Westland district, particularly instancing the support he had always readily given in matters relating to the Totara Hospital.

Miss Nellie Etheridge, on behalf of the school children, read the following address:—

'Rev. Dear Father,—We, your devoted little children, surround you to-night with mingled feelings of joy and regret—joy, in that you are receiving from your people marks of appreciation which during your long sojourn in Ross you have so well merited, but regret in that we are assembled to bid you adieu. We, more than our elders, owe you a deep debt of gratitude. Have you not, Rev. dear Father, made all of us children of the Church by Baptism; and when we came to the use of reason have you not bestowed much care in preparing and instructing us for our First Communion. It shall be our aim all our lives to reflect credit on our early training. Rev. dear Father, before saying good-bye, we beg your acceptance of the accompanying little gift, and we would ask you to keep it as a souvenir of your little Ross children.

'Signed on behalf of all by Rose Pedraggi, Irene Goad, Nellie Etheridge, John Houlahan, Maurice Coughlan, Victor Pawson.'

Mr. Thomas Houlahan read the following address on behalf of the residents of Ross and South Westland:—

'Rev. and dear sir,—We, the residents of this district, feel that we cannot allow you to depart from our midst without addressing to you some expression of our sincere regret at your departure. During your eleven years' residence we recognise that outside your particular sphere of religious duties, which have at all times been faithfully observed, you have by your urbane manner and ready acquiescence in furthering the interests of one and all endeared your personality to a great many besides the adherents of your Church. Your valued assistance in the establishment of the Seddon library and reading room and your gratuitous efforts in connection with our hospital we here gratefully acknowledge, and desire to convey to you the esteem and appreciation of your fellow citizens. We deeply deplore that your recent severe illness has so seriously impaired your wonted vigor as to cause his Lordship the Bishop to remove you from the rigorous hardships of this parish. In wishing you farewell, we would implore God's richest blessing on you with every desired success in your high and noble calling, and ask your acceptance of this small token of our esteem and good-will towards you.

'Signed on behalf of the residents of Ross and South Westland by T. W. Bruce, M.C.C.; S. S. Ferguson, M.C.C.; John Butler, Fredk. Williams, J. P. Minehan, Michael Moye.'

Mr. Houlahan then handed Father O'Connor a well-filled purse of sovereigns.

Mr. Grimmond, chairman of the Westland County Council, spoke in the highest terms of the guest of the evening, and recalled many occasions on which the Rev. Father's well-known generosity and kindness of heart had been displayed.

Rev. Father O'Connor, who on rising was greeted with applause, thanked the people for their great kindness to him shown by their generous gifts. Their generosity to him on this occasion was only in keeping with what he had always experienced at their hands. Ten years was a long time to look back on, yet he could safely say that the period spent in Ross would always be regarded by him as the happiest of his life. He cordially thanked all who had helped to make the gathering the unqualified success it was, especially the performers and the local band. He looked forward to returning to Ross at some early date, when he hoped to renew old acquaintances, and finally he bespoke for his successor, Father Hanrahan, the same loyalty on behalf of the parishioners, and the same goodwill that he had received from the public.

The Mayor then, on behalf of the citizens of Ross, extended a very hearty welcome to Father Hanrahan.

Rev. Father Hanrahan, who on rising was greeted with a hearty West Coast welcome, thanked the people for the warmth of their reception. He had heard of the kindness and warm-heartedness of the Coast people—in fact it was proverbial—and even in the short time he had been among them he had experienced the greatest kindness at their hands. He would endeavour at all times in his relations with his congregation and with the public at large to keep up the traditions of his predecessor both as priest and citizen.

After a vote of thanks had been passed to the chairman for presiding, hearty cheers were given for Father O'Connor, followed by a round for Father Hanrahan, and the singing of 'Auld lang syne' brought to a close probably what was the most successful function ever held in this district.

A similar gathering was held at Rimu on the evening of February 10, when representatives of the congregation met to say farewell to Father O'Connor. On behalf of the children he was presented with a travelling bag, and Mr. W. Boyd, on behalf of the parishioners, asked his acceptance of a purse of sovereigns.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 15.

Mr. T. Quinlivan, manager of the Wellington branch of the State Coal Department, has received notice of his transfer as manager of the Dunedin branch. Mr. Quinlivan, who is a popular member of the H.A.C.B. Society, will be greatly missed here, and he carries with him the best wishes of a large circle of friends for his future welfare.

It is a most pleasing duty to have to record the success of our Catholic schools. In the recent examinations for the Senior Civil Service, St. Mary's Convent, Hill street, secured two full passes. In the Junior Civil Service the convent also secured twelve passes and four credit passes, whilst three passes were secured in the matriculation examination, and one pass in the engineering preliminary by the same school.

Mr. E. F. Reichel, secretary of St. Joseph's Choir, and a prominent member of the H.A.C.B. Society and Catholic Club, and who has been a very active member of the choir for many years, received a presentation of a handsome clock on the occasion of his marriage from the members of the choir. The presentation was made by Mr. McLauchlin, conductor, who conveyed to the recipient the good wishes of his fellow-members.

Mr. Moriarty, the *Tablet* representative, is at present in the Newtown and Te Aro parishes, from which he reports good business. Very Rev. Dean O'Shea, at St. Joseph's Church, appealed to his parish-

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ioners to support our only Catholic paper, and as far as Te Aro is concerned the appeal has been well responded to. Mr. Moriarty will make Thorndon his next field of work, and it is to be hoped that the people of that parish will respond in the same manner as the neighboring parishes of Te Aro and Newtown.

Everything is well in hand for the St. Anne's' All Nations Bazaar, which opens on Easter Saturday night at St. Anne's Hall, Wellington South. The amusements committee have an interesting and varied programme arranged for each evening. Miss Johnson has her pupils well trained in the dancing items, whilst the lady stall-holders and their assistants will be ready with a great array of handsome articles for disposal. The whole is under the capable charge of the Ven. Archdeacon Devoy, with Mr. W. P. McLaughlin as secretary. The object is one that should appeal to all who have the interest of Catholic education at heart, as the proceeds will be devoted towards liquidating the debt on St. Joseph's Convent, Newtown.

The mission that was carried out by the Redemptorist Fathers, McDermott and Lynch, at the Lower Hutt all last week was well attended, and at times the church was so crowded that many had to stand. Yesterday concluded the mission. The 8.30 and 10.30 a.m. Masses were celebrated by the Redemptorist Fathers, and, as usual, the church was packed. The Rev. Father McDermott says it pleased him a great deal to see that the mission had been a success. About 500 persons approached the Holy Table, including the members of the Hutt branch of the H.A.C.B. Society in regalia. During this week missions will be given at Johnsonville, Khandallah, Porirua, and Pahautanui. Father McDermott will preach the mission at the two first-named places, and Father Lynch at the latter.

About two hundred persons attended the 'furnishing tea' at the new residence of the Marist Brothers in King street on Wednesday last. Those present included the Very Rev. Deans Regnault (Provincial) and O'Shea, Rev. Fathers Hurley and Herring. Many useful articles of furniture were donated, and the function was in every way a big success, thanks mainly to the efforts of the committee and the hard-working secretary, Miss A. Williams. Several enjoyable musical items were given, those contributing being Misses Agnes and Rose Segrief, O'Brien, and Mrs. Kilmartin. A recitation was also given by Miss F. Simon. Amongst the many articles donated was a splendid gas stove by Mr. John North, an ex-pupil of the Marist Brothers, who occupies a position on the Wellington Gas Company's staff. Very Rev. Dean O'Shea, on behalf of the Brothers, briefly thanked those present for their kindness.

At the Celtic Dramatic Society's Academy on Monday night, Miss Ivy Scott, leading lady of the society, who is shortly to be married, was entertained at a social gathering. The large rooms were tastefully decorated for the occasion. The toast of the guest was proposed by Mr. D. Moriarty. The speaker said he could not be accused of exaggeration when he said that the success of their various undertakings was in a large measure due to the good work of Miss Scott. Although not a Catholic, she had always been at the disposal of the society, and no words of his could convey the debt of gratitude they owed her. He had much pleasure on behalf of the 'Emerald Isle' Company, in presenting Miss Scott with a travelling rug as a small token of the esteem and regard in which she was held. Miss Scott briefly replied. Amongst other toasts honored was that of 'The Ladies,' proposed by Mr. P. Fleming and responded to by Mr. Turner. Another toast which occupied an honored place on the list was that of Mr. Joseph Bradley, who was responsible for the production of 'The Emerald Isle.' The visitors present were represented by Mr. Vernon Haydon, who proposed the toast of the society, coupled with the names of Mr. D. Kelly and Mr. Chas. McErlean. The speaker, in laying stress upon the good work of the society in Wellington, said it had supplied a long-felt want, inasmuch as it supplied an opportunity of providing money for the assistance of deserving Catholic

works. In this case, the profit from the production of 'The Emerald Isle' is expected to be about £60, which will go to the Catholic Seamen's Mission. Both the gentlemen whose names were coupled with the toast responded.

### Wanganui

(From our own correspondent.)

Bro. W. R. Setter (secretary) will represent the local Hibernian Society at the triennial meeting at Napier next month.

The fortnightly meeting of the Hibernian Society was held on the 11th instant, when a fair number of members was present. Three candidates were initiated. Some interest was caused by the election of two representatives for the parish committee of the Catholic Federation, which was decided by ballot, and resulted in Bros. A. McWilliam and W. R. Setter being elected. Bro. M. D. Kenny has left Wanganui to take up farming in the far north at Whangarei. He states there is no branch of the Hibernian Society there at present, but hopes are entertained that one will be established there in the near future.

The following pupils of the Sisters of St. Joseph, Sacred Heart Convent, were successful at the theoretical examination in connection with Trinity College, held here in December:—Intermediate division.—Kathleen Delahunty, 60. Junior division.—June Alderton, 85 (honors). Preparatory division.—Ella Palmer, 100 (maximum); Olive Nixon, 99; Lenore Kelly, 96; Ellen Punch, 95; Aileen Connor, 95; Ella Rhodes, 90; Mona Lilian Mack, 85; Moira Pawson, 71; Miri Fraser, 69; Doris Pawson, 65.

### Hastings

(From our own correspondent.)

March 14.

The fortnightly meeting of the H.A.C.B. Society was held in St. Patrick's Hall on February 11.

Bro. J. P. McCarthy (president) occupied the chair. Three candidates were proposed for membership. The St. Patrick's Day celebration committee reported that all arrangements had been made to make the annual sports and picnic a success. The president and Bro. T. Downing were elected to represent the society on the parish committee of the Catholic Federation.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 17.

Mr. W. Dobbs, an ex-pupil of the Marist Brothers and auditor of the M.B.O.B. Association, has been successful in passing the first section of the accountancy degree.

The office of Tenebræ is to commence in the Cathedral on Wednesday evening. The occasional preacher on Holy Thursday evening is to be the Very Rev. Dean Hyland (Rangiora), and on the evening of Good Friday the Rev. Dr. Kennedy (Methven).

The Sisters of Notre Dame des Missions, Lower High street, report the following success of their candidates at the recent teachers' examinations:—Four obtained a full pass C, two a partial C, six a full pass D, four a partial D, and one a special mention in shorthand, Class D.

In the Cathedral on Sunday last the palms were blessed prior to the 11 o'clock Mass, which was celebrated by the Rev. Father O'Boyle. The Very Rev. Father Price, D.C., Adm., officiated at the ceremony of blessing and distributing the palms, assisted by the Rev. Father Taylor, S.M.

The following pupils of the Sisters of Notre Dame des Missions, Lower High street, were successful at the theory examination held in connection with the Trinity College, London, in December last:—Inter-

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### Hokitika

(From an occasional correspondent.)

The results of the teachers' examinations show that three members of the teaching staff of the Convent of Mercy, Hokitika, were successful—one gained full C, one full D and partial C, and one partial D. Miss Dixon, a pupil of the Sisters, also gained full C; two other pupils secured partial D, and one candidate the first section of Class D (new regulations).

At the recent Civil Service examinations the following pupils of St Mary's High School were successful:—Marie Jones, Kathleen Kortogast, and Winnie Sullivan. Five candidates, who were presented for drawing only at the same examination, were also successful.

### Cromwell

(From an occasional correspondent.)

In the theory of music examination, Trinity College, London, held at the Dominican Convent, Cromwell, last December, the following pupils were successful:—

Intermediate Division—Anna Thomas, 92 (honors); Ellie McLaren, 90 (honors); Maria McLaren, 75.

Preparatory Division—Gertrude Scott, 93.

### Timaru

(From our own correspondent.)

March 17.

Yesterday morning the members of the Hibernian Society approached the Holy Table in a body, the muster being the largest ever held here. The Rev. Father Murphy preached an appropriate discourse, in which he exhorted the members to persevere in their good work.

Mr. T. Knight, a popular young man, who has taken a prominent part in most of the local Catholic societies, has just been promoted to take charge of the Temuka branch of his firm.

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## THE CATHOLIC FEDERATION

### OHAKUNE.

On Sunday, February 23, a meeting was convened by Rev. Father Maillard for the purpose of establishing a branch of the Catholic Federation in Ohakune. The draft constitution was read and explained by Mr. E. J. Barry, and a proposal that a branch be formed was put and carried. The following committee was appointed:—Messrs. Kiely, Dwyer, Delaney, Leydon, Morton, Dunn, P. Barry, Kelly, Goldfinch, Fletcher, Kennedy, E. J. Barry, and Mrs. Dunn. At a meeting held subsequently the following officers were appointed:—President, Rev. Father Maillard (ex officio); vice-presidents, Messrs. Kiely and Delaney; secretary, Mr. E. J. Barry; treasurer, Mr. J. Dwyer.

### WESTPORT.

(From our own correspondent.)

March 9.

On Sunday, March 2, a large meeting of parishioners was held in St. Canice's Club rooms for the purpose of forming a branch of the Catholic Federation. The Ven. Archpriest Walshe, who presided, outlined the aims and objects of the Federation, and dwelt on the importance and need for such an organisation.

Mr. F. Calnon referred to the necessity that existed for an organisation that would assist in promoting Catholic societies, and touched on the many benefits to be derived from membership of the Hibernian Society.

Mr. A. Galbraith ably supported the proposal. As a convert he had no hesitation in saying that a Catholic defence society such as the Federation was urgently needed.

Mr. D. Dennehy referred to the numerous disadvantages under which Catholics labored, especially in educational matters. There was important work for the Federation in this direction.

A motion that a branch of the Catholic Federation be established was then put to the meeting and carried unanimously. The election of officers resulted as follows:—President, Ven. Archpriest Walshe; vice-presidents, Mrs. Sontgen and Mr. F. O'Gorman; secretary, Mr. J. Matthews; treasurer, Mr. M. Fenell; representatives of Catholic societies—Children of Mary, Misses M. Carey and T. Doyle; Altar Society, Misses Riedy and A. McCarthy; St. Vincent de Paul Society (ladies' guild), Mrs. Sontgen and Mrs. Boniface; St. Vincent de Paul Society (men's branch), Messrs. P. Niven and A. M. Kirby; H.A.C.B. Society, Messrs. F. Calnon and G. Organ; St. Canice's Club, Messrs. J. Matthews and F. O'Gorman.

### ASHBURTON.

(From our own correspondent.)

March 12.

In response to an invitation from Very Rev. Dean O'Donnell, a large number of parishioners met in the church on Sunday afternoon last for the purpose of considering the question of the formation of a branch of the New Zealand Catholic Federation in Ashburton. The objects of the Federation were fully explained by the Dean. In the course of his remarks he briefly referred to the good work done by the Federation in America and latterly in Victoria, and in concluding urged the formation of a branch in Ashburton.

On the motion of Mr. H. P. Madden, seconded by Mr. John Carney, it was decided that a branch of the New Zealand Catholic Federation be started in Ashburton.

The motion was carried unanimously.

The election of a committee was held over until the different societies have selected their representatives. A large number of the parishioners have been enrolled, and the roll number gives every promise of being a big one.

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## TIMARU.

(From our own correspondent.)

March 17.

The following officers were appointed at the first committee meeting of the Catholic Federation, held in the Brown Street Hall under the presidency of Very Rev. Dean Tubman:—President, Very Rev. Dean Tubman; vice-presidents, Rev. Father Smyth and Mr. P. Kane; treasurer, Mr. T. Quinn; secretary, Mr. T. Knight; delegates to diocesan conference, Rev. Father Smyth and Mr. T. Knight. As a result of the committee's endeavours during two successive Sundays over 450 members have now been enrolled.

## HASTINGS.

(From our own correspondent.)

After Mass on Sunday, March 9, a meeting was held in St. Patrick's Hall for the purpose of forming a branch of the Catholic Federation. The Very Rev. Father Keogh was elected president, and Mr. E. R. B. Daniels secretary. About sixty members joined, and a strong committee was formed, including representatives of all the Catholic societies in the parish. It is estimated that when the work of enrolling is completed, the membership should be well over 1000 strong.

## Oamaru

(By telegraph, from our own correspondent.)

March 17.

There was a splendid muster of the members of the local branch of the H.A.C.B. Society at their half-yearly Communion yesterday morning at the 8.30 o'clock Mass at St. Patrick's Basilica. The members marched in regalia from their rooms, and took up a considerable portion of the seating accommodation of the church. Rev. Father Lynch was celebrant of the Mass. The Masses this morning (St. Patrick's Day) were at the usual hours and a considerable number of the faithful were present.

A grand musical festival will be given in the Garrison Hall, Dunedin, on Good Friday night, when the programme will be contributed to by Mr. Philip Newbury, Madame Emily Spada, Mrs. R. A. Power, Miss Mabel Esquilant, Miss Dora Emery, and Mr Max Scherek. With such an array of talent, patrons can expect a very fine musical treat....

In connection with the forthcoming visit of H.M.S. New Zealand early in April, the Railway Department proposes to give school children an opportunity of viewing and inspecting the vessel. With this object in view school excursion trains at school excursion rates will be run to the ports at which the vessel calls to suit the requirements of scholars. The battle cruiser will probably visit Lyttelton, Timaru, and Port Chalmers, spending about a week in each port. Holiday excursion tickets will be issued at suitable dates to enable ordinary passengers to visit the ship....

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## ST. PATRICK'S DAY CELEBRATIONS

## CHRISTCHURCH.

(From our own correspondent.)

The observance of the feast day of the National Apostle of Ireland appears to increase in interest and enthusiasm year by year in Christchurch. A novena, preparatory to the feast, formed part of the Marist Missioners' devotional exercises during the past week, the hymn to St. Patrick being the concluding one each evening. On Monday morning a Requiem Mass was celebrated in the Cathedral by the Very Rev. Father O'Connell, S.M., for the deceased priests, religious, and faithful of the parish, when large numbers approached the Holy Table. Mass was also celebrated in honor of the feast day by the Rev. Father Murphy, B.A., when there was again a large congregation.

So well did the committee of the St. Patrick's Day celebrations make arrangements for the national entertainment—the usual social event in this connection—that the King's Theatre was filled to overflowing by an audience with whom the excellently arranged programme found an enthusiastic acceptance. The whole of the performers gave their services gratuitously as a contribution to the worthy object—the establishing of a hospital for the Nursing Sisters of the Little Company of Mary. The performers and all who had assisted were cordially thanked during an interval by the Very Rev. Dean Hills, S.M., V.G., who also took the opportunity of explaining the work of the new religious community, soon to enter upon their devoted duties in this city. Rarely, if ever, have the songs of Ireland been better rendered here, and recalls were general. The following was the programme:—Part I.—Duet (piano-forte and harp), 'Irish airs,' Mr. A. Bunz and Miss L. Barker; song, 'Father O'Flynn,' Mr. R. Moloney; vocal duet, 'An Irish lullaby,' Misses G. Barker and Ray Livingstone; song, 'Trottin' to the fair,' Mr. A. J. Cropp; song, 'The wearin' of the green,' Miss Daisy Grant; piano solo, 'Tarantelle,' Mr. A. W. Bunz; song, 'Molly Bawn,' Miss Ray Livingstone; song, 'A nation once again,' Very Rev. Dean Hills, V.G.; song, 'Kathleen Mavourneen,' Miss G. W. Barker; humorous sketch, Mr. W. Densom. The second part opened with 'Irish selections' by the Christchurch Banjo Band (Mr. L. W. Bloy, conductor), and was followed by the comedietta, 'Why the Colonel Bolted,' in which the characters were sustained as follow:—Colonel O'Grady, Mr. Frank J. McDonald; Sam Gaythorne, Mr. A. B. Young; Kitty Gaythorne, Mrs. Arthur Allan. The play was produced under the direction of Mrs. Arthur Allan. The accompanists were Miss Hayward and Mr. A. W. Bunz.

## AUCKLAND.

(By telegraph, from our own correspondent.)

March 17.

The St. Patrick's Day celebrations in Auckland were successful beyond the most sanguine expectations. Last year there was a record gathering owing to the meeting of the world's champion runners, and also owing to the fact that the sports meeting took place on a Saturday, yet, all things considered, to-day's carnival lost nothing by comparison with that memorable occasion, because Monday is Auckland's busy day. There was a big crowd, much bigger than might be attracted to any local celebration of the kind, and it is estimated there were from 5000 to 6000 people present, exclusive of over 2000 children. His Lordship Bishop Cleary and his Worship the Mayor and the Mayoress of Auckland were present. The figure drill of the children of the combined Catholic schools, under the direction of Rev. Brother George, was a splendid feature of the day's programme, and the little ones were enthusiastically applauded for the symmetry of their movements. In the athletic contests New Zealand's champion, Dormer, cut off 2 1-5sec from his own New Zealand record for

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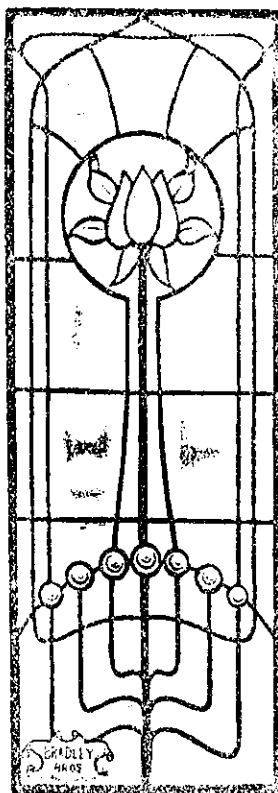
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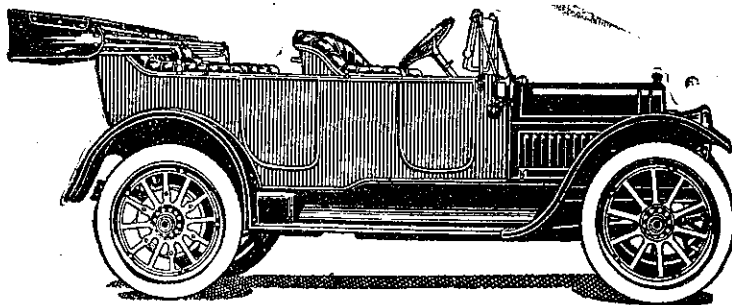
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the half-mile, his time being 1min 56sec. The previous record put up by him at the last meeting of the Auckland club, was 1 min 58 1-5sec in this race.

The national concert in the Town Hall in the evening attracted another large crowd, the big hall, holding 3000 people, being full in all parts. The entertainment was attended by their Excellencies Lord and Lady Liverpool, the Mayor and Mayoress. Patrons had their fill in enjoyment of a typical Irish National programme, and the applause was enthusiastic and frequent throughout the proceedings. Influenced in no small measure by selections on Irish pipes, lent by Mr. Allen Doone, all agreed that the celebrations conclusively demonstrated that the Irish cause has advanced by leaps and bounds in recent times.

The procession to the Domain this morning was watched by thousands in Queen street. The authorities are to be congratulated on the good order maintained throughout the route to the Domain.

On Saturday night last a reunion of Irishmen took place, when it was stated that the St. Patrick's Day of 1913 was the most eventful of hundreds that had gone before, because of the remarkable progress that had been made during the year in connection with the Homo Rule movement.

In preparation for the national festival the members of the Hibernian Society approached the Holy Table in large numbers at a special Mass in St. Patrick's Cathedral yesterday. After Benediction in the evening, at a large gathering in St. Patrick's Presbytery, Very Rev. Dean Lightheart and Mr. Allen Doone were elected life members of the Auckland branch of the Hibernian Society, the initiating ceremony being performed by Bros. Sheahan and Hon. W. Beehan, M.L.C.

The committee and all connected with the carrying out of the St. Patrick's Day celebrations are to be heartily congratulated on the splendid results achieved in the face of the unsuitability of the day, and special praise must be given to the clergy, the Sisters of the various convents, and the Marist Brothers for their indefatigable efforts to bring the carnival to a successful issue. Mr. A. J. Woodby was the sports secretary and Mr. M. J. Sheahan general secretary. Apart from the national sentiment attaching to these gatherings, there is the financial side, and as in years past the proceeds go to swell the fund initiated by the late Bishop Lenihan to provide free education in Catholic schools, it is gratifying to note that the fund will be considerably augmented this year.

#### DUNEDIN.

The Irish national concert in Dunedin on St. Patrick's Night has always been a great success both from an artistic and an attendance point of view, and that on Monday night in the Garrison Hall can take rank with the very best that has been given here. Long before eight o'clock patrons began to find their way into the building, and some time before the proceedings began all the seating accommodation of the commodious hall was fully occupied, and late comers had to be content with standing room. A St. Patrick's Night concert, apart altogether from the talent of the performers, is sure to draw a good house, but on this occasion there was the undoubted attraction that the best local talent procurable had been secured. The public thronged the hall in their numbers in the expectation of hearing in every instance a finished interpretation of the most popular items of Irish music, and in this they were not disappointed. It is rarely, if ever, any such concert has reached so high a degree of excellence as that on Monday night. The committee in charge of the arrangements, with the Rev. Father Coffey, Adm., as hon. treasurer and Mr. E. W. Spain as hon. secretary, left nothing to chance, and it must be highly gratifying to them that their work was crowned with a success which was well deserved. The concert was opened by the Kaikorai Band, under the conductorship of Mr. Laidlaw, with 'Reminiscences of Ireland,' which was played in a manner that merited the well-deserved applause with which it was received. The

Band also contributed the overture to the second part of the programme with equal success. Mrs. R. A. Power, who received an enthusiastic reception, sang in her customary finished style 'The Kerry dance,' and in reply to an imperative encore, gave 'She is far from the land.' Later on Mrs. Power did full justice to 'Kathleen Mavourneen,' her recall number being 'Home, sweet home.' Miss Daisy Hall gave an artistic rendering of 'Home of my heart,' her encore number being a highly appreciated novelty, 'Moreen,' in the Gaelic language. It is needless to say that this item was received with much enthusiasm. In the second part of the programme Miss Hall sang Moore's 'Has sorrow thy young days shaded' with much feeling and expression, and an undeniable recall following, she gave another Gaelic item, 'An ode to the Irish language.' Mr. Philip Newbury, whose appearance was the signal for long continued applause, brought down the house with his rendering of 'Erin is my own land,' and although he bowed his acknowledgments more than once to a demand for an encore, still the audience would not be satisfied until he responded with 'Oft in the stilly night.' His other programme number was 'The wearin' of the green,' the splendid rendition of which raised the audience to a high pitch of enthusiasm, and to the undeniable recall he responded with 'Eily Mavourneen.' Mr. J. McGrath's selection of patriotic numbers, splendidly rendered, always appeal to the feelings of his audience, and his programme items on this occasion, 'Countrymen, awake,' and 'The West's asleep,' were warmly applauded. His encore numbers were 'For the green' and 'God save Ireland,' the latter being an especially fine item. The ever popular 'Off to Philadelphia' was splendidly sung by Mr. T. J. Hussey, who gave as a recall item 'The low-backed car,' which also met with much favor. A delightful item was 'Come back to Erin' by a double male quartet, consisting of the senior members of the Christian Brothers' Choir—Messrs. F., D., and J. Fogarty, J. Tarleton, J. Stapleton, T. Hughes, F. Yule, and P. Keligher. This was deservedly encored, and they responded with the last verse. The Christian Brothers' Choir, Mr. P. Keligher conducting, and Miss C. Hughes accompanying, were warmly applauded for their rendering of the bracketed items, 'The minstrel boy' and 'The dear little shamrock.' Mr. Keligher is to be warmly complimented on the high state of excellence attained by the choir under his conductorship. Mr. A. Vallis played the accompaniments for the soloists during the evening. The singing of 'God save the King' brought to a conclusion one of the finest St. Patrick's night concerts ever given in Dunedin.

At Vespers at St. Joseph's Cathedral on Sunday Rev. Father Coffey, Adm., preached on St. Patrick, and especially on the results of his labors throughout the ages, and at the present time. The sermon was based on the text 'You have not chosen Me; but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain' (St. John xv., 16). After dealing briefly with the missionary labors of the Apostle of Ireland, Father Coffey went on to speak of the results of these works as shown not only in Ireland, but also in various countries on the Continent of Europe, where hundreds of churches owed their origin to missionaries from Ireland. Among the saints whom Ireland sent forth, 150 are now honored as patrons of places in Germany, of whom 36 were martyrs; 45 Irish saints are patrons of places in Gaul, of whom six were martyrs; 30 in Belgium, 44 in England, 13 in Italy, and eight in Iceland and Norway. It has been calculated that the ancient Irish monks had thirteen monastic foundations in Scotland, twelve in England, seven in France, twelve in Armorica Gaul, seven in Lotharingia or Lorraine, eleven in Burgundy, nine in Belgium, ten in Alsace, sixteen in Bavaria, six in Italy, and fifteen in Rhetia, Helvetia, and Suevia, besides many in Thuringia and on the Rhine. Father Coffey next referred to the persecution to which the Church was subjected in Ireland by the Norsemen and Danes, and then to the progress made by it between the eleventh

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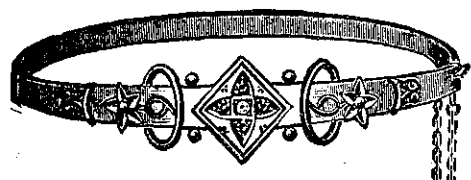
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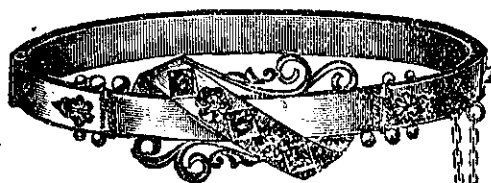
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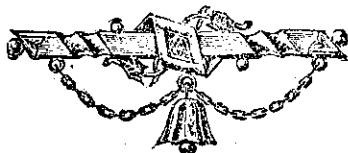
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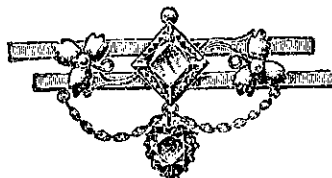


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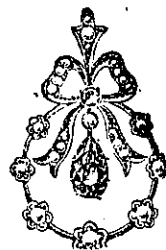
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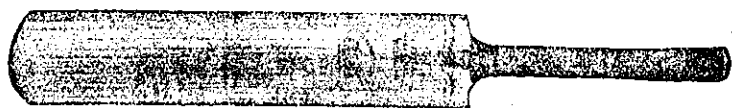
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and fifteenth centuries. Then again followed the evil days of persecution; still the progress of the Irish Church was most remarkable. Macaulay said that alone among the northern nations the Irish adhered to the ancient faith. Cardinal Manning stated that at the Vatican Council, which was attended by 1000 prelates from all parts of the world, there were more there who could claim to be sons of St. Patrick than of any other apostle or missionary saint in the Church. As a result of the missionary labors of the sons of St. Patrick, the progress of the Church in America was most remarkable. At the beginning of the last century there were in the United States one bishop, 40 priests, and 50,000 Catholic laity. In a few years the number of Catholic laity had increased to 130,000, and fifty years later the Catholic population had grown to 3,000,000. To-day, if we include Cuba and the Philippines, there are in the United States 3 Cardinals, 87 bishops, 13,000 priests, and a Catholic laity estimated at 22,000,000. The rev. preacher then referred to the progress of the faith in New Zealand and Australia, where about 80 per cent. of the faithful are Irish or of Irish descent. In conclusion, quoting from Psalm cxxv., 6-7, 'Going, they went and wept, casting their seeds; but coming they shall come with joyfulness carrying the sheaves,' he said that in like manner the Irish people went from their native land weeping, but the persecution which drove them from their homes was directed by the Providence of God to spread the seeds of our holy religion in new lands.

## TIMARU.

(From our own correspondent.)

The annual St. Patrick's Night concert was held in the Choral Hall. The building was crowded. The entertainment was the best yet given on a similar occasion, the Rev. Father Smyth, who organised the programme, being responsible for this. The Garrison Band opened the proceedings by a fantasia of Irish airs. Miss Zeta Venning had to reappear for a well-executed violin solo, and the school boys and girls gave two choruses in acceptable style. Mr. Harrison sang with expression, 'She is far from the land' and later 'Avourneen,' each appearance having to be supplemented. Miss Adelaide Bruce, of Melbourne, rendered 'The Irish emigrant' and was well received, and Mr. S. Gilchrist gave 'The dear Irish girl' with characteristic life and vim. From the opening note 'Believe me if all those endearing young charms,' it was evident that Miss Telfer held her audience well under the spell of her witching soprano voice. In response to an emphatic encore she gave 'Terence's farewell.' This number served to further illustrate the sweetness of her voice. In the second part of the programme she was well at home with 'Rory O'More,' for which she was honored with a double recall. Mr. MacDonald, of Christchurch, gave a pleasing interpretation of the stirring 'Minstrel boy,' and doubled his appearance with an equally rousing Scottish number. His numbers in the second part of the programme were also well given and obtained full recognition from the audience. Miss Cole is a singer who is not heard often enough, and her interpretation of 'Come back to Erin' earned the splendid response she received. For this 'Impudent Barney' was given, with an intuitive knowledge of the requirements. Later in the evening she sang the ever popular 'Last rose of summer,' supplemented by unanimous request with 'Kathleen Mavourneen.' Mrs. N. D. Mangos presided at the piano with delicacy and a fine regard for the requirements, and Miss Atkinson and Miss M. Venning also accompanied some of the numbers.

During an interval the Very Rev. Dean Tubman, whose rising was the signal for applause, addressed a few remarks to the audience. They celebrated that day, he said, the feast of Ireland's National Apostle, with song and story, and by their enthusiasm they manifested that the love of the Irish for their native land was not dead or decaying, but a living virile force. The love was probably due to an affection for that which was despised and trampled on, the same as a

mother loves best her weakest offspring, and was also due to the great struggle for liberty which had been waging for about 700 years, and of which the end was now in sight. Some nations have met with adversity like the Irish nation and having given way to discouragement not a vestige of them remained. Not so the Irish, like the sturdy oak, they had sunk their roots deeper at every blast of the storm. The people of Britain recognised the justice of Home Rule, and at two successive elections had admitted the claims of Ireland. The immortal Gladstone had led the way, and the leaders of the present British Parliament were following in his footsteps. 'The dawn is now quite low in the Heavens, and every Irishman realises that before many more St. Patrick's days have come and gone, Ireland will be a nation once again.' He concluded by thanking all those who had assisted to make the evening the success it was, and sat down amidst applause.

## OAMARU.

(From our own correspondent.)

The promoters of the entertainment in celebration of the feast of Ireland's Patron Saint have no occasion for complaint of lack of patronage; for the Opera House was well filled in every part last night. The programme presented was a good one, with plenty of variety, and the large audience expressed their appreciation by recalling pretty well all the performers. Local talent was supplemented by two ladies from Dunedin, to whose efforts, courtesy and something more requires that we should give first consideration. Miss Violet Fraser has been heard here before, and the public were pleased to have an opportunity of renewing acquaintance with a vocalist who has a good voice and knows how to use it with effect. Miss Fraser's enunciation is remarkably clear, and her choice of songs, as on the previous occasion, displayed great versatility. Her first song, 'She is far from the land,' was sung with fine expression, and a recall was graciously acknowledged. Later on Miss Fraser gave a fine rendering to 'I am longing for you,' and on responding to an encore so tickled the audience with 'The parrot' that another number had to be added. Miss King, the second lady from Dunedin, proved herself to be a capital reciter, and won a well-merited recall for 'The green eye of the yellow god,' and subsequently created a lot of delight by her capital rendition of 'Blackpool.' Mr. Frank Williams contributed 'A chip of the old block,' and, while at the disadvantage of recovering from a cold, drew a redemand from the audience. Mr. J. Roxburgh sang 'Mountain lovers,' and on being recalled his rendering of 'Terence's farewell' was a decided improvement on his initial effort. Mr. B. A. de Lautour's playing of the ever acceptable inter-mezzo from 'Cavalleria Rusticana' so pleased the audience that an encore number was insisted upon and responded to. Mr. G. Whale's cornet solo 'Kathleen Mavourneen' met with an equally good reception, and an encore had to be complied with. The dramatic vignette 'Pardoned,' was well staged and acted. The male characters were capitally sustained by Messrs S. J. Davys, F. Williams, and D. Chisholm, the chief burden falling upon the first-named gentleman. Miss Vera Barley, who made her debut in a dramatic representation, displayed natural talent of a high degree. The entertainment wound up with the pictorial drama 'Shamus O'Brien,' screened by Mr. Smith, of the Universal Pictures. The accompaniments to the vocal and other musical items were played by Miss Cartwright and Miss Fraser.

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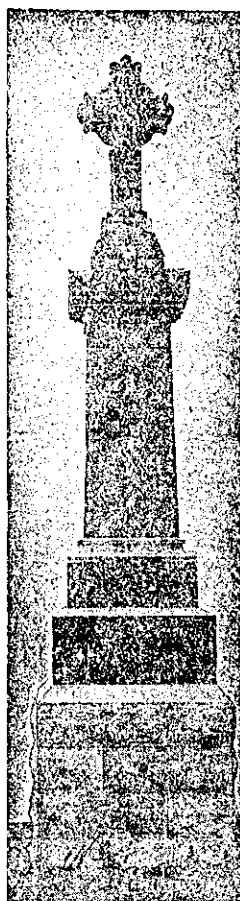
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## DEATH

HART.—On March 4, at his parents' residence, Bernicia street, Port Chalmers, William Patrick, the beloved younger son of John and Margaret Hart; aged 21 years. Deeply regretted.—R.I.P.

## IN MEMORIAM

SHEEHAN.—Of your charity pray for the repose of the soul of John William (Jack), son of Sub-Inspector and Mrs. Sheehan, who died at Auckland on March 21, 1912.—R.I.P.

## MARRIAGE

DELANY—SPEIGHT.—On January 8, 1913, at Nuptial Mass celebrated at St. Patrick's Cathedral by Rev. H. F. Holbrook, Adm., Lawrence William, third son of Matthew Delany, Esq., of Northcote, Auckland, to Mary Violet, eldest daughter of John James Speight, Esq., of Eccles Avenue, Auckland.

## THANKS

The Family of the late Mrs. ELIZABETH BOGGS, who died at the House of St. Joseph, Ponsonby, on January 31, wish to thank the Sisters for their great kindness and untiring care during their mother's illness, especially Sister Pauline.

## ANSWER TO CORRESPONDENT

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THURSDAY, MARCH 20, 1913.

## THE BIBLE-IN-SCHOOLS DEMONSTRATION



As we briefly indicated in last week's issue the Bible-in-schools 'demonstration' in Dunedin, was from the point of view of numbers, effectiveness, and general impressiveness, what would be colloquially described as a 'frost,' and must have been very disappointing to its energetic promoters. They had pitched their hopes, if not their expectations, sufficiently high. At the microscopic 'public meeting' held on the previous Sunday Canon Garland had declared that 'according to the papers there were 3500 people at his Wellington meeting, and was Dunedin going to allow itself to be beaten by Wellington? The hall was a small one, so they had better come early or they would have difficulty in getting a seat.' The Rev. W. Gray Dixon, the secretary of the Dunedin branch of the League, conveyed the same impression as to the high anticipations that were entertained in regard to the demonstration by announcing that in view of the smallness of the hall arrangements had been made for an 'overflow' meeting, and First Church would be made available for that purpose. As it turned out the exhortations to come early and the other precautionary measures were quite unnecessary. Burns Hall is said to be seated for only 500 people, and we personally counted several scores of empty chairs. Yet the chairman declared that this was the largest and most representative meeting they had yet had in Dunedin in connection with the present movement. We have no wish to under-rate or in any way under-estimate the resources of the Bible-in-schools party, and we do not, of course, suggest that the two meetings we have been referring to represent the full strength of the organisation in Dunedin. But we do say that they evidence a lack of vitality and motive power in the movement in the southern city. If a similar demonstration had been arranged for on such a subject as, for example, prohibition, what a different response there would have been!

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The speeches at the demonstration were not of the kind to carry conviction or to make a single convert. They were either composed of more or less irrelevant generalities or, where the speakers did 'condescend to details,' they dealt with matters that were almost trivial in their import. The chairman (Rev. R. E. Davies), for example, devoted practically the whole of his speech to showing that by a recent alteration of the regulations in New South Wales a teacher was now graciously allowed to hold the office of lay reader or local preacher, incidentally demonstrating how for the last thirty years the teachers had been tyrannised over in that particular. The Rev. G. H. Balfour, measuring other people by the League's bushel, declared that if there was any truth in the statement that if the League's demands were conceded it would give Catholics an irresistible claim to a special grant they would in that case 'have the Catholics on their side.' Evidently the idea that a Christian body should be true to its principles and fight against what it conceived to be wrong even though it stood to lose by its attitude did not occur to him as being even within the bounds of possibility. Canon Garland delivered the speech which we have read so often that we now know it almost as well by heart as does the Organising Secretary himself. After listening to him for ten solid minutes descanting on King Alfred and his 'Book of Doom' we concluded that life was too short to allow us to wait until he had reached the present-day proposals in which we were really interested, and we quietly made our exit. The only speaker who made any attempt to face a vital issue was Dean Fitchett; and his remarks are being dealt with in the daily press. The Rev. W. Slade (Methodist Central Mission) admitted that 'at one time he did not like a portion of the New South Wales system' and that 'objections (still) existed in his mind,' but as his friends on the other side spoke well of the scheme 'he would not allow his own predilections to influence him in a matter of the kind.' Thus the effect of his contribution to the proceedings was little more than to 'damn' the movement 'with faint praise.' Altogether, as we have said, the speeches were not calculated either to inspire or to impress; and except for the attention—mostly of a hostile character—which it has secured for the movement in the papers the demonstration has not advanced the League's interests in these parts in the slightest perceptible degree.

## Notes

### Socialists as an Example

To the question, 'What do you think of Socialists?' the Rev. Bernard Vaughan, S.J., answered in a recent lecture: 'I think that they are a wonderful example to us in devotion to a cause and in self-sacrifice for the promotion of its interests. My quarrel is not with Socialists, but with Socialism, which is economically unsound, ethically false, and politically impossible. Our cry, then, must be not "On to Socialism!" but "Back to Christianity!"—and so to social and industrial reformation.'

### That Cable

A Nelson correspondent sends us an explanation of the cable regarding the Caldy Island Benedictines which shows that the inaccuracy on which we commented had a local origin. The message as it appeared in the Dunedin papers read: 'Sixty-four of the Caldy Island Benedictines have been secured by Rome. The Pope insisted on the brotherhood eliminating from their breviary the missal doctrines of the Immaculate Conception and the corporal assumption of the Virgin, and on a discontinuance of the exposition of the Sacrament and the Benediction.' Our correspondent mentions that in other dailies the message stated that it was 'Bishop Gore'—the Caldy Island Benedictines' own Anglican Bishop—who had 'insisted on the brotherhood eliminating' the doctrines mentioned. Apparently the Dunedin 'fimsy' was not very legible.

### The U.S. Parcels Post

The United States has just started a Parcels Post, and the Postmaster-General posted the first parcel. The American papers are getting some fun out of the new scheme, as these quotations show:—'Our information is that about 89,977 men received the first package sent by parcel post.' 'And some man will probably carry about in his pocket for days the 11-pound parcel that his wife gives him to mail.'—*Detroit Free Press*. 'Two parcel-post packages mailed in Yonkers were a brindle bulldog and a piece of meat, both of which were finally delivered in one bundle.' 'The provision against sending infernal machines by parcel post can not be so construed as to cover the egg that has lingered unduly in storage.'—*Washington Star*.

### Irish Opinion on the Derry Election

In a leading article on the result of the election at Derry, entitled 'The Relief of Derry,' the *Freeman's Journal* writes:—'Derry has replied to the Lords. The turn is all Ireland's now. The rejection of the Bill may be ineffective, but the challenge contained in the speeches of the Unionist leaders to the national sentiment of Ireland must be answered. They have denied the reality of the Home Rule opinion. They have asserted that their policy has been successful, and that national feeling is dead wherever the Irish peasant has been converted into an owner of the soil. They have scoffed at the notion that there is any enthusiasm in Ireland for the Home Rule Bill. Ireland cannot convince the Lords, but it can prevent their misrepresentations from being accepted or having any effect. Already there is evidence that we are about to witness a great manifestation of the national will. The intensity of the anxiety with which the contest at Derry has been watched throughout Ireland is an index of the strong feeling that exists on the greatest of Irish questions. The feeling is about to find expression. Dublin is moving, Tipperary is moving. All Ireland will bestir itself, and Lord Lansdowne shall have his answer.'

## DIOCESE OF DUNEDIN

On Sunday at St. Joseph's Cathedral, the enrolment of members of the Catholic Federation was continued, when large numbers gave in their names.

Rev. Fathers Creagh, C.S.S.R., and Tuohy, C.S.S.R., who had been giving renewal missions in the Ranfurly and Cromwell districts respectively, returned to Wellington on Tuesday.

The members of the Gore branch of the Hibernian Society approached the Holy Table in a body on Sunday. The sermon on the occasion was preached by the Rev. Father Buckley, St. Joseph's Cathedral, Dunedin.

The Holy Oils for the Christchurch diocese were blessed this year, in the absence of Bishop Grimes, by his Lordship Bishop Verdon in St. Joseph's Cathedral, and will be taken to Christchurch by Rev. Father O'Boyle.

The members of the Hibernian Society in regalia approached the Holy Table in a body at the nine o'clock Mass on Sunday at St. Patrick's Basilica, South Dunedin. There was an attendance of close on 100, in addition to which numbers received Holy Communion at St. Joseph's Cathedral and the Sacred Heart Church, North-east Valley.

The ceremonies of Holy Week commenced in St. Joseph's Cathedral on Wednesday evening. This (Holy Thursday) evening the sermon on the Blessed Eucharist will be preached by Rev. Father Murphy (Riverton). The discourse on the Passion on Good Friday morning will be by Rev. Father P. J. O'Neill (Riversdale), and that on the 'Seven Dolors' on Good Friday evening by Rev. Father Morkane (Holy Cross College).

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## MARIST FATHERS' MISSION

(From our Christchurch correspondent.)

The concluding week's mission, conducted in the Cathedral by the Missioners of the Society of Mary, maintained the great success which had characterised it from the beginning. Special solemnities in honor of the Blessed Sacrament and Blessed Virgin, with appropriate discourses upon each subject, were observed on different evenings during the mission, the congregational singing throughout being quite a feature. On last Sunday over a thousand approached the Holy Table at the various Masses. A special Mass for men only was celebrated at 8 o'clock by the Rev. Father McCarthy, S.M., when 500 men approached the Communion rails.

At the conclusion of Mass the great majority of those present proceeded to the girls' large schoolroom where breakfast was laid, the tables being attended by a number of young lady friends of members of the Marist Brothers' Old Boys' Association. The breakfast took the place of the similar annual function of the H.A.C.B. Society, in honor of St. Patrick's Day. The members of the H.A.C.B. Society marched to the Cathedral in their regalia, and, with those of the other societies in their insignia, returned to the schoolroom in processional order, all being photographed previously in a group.

The Very Rev. Father Price, D.C., Adm., presided at the breakfast, the Very Rev. Fathers O'Connell, S.M., and Graham, S.M., M.A., and Rev. Father McCarthy, S.M., being also present. A lengthy toast list was honored, including 'The Pope and King,' proposed by the Very Rev. chairman; 'The Bishop and clergy,' 'The Marist Missioners,' 'The day we celebrate,' 'Catholic associations,' 'Catholic press,' and others.

Commencing at half-past 6 in the evening, the closing ceremonies of the mission took place in the presence of a congregation that filled every available part of the Cathedral (even the sanctuary) where a chair could be placed. There had been Exposition of the Blessed Sacrament from the 11 o'clock Mass, and in the evening there was an imposing out-door procession through the illuminated grounds of the Cathedral and episcopal residence. Subsequently in the Cathedral the Very Rev. Father O'Connell, S.M., preached on 'Perseverance,' incidentally delivering what was an eloquent panegyric of St. Patrick. He also imparted the Papal blessing after a general renewal of Baptismal vows and reception of members in the arch-confraternity of the Blessed Sacrament.

After Benediction of the Blessed Sacrament the Very Rev. Father O'Connell on his own behalf, and on that of the other Missioners, thanked his Lordship the Bishop for inviting them to conduct missions throughout the diocese, the opening one of which had proved so auspicious. He thanked the Very Rev. Administrator and Cathedral clergy for much kindness, consideration, and helpfulness, and finally all who had in any way given assistance towards the success of the mission. His appreciation of the splendid response on the part of the people generally was also feelingly expressed.

The Very Rev. Father Price, D.C., Adm., speaking on behalf of his Lordship the Bishop, acknowledged in grateful terms the good and earnest endeavours of the Missioners, and his appreciation of the successful results so manifest. The Missioners (he continued) had excellent material to work upon, due in a great measure to the zeal and devotedness of the early and later Marist Fathers, who had for long years labored in the Cathedral parish.

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## ITEMS OF SPORT

## GENERAL.

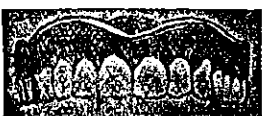
The Marist Brothers' School has added yet another athletic championship to their last year's record list (writes our Christchurch correspondent). On Saturday last, Master E. Crooke won the final in the Canterbury schools' swimming championship. There were four distances—25, 50, 75, and 100 yards. Master Crooke won the four distances, but was not allowed the first race, as he did not swim a straight course.

At lawn tennis on Saturday (writes our Christchurch correspondent), Addington, playing two substitutes, met Catholic Cathedral at Addington, the Cathedral club winning by sixteen games. Following are the results:—O'Connell (C.) beat Webster (A.) 9—1; Lagan (C.) beat Dr. Allison (A.) 9—2; Jamieson (A.) beat Hayward (C.) 9—2; Macnamara (C.) beat Steere (A.) 9—5. Webster and Allison (A.) beat O'Connell and Lagan (C.) 9—7; Hayward and Macnamara (C.) beat Jamieson and Steere (A.) 9—3. Totals—Cathedral 45, Addington 29.

The annual meeting of St. Joseph's (ladies') Hockey Club, Dunedin, held on Tuesday, March 11, was well attended. The report and balance sheet as read by the secretary were adopted. The office-bearers for the present season are as follow:—President, Miss M. Murray; vice-president, Miss E. Munro; secretary and treasurer, Miss M. Munro; committee—Misses E. Perkins, O. Murray, M. Cheeseman, and M. McKenzie. Practice commences on Saturday, March 29. Several new and promising members have joined the club, and everything points to a successful season.

On Kelburne Park on Saturday (writes our Wellington correspondent), Marist Brothers defeated Donald McLean Street Primitive Methodist by 53 runs on the first innings, thus winning the senior championship with the good lead of 4 points on the other teams. Fitzgerald played a splendid innings, giving only one chance, when his score was 30. Marist compiled 132 and Donald McLean Street 79 and six wickets for 53. Marist scorers were Fitzgerald 43, McLeod 25, Flanagan 15, F. O'Driscoll 14 (not out), O'Callaghan 12, Demuth 6, McCauley 5, Marshment 4, Marshall 1, McCarthy 0, White 0. Bowlers—O'Callaghan nine for 58, McLeod one for 48, Fitzgerald one for 3, and Marshment two for 28. In the junior league Marists, after a good game, defeated St. Peter's by 84 runs. Marist scores were 111 and 25, and St. Peter's 41 and 11. The scorers for the former team were L. Barrett 39, B. Walshe 20, L. Ryan 17, A. Lewis 14, H. Marshall 12, W. Heavey 14, W. Guerin 6, and Boyd 5. Bowlers—Ryan took ten for 15 (an excellent performance) and Barrett six for 36. Junior association match Catholic Club B 177 v. Berhampore 52 and 152 (Phipps 42, Colley 32, McGuire 25). Catholic Club won by ten wickets.

A goodly number of parents and friends of the students attending St. Patrick's College assembled at the Thorndon Baths on Saturday afternoon, the occasion being the annual swimming sports of that institution (writes our Wellington correspondent). Although the water was not conducive to good racing, some fast times were recorded. All the events were keenly contested, and it says much for the handicapping that close finishes were the rule and not the exception. The college championship was won by P. McCarthy (of football fame), who put up the remarkable performance of being placed in each of the six events for which he entered, his record being four firsts and two seconds. The item which attracted most attention was the relay race. At St. Patrick's there are comparatively speaking very few Wellington boys, the greater majority of the students coming from all over the Dominion. In the relay race teams were composed of four boys from each province of New Zealand, hence the interest taken as to which would prove the champion province. Strangely enough the winners turned up in Hawke's Bay, who



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won the same event in the field sports. It may be a sign of the times, but it is a fact that most of the athletic prizes at the college are carried off by Hawke's Bay boys. Messrs. Smith, Gasquoine, and Healey acted as starters, Mr. P. McCarthy as press steward, and Mr. W. Redmond was secretary. The results of the racing are appended:—

50yds College Championship—P. McCarthy 1, T. Burke 2, W. Redmond 3.

50yds Junior Handicap—J. Johnston 1, L. Brownlie 2, E. Whittle 3.

50yds Senior Handicap—T. Burke 1, P. McCarthy 2, L. Brownlie 3.

Neat Dive—L. Brownlie 1, E. Whittle 2.

100yds Senior Handicap—P. McCarthy 1, O'Donnell 2, Burke 3.

Senior Dive—P. McCarthy 1, M. Brownlie 2, L. Brownlie 3.

Relay Race—Hawke's Bay (P. McCarthy, W. Redmond, C. Hodgkins, O'Donoghue) 1, Taranaki 2.

50yds Breast Stroke—W. Redmond 1, P. McCarthy 2.

### CHRISTIAN BROTHERS' FOOTBALL CLUB DUNEDIN.

The annual meeting of the Christian Brothers' Association Football Club was held on Friday evening. A very large attendance of members was presided over the Rev. Brother Moore.

The secretary presented the annual report, which contained the following clauses:—

Although unable to report a very successful season, your committee desires to congratulate the teams in the various grades on the sportsmanlike spirit in which they played the game. In the opinion of the committee two causes were responsible for our position on the lists. The first was the removal from Dunedin of several of the most experienced of the First Grade players. To supplement these losses, too severe a tax had to be made on each of the lower grades, the weakening effect of which is too plainly evident from the records. The second cause was the want of systematic training. An honorable exception must be made in the case of the Fourth Grade. It rarely missed a training night. Individual brilliancy cannot compensate for skilful combination, which cannot possibly be expected unless each team trains as a body. The committee earnestly hopes to see a decided improvement in this respect during the coming season. The First Grade finished the season with the following results:—Played 14 matches, won 3, drew 7, lost 4. It is a pleasure to be able to state that the membership roll last year was the highest in the history of the club. Your committee notes with pleasure the continued success of the school teams. The A and C teams were runners-up in their respective grades, while the B team finished well up on the list.

The chairman moved the adoption of the report and balance sheet, and said it gave him much pleasure to do so. He trusted that members would consider the advice given in the report. If they did so, and trained as they should, he felt sure that success would be theirs. He knew that the question of training was a sore point with all football clubs, and presented difficulties that were hard to surmount, but he could assure them that the oftener they could fill the gymnasium the better it would be for themselves. The clubs connected with the school were a credit to the Christian Brothers, and judging by the excellent attendance that night, he felt certain that the future was a bright one. On behalf of the school team he took the opportunity of sincerely thanking the committee for its thoughtfulness in donating a first-class football.

Mr. E. W. Spain, who seconded the motion, made a few remarks regarding the necessity for training. A noticeable defect in the play of the First Grade team last season was its shooting, which, with proper attention to training, could be rectified.

The report and balance sheet were unanimously adopted.

The election of office-bearers resulted as follows:—Patron, Rev. Father Coffey; president, Rev. Brother O'Donoghue; vice-presidents, Rev. Brother Moore, Rev.

Fathers Buckley, Corcoran, Delany, Morkane, Liston, Collins, and D. O'Neill, Messrs. E. W. Spain, L. F. Casey, W. Woods, W. Coughlan, T. A. Laffey, J. O'Brien, J. Collins, and J. Smith; secretary and treasurer, Mr. J. Dunn; committee, Messrs. W. Higgins, J. Tarleton, P. Spiers, T. Laffey, and J. Walsh; club captain, Mr. J. Tarleton; practice captains, Messrs. W. Higgins and P. Spiers; delegate to O.F.A., Mr. B. Connor; auditor, Mr. E. W. Spain.

About 20 new members were enrolled.

### MARIST BROTHERS' OLD BOYS' FOOTBALL CLUB, WELLINGTON.

The second annual meeting of the Marist Brothers' Old Boys' Football Club was held in St. Patrick's Hall on Wednesday evening last, Mr. C. J. Pfaff presiding.

There was a large attendance and thirty new members were elected. It was decided to enter teams in junior and lower grades.

The following officers were elected:—President, Dr. P. F. McEvedy; vice-presidents, Rev. Fathers Hickson, O'Shea, Herring, and Hurley, Messrs. M. Kennedy, J. McDonald, C. J. Pfaff, W. Perry, C. Gamble, E. J. Fitzgibbon, F. McParland, M. O'Connor, M. O'Kane, J. Henrys, P. J. McGovern, and P. Corby; hon. secretary, Mr. J. Webb; hon. treasurer, Mr. A. F. Spillane; management committee, Messrs R. Davis, A. Little, M. Mahoney, T. Gallaber, J. Hopkins, and M. P. Finnegan.

### Palmerston North

On Sunday last St. Patrick's Choir went out to Ashhurst and sang the music at the 11 o'clock Mass and also at Benediction.

The St. Patrick's Day Sports Association's meeting was held on Wednesday, in unfavorable weather, which noticeably affected the attendance, though the younger generation were present in strong force. The entries naturally showed a depreciation on account of the same adverse circumstances, but nevertheless an interesting afternoon was spent. The competitors were from the Manawatu and Feilding districts, and handsome trophies were awarded to the winners. The children were well catered for in the matter of scrambles and the like, and the proceedings were enlivened by music from a band of instrumentalists under Mr. A. J. Berryman. The duties of secretary were efficiently carried out by Mr. Westmoreland.

A very large gathering of parishioners was held in the library after evening devotions on Sunday, March 16, for the purpose of forming a branch of the Catholic Federation. The Rev. Father McManus, parish priest, explained the object of the meeting, and referred to the necessity for a Catholic Federation. At the close of his address it was proposed by Mr. J. Gleeson, seconded by Mr. M. Rosawoski, and carried unanimously, that a branch of the Catholic Federation be formed in this parish. Subsequently about 70 members were enrolled. The following were elected representatives by the parish societies:—Children of Mary and ladies' branch of the St. Vincent de Paul Society, the president and secretary; Sacred Heart Confraternity (women's branch), Mesdames Hickey and Oakley; Sacred Heart Confraternity (men's branch), Messrs P. Power and P. Mullan; St. Vincent de Paul Society (men's branch), the president and secretary; H.A.C.B. Society, president and vice-president. The meeting, which was very enthusiastic, was adjourned to Tuesday evening, when a further enrolment of members will take place.

### St. Mary's Dominican College, Oamaru

The following are the results of Trinity College theoretical examination held in December, 1912, at St. Mary's Dominican College, Oamaru:—

Senior grade—Amy Gilligan, 80 (honors).

Advanced junior grade—Ruth Mountfort, 81

Junior grade—Daisy Hoskin, 83 (honors); Jay McKinnon, 62; Nellie Harney, 60.

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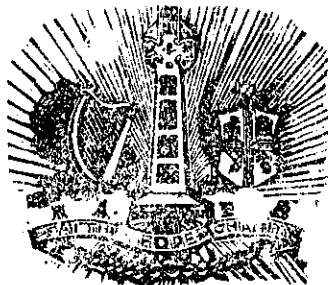
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## Irish News

### GENERAL.

The Dowager Countess of Desart has been fined for failing to stamp the insurance cards of her servants. She pleaded conscientious objection.

The death has just taken place at Clonmel, County Tipperary, of Mr. John McCormack, who took part in the '48 rising at Ballingarry under Smith O'Brien.

The death of Canon Walsh, pastor of Newcastle, County Waterford, occurred on January 27. Deceased was recently promoted to the dignity of Canon by the Bishop.

His Holiness has conferred signal honor on two Wexford gentlemen—Mr. B. J. O'Flaherty, solicitor, and Mr. H. J. Roche, J.P.,—by conferring on them the Knighthood of the Holy Sepulchre. The Irish branch, with Sir Thomas Esmonde at its head, is senior in the United Kingdom.

In Derry City there are 22,000 Nationalists and 17,000 Unionists, but by jerrymandering the Unionists have a majority in the Corporation, and in the Corporation employment, out of 43 officials, 40 are Unionists and three Nationalists. In salaries Derry City pays Unionist officials £7335 annually. The three Nationalists get an aggregate of £236 between the lot.

In the Catholic churches in Derry on the Sunday before the election references were made to the coming contest. The people were cautioned against yielding to excitement, or possibly incitement, and advised to maintain charity, goodwill, and the honorable reputation of the city by bearing and forbearing, and avoiding everything in the nature of disturbance. This was the only reference to the election that was made in the Catholic churches.

Mr. William Moore, M.P., complained in Parliament on January 16 of the appointment of Mr. Hewitt, president of the local branch of the Ancient Order of Hibernians, as Income Tax collector in Kells district. There was loud laughter when Mr. Masterton stated that the appointment was made in 1902 under a Unionist Government. Mr. Hewitt performed his duties most satisfactorily. He did not think there was any rule of the service against such an appointment.

The election of Irish Mayors took place on January 20. Lord Mayors Sherlock, McMordie, M.P., and O'Shea were re-elected in Dublin, Belfast, and Cork respectively without opposition. Other Mayors are—Alderman Fitzgibbon, Clonmel; Councillor Callaghan, Drogheda; Alderman Purcell, Kilkenny; Alderman O'Donovan, Limerick; Alderman O'Donnell, Sligo; Alderman Power, Waterford; Alderman Sinnott, Wexford.

### THE BISHOP OF ROCKHAMPTON.

In St. Patrick's College, Maynooth, on Sunday, January 26, the Right Rev. Dr. Shiel was consecrated Bishop of Rockhampton by the Most Rev. Dr. Mannix, who was himself consecrated Coadjutor Archbishop of Melbourne in the same college but a short time ago. The consecrating prelate was assisted by the Most Rev. Dr. Gaughran, Bishop of Meath, and the Most Rev. Dr. McKenna, Bishop of Clogher. Amongst the visiting clergy who attended were the Rev. W. Kane, Ballarat, Australia; Rev. John Carroll, Rockhampton, Australia; and the Rev. J. S. Russell, C.M., Hammer-smith, London.

### HOME RULE IN THE LORDS.

The Home Rule Bill came up for the Second Reading in the House of Lords on January 27. Lord Crewe in a spirited speech moved the Second Reading. The Duke of Devonshire moved rejection. In the course of the debate Lord Dunraven, though criticising the Bill, supported the principle of Home Rule, and said he would vote for the measure. Earl Grey, though in favor of an Irish settlement on Home Rule lines, would not vote for the Bill because it was not on Federal lines. Lord MacDonnell, while criticising the finance

of the measure, supported the Bill, while Lord Ribblesdale (the father-in-law of Lord Lovat) closed the debate with a speech supporting the measure. On the following day Lord St. Aldwyn (formerly Sir M. Hicks Beach) resumed the debate in a speech against the Bill. He had been opposing Home Rule for forty years, he said, and his position was unchanged. The Lord Chancellor, who followed, showed the hollowness of that vaunt, for in his speech Lord St. Aldwyn had indicated a preference for a scheme of Provincial Councils as a settlement of the Irish difficulty. The Protestant Archbishop of York opposed the Bill on the ground of want of mandate. But he told the Unionists they would never settle the trouble by repeating 'We won't have Home Rule.' Submit the Bill to the electorate and he would support it. Lord Brassey and Lord Emmott supported the Bill, and Lord Middleton opposed it.

### A CONTRAST BETWEEN NORTH AND SOUTH.

The election of chairmen of Irish municipal bodies was characterised by the usual 'intolerance' on the part of Catholics in districts where the Catholic vote is supreme. In Ballinasloe, for instance, there is one Protestant member in the local Council. He was re-elected chairman, and on returning thanks, he declared that he had never seen any intolerance on the part of Catholics in the district. Derry City elected its Mayor and Sheriff, and, although the Catholics of Derry are a majority of the population, and although the Catholic members in the Corporation are just a minority of the whole, it is needless to say that the intolerant majority refused to elect a Catholic or Nationalist either as Mayor or Sheriff in Derry. In strong contrast to that was the example of Cork City, which chose a Protestant merchant, Mr. Richard Henry Tilson, as High Sheriff. Mr. Tilson, telegraphing to Mr. Hogg, of Derry, said he had been appointed High Sheriff of Cork 'by the goodwill and tolerance of my Catholic Nationalist fellow-citizens.'

### HEROISM OF IRISH NUNS.

The heroism displayed by the Irish nuns on the occasion of the fire tragedy at St. John's Orphanage, San Antonio, Texas, in October last, caused a thrill of admiration throughout the Catholic world. The Catholics of Ireland shared the pride evoked by the conduct of the devoted Sisters during the disaster, but the keenest sorrow was felt in those districts where the brave nuns had received their early education. A communication has just been received in Ireland stating that Sister Mary Kostka Farrell, a native of Kildare (who was reported as dead), is now recovering from the injuries she sustained in jumping from the third-storey window during the burning of the Orphanage. The welcome message details that in taking the leap described Sister Mary struck the second-storey railing, which threw her out of line of the life-net held by the firemen. Her back was hurt, one ankle strained, and the other broken. Her recovery is remarkable, as Sister Monica lost her life in taking the same jump.

### MR. REDMOND ON ULSTER.

The Irish Leader got a splendid reception at Coventry on January 25, when he made his first platform speech since the Third Reading of the Home Rule Bill. His speech was confident in tone, and an irresistible argument for Home Rule. Once again he dealt with the 'Ulster' question in words which must impress every reasonable mind. He said: 'Tories were claiming that four counties out of thirty-four, with a population not amounting to anything like one-fifth of the whole of Ireland, should be able to veto Home Rule for the rest of the island. They said they would not permit Home Rule, and they said frankly to the people of England that if both parties here, the Liberal and the Tory parties, united in supporting the passing of a Home Rule Bill, that would not affect them, and that by force of arms they would prevent the will of the people to prevail. I submit,' declared Mr. Redmond, 'that that is an intolerable claim. It is a claim which goes deep down into the whole system of democratic representative institutions.'

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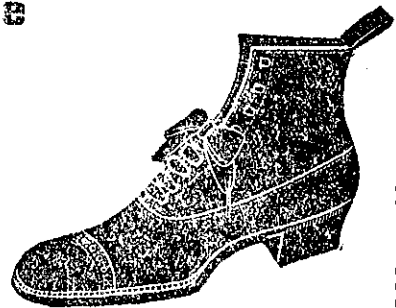
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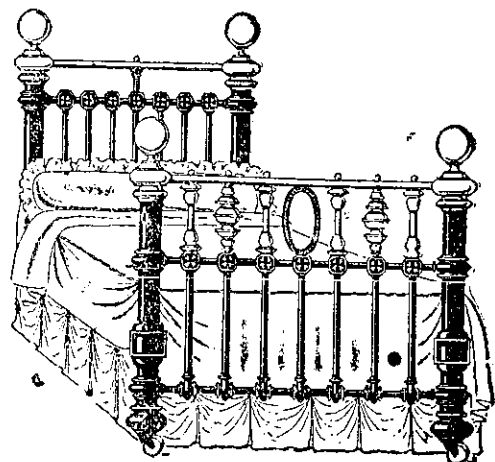
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It is a claim which I am convinced will never be favorably listened to by the people of Great Britain.' Continuing, Mr. Redmond said the Irish people would never submit to the mutilation of their country by the partition of Ulster, but there were no lengths to which he and his colleagues would refuse to go to placate and conciliate those men. They said no bitter word against them, and they regarded them as brothers. Those men might seek to repudiate Ireland, but Ireland would never repudiate them.

#### THE ALLEGED HIBERNIAN OATH.

The abuse of the Ancient Order of Hibernians afforded the Unionists the best ammunition available in their campaign in Great Britain against Home Rule. The Unionist lie factory felt warranted in going further. It issued a vile concoction, purporting to be the oath of the A.O.H., and binding members of the latter to 'wade knee-deep in Orange blood,' and breathing hatred of Protestants as such. This oath has been circulated in millions of leaflets and post-cards. It was quoted by Unionists in the Crewe bye-election last year, and Mr. Joseph Devlin, M.P., the president of the A.O.H., repudiated and condemned it; whereupon, the Tory candidate accepted Mr. Devlin's repudiation and denounced the libel. But the Unionist lie factory went on circulating the libel. Some time ago, Colonel Hickman, a Tory member for Wolverhampton, repeated the libel at Southport. A local Home Ruler forwarded the report of the Colonel's speech to Mr. Devlin, who at once raised the question in the House of Commons. Mr. Devlin denied that any such oath, or any oath whatever, was taken by the members of the A.O.H. Colonel Hickman was not satisfied. He wanted Mr. Devlin to read the A.O.H. 'declaration and obligation.' Mr. Devlin did so, on the following day. Everybody, except members of the A.O.H., was surprised. The 'obligation' was quite innocuous; it insisted upon members doing nothing contrary to law or condemned by the Catholic Church. The answer was complete, and the Speaker's comments and the cheers of the Home Rulers showed how fully the vindication of the A.O.H. was accepted. But, even then, Colonel Hickman was not satisfied. He had not the courtesy to withdraw and make the *amende honorable*. Instead, he tried to dish up old stories about the Ribbonmen. But the Speaker cut him short, and the incident terminated. Will it be believed that the lie is still being circulated by 'Ulster' Unionists?

#### NEWMAN SOCIETY, AUCKLAND

The first meeting of the Newman Society for the present year was held on Sunday, March 2, in St. Patrick's Schoolroom. The members expressed great regret at the resignation of their president, Mr. N. R. Jacobsen, who has removed to Dannevirke, whither he carries with him the heartiest good wishes of the society for his future success. Miss F. V. J. Jacobsen, M.A., was unanimously elected to fill the vacant position temporarily. Mr. P. J. Kalaugher and Mr. G. Browne were chosen as the society's representatives on the Catholic Federation. On the motion of Mr. D. O'Donohue, a resolution was passed condemning the attitude of the Bible-in-Schools League for trying to impose upon public school teachers the duty of teaching religion in State schools.

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## People We Hear About

His Grace Archbishop O'Reily of Adelaide will celebrate the silver jubilee of his consecration on May 1, and the Catholics are making arrangements to honor the occasion. His Grace, who was at one time editor of the *West Australian Record*, which he not only wrote but set in type, has had a very strenuous career. Since his advent to South Australia his work both in the Port Augusta diocese and that of Adelaide has been monumental. It is little wonder that the ordeal has left its mark in impaired health. Archbishop O'Reily is a native of Kilkenny, and is about 66 years of age. He was ordained priest in '69 at All Hallows College, Dublin, and arrived in Western Australia the following year. He was consecrated first Bishop of Port Augusta on May 1, 1888, and translated to the archdiocese of Adelaide in 1895.

The death of the Earl of Ashburnham leaves only four Catholic Earls with seats in the House of Lords, three out of the four being either converts or the sons of converts to the old faith (says the *Glasgow Observer*). They are the Earls of Denbigh and Desmond, of Abingdon, of Gainsborough, and of Westmeath. The last-named sits in the House as an Irish representative peer. Lord Denbigh's father was received into the Church when Viscount Feilding by Bishop Gillis in 1850, together with his wife; Lord Gainsborough's father was received in 1851, the same year as the future Cardinal Manning, James Hope Scott, and other notable converts. The reception of Lord Abingdon, then Lord Norreys, took place seven years later, in 1858. The Scots Earl of Newburgh, who is also a Roman Patrician and Prince Giustiniani Bandini in the Roman States, has no seat in the British House of Lords, though he is qualified to sit and vote if elected a Scotch representative peer. There are still two other Catholic Earls, Lords Bective and Dumfries, little boys who enjoy their titles only by courtesy. Should they survive their respective fathers, they will be entitled in due course to take their seats in the Upper House—supposing that august body still exists by that time—as Marquis of Bute and Marquis of Headfort. Lord Headfort, by the way, is an Irish Marquis, and he actually sits at Westminster under his United Kingdom title of Baron Kenlis.

The London *Times*, in printing the news of the death of the late Lord Ashburnham, furnishes an interesting account of his career and peerage:—Bertram, Earl of Ashburnham and Viscount St. Asaph in the peerage of Great Britain, and Baron Ashburnham in that of England, was born on October 28, 1840. He was the eldest son of the fourth Earl, his mother having been an aunt of the present Earl of Haddington. He was educated at Westminster School and on the Continent, and was received into the Catholic Church in 1872. The first baron's grandfather had been committed to the Tower by Cromwell for aiding King Charles' escape from Hampton Court. The third baron, who had been Gentleman of the Bedchamber to Frederick Prince of Wales, obtained the higher titles. Lord Ashburnham, who was chairman of the British Home Rule Association, presided over one of the earliest public meetings ever held in Great Britain to advocate that policy. For many years he acted as the representative of Don Carlos and the Legitimist Party of Spain in this country. He was senior Knight of the Order of the Holy Sepulchre in Great Britain and representative of the Order, and he had received also the Grand Cross of the Sovereign Order of St. John of Jerusalem and the Pontifical Order of Pius. The late peer married in 1888 Emily, daughter of the late Mr. R. Chaplin. Lady Ashburnham died in 1900, leaving one daughter, Lady Mary Catherine Charlotte Ashburnham, who was born in 1890 and is now a nun. Lord Ashburnham's brother John, who had been in the Diplomatic Service, died last April. His next two brothers are also dead, and the title passes to Captain the Hon. Thomas Ashburnham, late 7th Hussars, who is not a Catholic.

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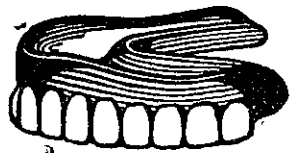
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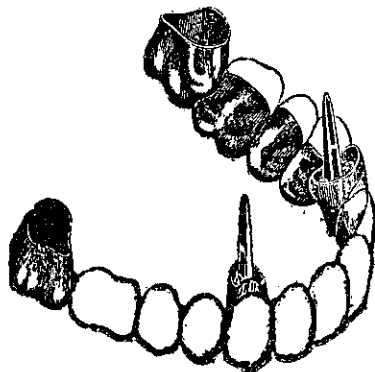
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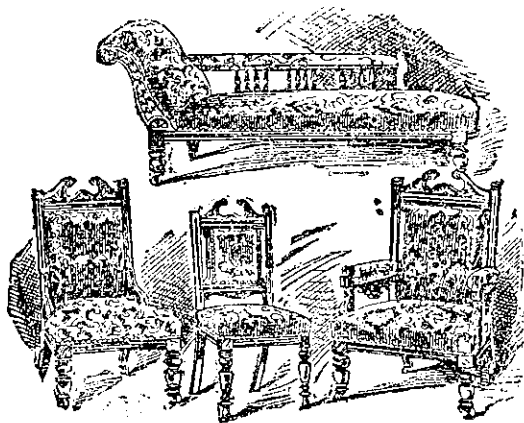
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## St. Joseph's Harriers, Dunedin

The following are the principal points of the report to be presented at the annual meeting of St. Joseph's Harriers:—Your committee have much pleasure in recording a most successful season from an athletic point of view. This is mainly due to the keen interest displayed by the members and to their co-operation with the work of the committee during the season. The efficient strength of membership has been well maintained, notwithstanding many changes and resignations. Four club races were held during the season and were very well contested. The novice race was over a three-mile cross-country course, and was won by A. B. Treacy, a very promising runner, with W. Bryan second for the second year in succession, and C. Collins third. A four-mile road race was a new addition to the programme, and proved to be a very interesting event. It was won by C. Collins, a very keen and highly popular member of the club, with J. Swanson second from scratch, and W. Butcher third. In the five-mile sealed handicap, W. Bryan secured first position, with A. E. Ahern second, and J. A. McKenzie third. In the club's five-mile cross-country championship, J. Swanson again secured the honor of being the club's champion. This is the sixth year Mr. Swanson has secured this title. In the open events the club has secured many prominent positions. In the inter-club teams' race, J. Swanson ran into eighth individual position out of a big field of starters, the highest yet secured by the club in this event. C. Collins ran second in the Port-Dunedin road race—a very good position in this, the classical event of the year. A. Treacy competing at sports' meetings secured three first and two seconds, besides being runner-

up for the Dr. Roberts' cup. Mr. Treacy is a very promising runner, and, with good systematic training, should be heard of again this incoming season. The club was represented at all the open events, and put up some very creditable performances. Five members were entitled to receive badges for attending every run during the season:—J. A. McKenzie, J. Kelly, A. Ahern, W. Bryan, and J. Swanson. All the runs were well attended. There is a small credit balance, besides £2 2s outstanding, as against £2 1s for unrepresented accounts. This is very satisfactory, considering the heavy expenses the club have had to meet. The club desires to thank the following friends who contributed cash and trophies:—Rev. Fathers Coffey and Buckley, Mr. C. Collins, and Dr. E. J. O'Neill. The annual distribution of the club trophies was again held at Mrs. Jackson's residence, where a most enjoyable evening was spent. Each member received a souvenir from Mrs. Jackson of her visit to Rome. We desire to place on record our high appreciation of Mrs. Jackson's hospitality towards this club. In order to provide a more uniform appearance, an order was placed with the Roslyn Mills, per Messrs. J. and J. Arthur, for the manufacture of a club sweater. In conclusion, we desire to thank the following for hospitality shown during the season:—Hon. J. B. Callan, M.L.C., Little Sisters of the Poor, St. Joseph's Ladies' Club, M. and Mrs. T. J. McCarten, Cargill Road Methodist Harriers, Mrs. Stone, Mrs. Jackson, and to the following school committees—Wakari, Santa Sabina, Mornington; also the caretaker Dunedin Jockey Club (Wingatui), D.A.B. Club. We also express our thanks to the owners of property over which we ran, and to Mr. L. J. Coughlan, official timekeeper, starter, and handicapper.

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# WALLPAPERS

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## Intercolonial

Among the passengers by the German mail steamer *Frederich Der Grosse*, which arrived in Fremantle recently, was the Rev. Father Edward Ryan, of Tipperary, who is to labor in the diocese of Port Augusta.

On Sunday, February 23, his Grace Archbishop Duhig dedicated a new convent and school at Bandon, a town between Bowen and Townsville. The convent will be in charge of the Sisters of the Good Samaritan Order from Sydney. His Grace was assisted by Dean Burke, of Townsville. The building cost over £2000, and a collection taken up that day amounted to £250.

The Governor of Western Australia, Sir Gerald Strickland, who has been appointed to New South Wales, was enthusiastically farwelled at the Town Hall, Perth, before leaving for Sydney. The Mayor (Alderman Prowse) presented an illuminated address expressing the high appreciation of Sir Gerald Strickland's impartiality as Governor and the influence he exerted for true Imperialism.

The following appointments have been made in the archdiocese of Sydney:—Rev. Father F. McDermott has been appointed to the charge of the parish of Mosman; the Very Rev. Father P. McIntyre has been transferred from Braidwood to the charge of Rookwood, the Rev. Father John Sherin has been placed in charge of Golden Grove; the Rev. Father John McCormack has been removed from Wollongong to the charge of Bombala, the Rev. Father J. H. Morris from Helensburgh to the charge of Picton. The pastors of all these parishes left within the past few weeks for a 12 months' holiday abroad.

Part of the profits accruing from the celebration of St. Patrick's Day in Brisbane is devoted by the committee towards a Hibernian scholarship. The scheme was introduced three years ago, and the competition is exclusively confined to the sons of members of the branches that are represented on the committee. The scholarship is awarded to the member's son who attains the highest percentage among those scholars who failed to gain a place in the examinations held under State supervision. The honor carries with it free tuition in a Christian Brothers' or any other school for a period of three years.

About 200 ladies attended a meeting at the Catholic Federation offices, Melbourne, for the purpose of considering a proposal for the formation of a Catholic Women's Club. Mrs. Marion Miller Knowles presided, and Messrs. F. E. O'Connell (president of the Federation), T. J. O'Brien (general secretary), and N. J. Walshe (Catholic immigration officer) attended by invitation. After the matter had been fully discussed, a provisional committee was appointed to prepare a report for a future meeting. The greatest enthusiasm was manifested at the meeting, and the success of the project is assured.

### The Diocese of Sale

The consecration of the Right Rev. Dr. Phelan as Bishop of Sale took place in St. Patrick's Cathedral, Melbourne, on Sunday, March 2. Bishop Phelan, who was formerly Vicar-General of the archdiocese of Melbourne, has succeeded Bishop Corbett. The consecrating prelate was his Grace the Archbishop of Melbourne, and he was assisted by their Lordships the Bishop of Ballarat (the Right Rev. Dr. Higgins), and the Bishop of Wilcannia (the Right Rev. Dr. Dunne). Owing to an accident, his Lordship Bishop Reville (of Bendigo), who was to have assisted at the consecration, was unable to be present. In the sanctuary were their Lordships Bishop Grimes (Christchurch), Bishop Gallagher (Goulburn), Right Rev. Mgr. Brodie (Auckland), the clergy of the archdiocese of Melbourne, and the Papal Knights, Dr. M. O'Sullivan, Dr. A. L. Kenny, Mr. John Gavan Duffy, Mr. John Meagher, M.L.C. (New South Wales), and Count O'Loughlin. The Cathedral, large as it is, was unable to accommo-

date the immense congregation assembled to witness the ceremony.

After the consecration of the Bishop, and at the conclusion of Mass, the occasional sermon was preached by Very Rev. Father J. O'Dwyer, S.J., Rector of Xavier's College, Kew, and at the evening devotions a sermon was preached by the Rev. Father J. J. Malone, P.P., of Clifton Hill.

His Lordship Bishop Phelan, who has refused any monetary testimonials, was entertained at dinner by the priests of the archdiocese on Monday in the Cathedral Hall. On Tuesday he was entertained by the Sisters of Mercy at Nicholson street, Fitzroy. On Monday evening Bishop Phelan was received at the Cathedral Hall by the laity, on whose behalf the Hon. John Gavan Duffy, K.S.G., read an address to his Lordship. An address was also read from the societies by Dr. A. L. Kenny, C.S., K.S.G. Musical selections were contributed by leading artists between speeches. His Grace the Archbishop of Melbourne, the visiting prelates, and clergy were present.

### OBITUARY

#### MR. R. J. NEAGLE, TARADALE.

The news, which was received in Taradale of the death at Dannevirke of Mr. Richard Joseph Neagle, second son of Mr. Richard Neagle, caused a feeling of deep regret throughout the district, where the deceased was well known and exceedingly popular. The comparative suddenness of the deceased's death, too, came as a shock to many who had seen him in almost his usual health but a short time before, as, although he had been under Dr. Leahy's care for about three weeks, nothing serious was apprehended, and he went on a visit to Dannevirke with his mother, hoping that the change would be beneficial, and intending to proceed from there to Taihape. A few days later he became unwell, and Dr. Macallan was called in, but on Saturday morning, January 25, he was so much better that he got up. About 1 p.m. he had a relapse, and at 3 p.m. he passed away, the cause of death being heart failure. The funeral took place to the Taradale cemetery, and was attended by one of the largest gatherings of people which have been seen at any funeral in the district, thus testifying to the great esteem in which the deceased was held by all sections of the community. In the palmy days of the old Hawke's Bay Amateur Athletic Club, the deceased was the amateur champion sprinter of the province, and he also took a keen interest in hockey, football, and, in fact, all forms of sport, while his kindly nature endeared him to all, and no appeal for assistance in any worthy cause was ever made to him without meeting with a large-hearted response. His parents and other relatives have the sympathy of a large circle of friends in their bereavement.—R.I.P.

#### MR. MICHAEL MCGREAL, OTAHUHU.

(From our own correspondent.)

A highly-respected resident of this district, in the person of Mr. Michael McGreal, passed away at the Mater Misericordiae Hospital on February 18. The deceased was born in County Roscommon, and was sixty-five years of age. He came to New Zealand about forty-five years ago. For some time he resided at Riccarton, near Christchurch, and about twenty years ago he came to Auckland and took up a farm in Manurewa, where he lived until recently, when he removed to Otahuhu. He has always been noted for the deep interest that he displayed in all things Catholic, and the amount of work that he performed in connection with Church matters. The funeral took place at the Catholic cemetery, Otahuhu, on February 21. Very Rev. Father Buckley officiated at the church and graveside, and was assisted by Rev. Father O'Doherty. There were also present Rev. Fathers Finn, Molloy, and Furlong. The deceased leaves a wife, two sons (Mr. John McGreal, of Manurewa, and Mr. Michael McGreal, of Aratapu), two daughters (Sister Carmella, of the Sisters of Mercy, Auckland, and Sister Majella, of the Sisters of the Mission, Christchurch), to mourn their loss.—R.I.P.

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**Westport**

(From our own correspondent.)

March 9.

Bros. J. Lambert and F. O'Gorman have been appointed to represent St. Canice's branch at the triennial meeting of the H.A.C.B. Society, which takes place at Napier next month.

A large number of members of St. Canice's Club assembled at the rooms on Thursday evening last for the purpose of saying farewell to Mr. James Carmine, of the Railway Department, who is under orders of transfer to the Wellington district. The president (Mr. F. O'Gorman) took occasion during the evening to wish Mr. Carmine, on behalf of the members, every success, and at the same time to present him with a silver-mounted walking stick as a slight token of the esteem in which he was held.

On Sunday afternoon, March 8, the annual general meeting of St. Canice's Club was held, the president (Mr. F. O'Gorman) occupying the chair. Over thirty members were present. Mr. J. Matthews

was appointed to represent the club at the conference of Federated Catholic Clubs to be held at Christchurch. Mr. F. O'Gorman was awarded the diploma presented by the executive of the Federated Catholic Clubs for meritorious service during the year. The annual report and balance sheet showed that the work of the year had been highly satisfactory, the club being in the most prosperous condition. Mr. A. M. Kirby, in moving a vote of thanks to the outgoing officers, referred particularly to the yeoman service rendered by Messrs. O'Gorman and Radford, and hoped they could be persuaded to accept nomination again.

Mr. O'Gorman stated that he did not intend to seek re-election, as he had held the office of president continuously for over four years.

The election of officers resulted as follows:— Patron, Ven. Archpriest Walshe; spiritual director, Rev. Father Cronin; president, Mr. J. Matthews; vice-president, Mr. F. Hansby; secretary, Mr. A. M. Kirby; committee, Messrs. J. Dougherty, J. Hughes, J. Lambert, jun., J. Radford, F. O'Gorman, F. Callan, J. Guerin, R. Annibal, J. Pearce, and J. Spillane.

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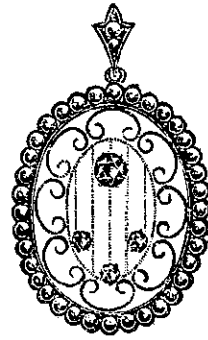
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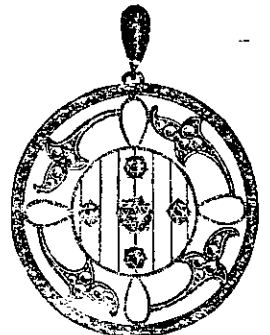


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## CORRESPONDENCE

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## THE SON OF MAN.

TO THE EDITOR.

Sir,—We have, unfortunately, amongst us callow writers, whose reckless outpourings are menaces to good government, religion, and morality, and whose spicy virus is imbibed with amazing appetite by the credulous and gullible. Oh, the times and the—fools!

The latest extraordinary journalistic ebullition is a comparative treatise, linking our Saviour with two gory-dyed generals and marauders. Naturally, the Divine Redeemer does not show up to advantage in the illogical essay. Because distorted minds cannot bring Him within the focus of historical perspective, and because Caesar and Napoleon left autobiographies behind them, the Man of men is an incredible character, and two slayers of men and spoilers of homes are elevated among the gods.

Christ's historical existence is proved to any sane student's satisfaction by Jewish, Pagan, and Christian writers, and so well established that no honest seeker can have room for doubt. It has been said that Josephus's *Antiquities of the Jews* are unreliable, and many of his statements spurious. Even Ingersoll would not dare make such a bold assertion. No one has ever questioned the passage in which Josephus refers to the judicial murder of James the Just, 'the brother of Jesus called the Christ,' by Annas the younger. James was an Apostle, and the first bishop of Jerusalem. And here is what Josephus says concerning the life and death of Christ: 'Now, there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to Him many of the Jews, and also many Gentiles. This man was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned Him to the cross, those who had loved Him from the first did not cease to adhere to Him. For He appeared alive to them again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning Him. And the tribe of the Christians, so named from Him, subsists to this time.' Infidel and unerudite critics treat this explicit passage as an interpolation; Ingersoll says it is admitted as such. But Father Lambert, who scourged the blatant little infidel so delightfully, completely upsetting all his assumptions, crudities, and mistakes, is well worth listening to on this point. 'Admitted by whom?' Lambert writes. 'By you (Ingersoll), Paine, and Voltaire, and other infidels—Toohey street tailors. The paragraph is so strong and direct that the infidel fraternity cannot get over its force except by denying its genuineness. And this they do accordingly. After this denial, which in itself is of no weight whatever, you proceed to the next step in infidel tactics, and say, "it is admitted." Now, sir, it is not admitted that this paragraph is an interpolation. On the contrary it is held to be genuine, and for the best of reasons. It is found in all the copies of Josephus's works now extant, whether printed or manuscript; in a Hebrew translation preserved in the Vatican Library, and in an Arabic version preserved by the Maronites of Mount Libanus. It is cited by Eusebius, the most ancient of Church historians, by St. Jerome, Rufinus, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and many others. Eusebius was the first to quote this passage, and it is morally impossible that he could have forged it without being detected. There was no objection made to this passage in the early ages by any of the opponents of the Christian faith. The paragraph is then genuine, according to all rules of evidence and all the canons of sound criticism.' Some Protestant authorities, I may mention, treat the paragraph as spurious, but furnish their readers with no proof whatever, beyond saying that Origen does not quote it in any of his works. Eusebius, though, quotes it, and it was he that collected Origen's

works, some of which have been lost. The fact of the matter is, the famous paragraph of Josephus is such a reluctant tribute to Christ's humanity, that infidels and sceptics can only get over it, by absolutely denying its authenticity. In the original versions of the Talmud there are many references to Jesus, 'characterised by intense hatred.' Why these bitter allusions?

So much for Jewish tributes to Christ's earthly existence. Now, let us see what other ancient writers had to say concerning Him and His followers. Tacitus, a pagan, in plain language states that the Founder of Christianity 'had been put to death in the reign of Tiberius by the procurator Pontius Pilate, and that His religion, though crushed for a time, burst forth again, not only throughout Judea, in which it sprung up, but even in Rome, the common reservoir for all streams of wickedness.' He terms Christ's religion 'a deadly superstition.' Christ also figures in other anti-Christian writings, notably in those of Suetonius, the younger Pliny, the sneering Lucian, Numenius, Celsus, Porphyry, Arnobius, and Julian, the Emperor and Apostate. The latter writes: 'He (Christ) did not do anything worth speaking of, unless we consider it a great thing to have cured the deaf and blind, and to have expelled the demons from those who were possessed in the villages of Bethsaida and Bethany.' Hierocles, a pagan philosopher, writes: 'Peter, Paul, and some others of that sect, liars, ignorants, and magicians, have boasted of the actions of Jesus, but Maximus Degens, the philosopher Darius, Philostratus, wise men and lovers of truth, have told us of the miracles of Apollonius.' So much for pagan, and anti-Christian testimonies: they speak volumes.

Many portions of the Gospels are singularly corroborated by heathen writers. Macrobius, a heathen historian, refers in lucid terms to the massacre of the infants by Herod. Chalcidius, a Platonic philosopher, attests to the Star of Bethlehem, and Julian the Apostate writes an account of this phenomenon. Phlegon of Trallium, a pagan, mentions the darkness that obscured everything, which occurred in the 202nd Olympiad, corresponding to the 33rd year of the Christian era. Ingersoll extols Josephus as the best historian the Hebrews produced (this is not in keeping with the opinions of the street fry of the American's school), but Matthew, Mark, Luke, John, and Josephus were contemporaries. Why extol Josephus and discredit the four Evangelists? The writers of the Gospels cannot be set aside, and atheists, to get round the difficulty, adopt their old tactics, by boldly proclaiming the great masterpieces of truth and charity as spurious and figments of cheats. The early anti-Christian writers never characterised them thus, for the calumny would be too patent.

Because Christ does not come down from the Cross at the scoffers' bidding and declare Himself, the gullible and credulous are informed with blatant sophistry that He never existed; but the mild-eyed, thorn-crowned Nazarene is still silhouetted against the darkness between earth and heaven, on His gory monument of sacrifice and love, and somehow or other, the ubiquitous gibbet is a terrible obstacle and menace to the forces of evil, and a frowning condemnation of the ingratitude of man.

'O generous love! that He Who smote  
In man for man the foe,  
The double agony in man  
For man should undergo;  
And in the garden secretly,  
And on the Cross on high,  
Should teach His brethren and inspire  
To suffer and to die.'

—*Dream of Gerontius.*

I am, etc.,

Auckland.

T.P.C.

It was Newman who defined vulgarity as 'the greatest of vices, because the compound of so many small ones'; and the same author somewhere remarks that to be a perfect gentleman is one of the greatest aids to being a perfect Christian.

Ken. Mayo

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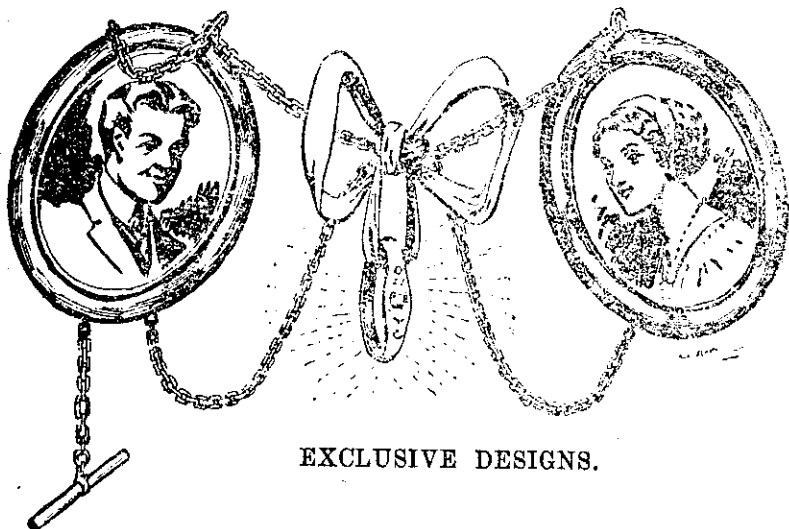
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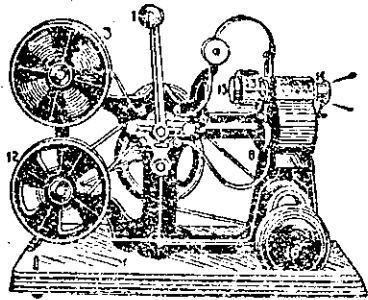


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## THE HOME RULE BILL IN THE LORDS

In the debate on the Second Reading of the Home Rule Bill in the House of Lords the Earl of Dunraven said he should support the Bill, because he believed that the adoption of the principle of devolution was necessary to any scheme for drawing together the component parts of the Empire. He hoped the House would not adopt an attitude of sterile negation towards the underlying principle of the Bill. He invited the House to consider the vast change for the better which had taken place in Ireland since Home Rule was last before them. Thanks very largely to beneficent legislation passed by the Unionists, there was to-day a new Ireland. Land Purchase had changed the face of the country. In England Parliamentary institutions had been degraded and party politics had degenerated into mere opportunism. The whole machine of party government had broken down, and it was impossible for Parliament to deal with the multifarious mass of business that came before it. Unless the principle of relegation to subordinate bodies was adopted, the Government would fall into the hands of an irresponsible oligarchy. Until the question of Home Rule was settled they could never have a contented Ireland and a free and unfettered Parliament. He had come to the conclusion that the grant of Home Rule would not entail calamity or injustice. He maintained that the people of Ireland were not disloyal. They were discontented with a form of government which had been forced upon them against their will, and over which they had no control. It was within the power of Parliament to remove the causes of discontent and produce in Ireland equally beneficial results to those which had followed the extension of Self-government in Canada. Admitted that the Bill was an experiment, he contended that it was worth trying. The consequences of failure could not be calamitous, and the prospects of success were good. Religious animosity had been

### Fanned Into an Unnatural Flame.

Irish Catholics were the most tolerant people on earth, and the Protestants of the North, in any event, could take care of themselves. The idea of two nations in Ireland was a purely British invention, and it was untrue to say that the people of the North had a monopoly of enterprise and energy. Ireland, as a whole, was almost feverishly anxious to re-create her industries and to foster and develop those she now possessed. It would be inconsistent for an Irish Parliament to do anything to impede that progress. While he was in favor of Home Rule, he had nothing very favorable to say of the present Bill, and he was sure it could not lead to a satisfactory permanent settlement of the question. It did not provide sufficient checks upon legislation, and the measure was not constructed on Federal lines. If the Bill became law it would have to be repealed, because it was an absolute bar to Federalism. Why should they not endeavor to get a settlement by consent? If they accepted the bedrock principle of Devolution, he thought it would be possible, by means of a conference, to arrive at an agreement.

Lord MacDonnell suggested alterations should be made in the financial provisions of the Bill such as would satisfy those members of the House who had no rooted objections to the creation of a subordinate Parliament in Ireland. An urgent necessity existed for a substantial reform in the system of Irish government. Ever since the rejection of Mr. Gladstone's Home Rule Bill there had been an admission, sometimes tacit, but always an admission, that everything was not well with the state of government in Ireland. The student of Constitutional history would admit that in every properly-organised State there were four divisions—legislative, judicial, financial, and administrative. What was the condition of Ireland in regard to these four divisions? They all knew Ireland had no legislative division. By recognising the Irish claims to a subordinate Legislature the House would be taking an effective step towards a reform most necessary in the

interests of all parts of the Empire. The judicial division of Irish Government worked efficiently. The financial division had no responsibility, and the administrative division comprised 46 Boards and Departments over which the Government had no effective control whatever. The necessity of a change in the Irish Government had not been recognised until recent times by all parties in the State, but no change which failed to introduce the representative element had the least chance of success. Only allow Irishmen of all classes and creeds to come together, and give them important work to do in the interest of their country and the Empire, and they would be surprised at the splendid work that would be done. The Bill came before them from the House of Commons with an overwhelming majority at its back, and it ought not to be rejected without most careful examination.

### Ashburton

(From our own correspondent.)

March 12.

Mr. W. J. Cunningham (president) and Mr. D. McDonnell will represent the Catholic Club at the conference of Federated Catholic Clubs to be held in Christchurch at Easter.

The weekly meetings of the Catholic Young Men's Club continue to be well attended. The programmes submitted are varied and interesting, the borough estimates, as brought down for adoption by Mr. D. McDonnell at the last meeting, being productive of very keen discussion. A vote of thanks was passed to Mr. McDonnell for his work in preparing the estimates.

After months of silent working by a large number of ladies in this parish the results of their labors were manifest on Saturday last when the Mayor opened the Catholic bazaar in the presence of a large gathering of people. Very Rev. Dean O'Donnell was amongst those present at the opening, and the successful manner in which the affair has been carried through speaks well for his management. The attendance nightly has been good, and no doubt the great interest taken in the tug-of-war was mainly responsible for this. The arranging of the different stalls was indeed creditable to those in charge, and from all sides the bazaar was classed as the best from every standpoint that has yet been held in this town. A statement as to the net proceeds is not yet available, but a goodly sum will go to the extinguishing of the debt, as a result of the generous support of the Ashburton public, and the self-sacrificing work of our Catholic townswomen.

The stallholders and their assistants were as follow:

Ladies' Club stall—Mesdames Meeching and Cunningham, Misses McCormick (3), Bradley, Fitzgerald, Nealon, McSherry, O'Connor, Shrimpton, Simpson, Campbell, and White.

Convent stall—Mrs. J. R. Smith, Misses Buckley, Hyland, Moore, O'Kane, Mary Lysaght, Leddy (2), Moriarty (2), Brown, McLeod, and Bradley (2).

Jumble stall—Misses May Quigley and Grace Boyle.

Floral stall—Mesdames Cooper and Welsh, and Misses Sewell, Walsh, Cooper, and Buckley.

Post Office—Miss Murphy.

Refreshment booth—Mesdames Soal and Hannigan, and Misses Soal, Hyland, Madden, and Cunningham (2).

Bran tub—Mr. Charlie Hannigan.

Hibernian stall—Mesdames Madden, Devane, J. O'Grady, Groghan, James McCormack, Buchanan (Christchurch), and Miss A. Nelson.

Sweets stall—Misses Hicks, Harman, Bradley, Hannigan, Barber, and Riordan.

The heart is like a fine instrument, which, if played upon with gentleness and delicacy of feeling, will emit the most beautiful and harmonious music, but if touched with roughness and harshness, only produces discordant sounds.

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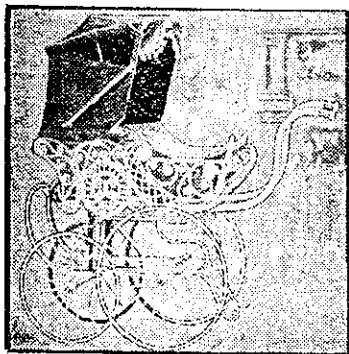
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Crystallised grasses are prepared by dipping in supersaturated solution of alum. Put into water as much as you can possibly manage to dissolve, and boil till half the water is evaporated. Hang the grasses in the solution, tops down, and place to cool in a clean place, where no draught of air can be felt and no dust will fall. In from one to two days the grasses may be taken out. Let them harden in a cool room. If you wish blue crystals put blue vitriol or sulphate of copper in the alum solution; for gold crystals add turmeric; for purple crystals add logwood. Almost any color may be produced, and if grasses of many different colors are arranged artistically together, the effect will be striking and highly attractive.

### Shoes for Walking on Water.

A German cabinet-maker has constructed a pair of water shoes with the help of which he walks upon the water. He has already crossed Lake Ammer, in Bavaria, 12,000 feet wide, in two hours. These water shoes are really two long, narrow boxes of pine wood, squared off at the rear end and shaped like the bow of a boat in front. To preserve his balance the traveller grasps two upright posts. At the outer edge of each boat or shoe three small paddles, shaped like rudders, are fastened. These move on hinges and are worked by a sliding mechanism that is operated by the traveller pushing his feet forward alternately, like a boy learning to skate. He can travel rapidly and with safety on smooth water, although the apparatus is probably not fit for use in stormy weather. Those who have tested it assert that it does not tax the strength as much as rowing a moderately sized boat. The inventor uses his water shoes almost every day for crossing the lake and transporting his tools and a moderate amount of luggage.

### The Formation of Coal.

The substance of coal is all derived from vegetables which at one time grew upon the surface of the earth, either in dry land or in marshes, or beneath the water. In any bog or swamp may be seen one step in one kind of process of the transformation of living plants into coal. On the surface grows the green living moss with many other plants. Two or three inches below that is a brown, spongy mass, consisting of the fibre of dead plants; this passes gradually down into a compacted brown mass in which the vegetable tissue begins to disappear. Lower down it is still denser and darker, and all obvious traces of fibre and tissue, perhaps, are lost; until at a depth of sometimes thirty feet, a compact black substance is found which cuts like cheese, but, except for its dampness, might be called soft coal. When artificially dried and compressed it makes a hard, black substance and scarcely differs either in appearance or composition from some varieties of pit coal.

### The Force of Water.

A wager sprung on curious visitors by the engineers of some of the big water power projects of the Western States of America is that a powerful man, swinging a four-pound axe with all his might, cannot make a dent in the water as it emerges from the nozzle at the power house. Burying an axe in a stream of water looks like child's play, and the average healthy visitor is likely to bite. He invariably loses, so great is the velocity of the water emerging from the nozzle in these up-to-date power plants that an axe, no matter how keen an edge it may have is whirled from the hands of the strenuous axemen at the instant of contact with the water. The water travels under a pressure of upward of 500 pounds to the square inch in many instances, and no power on earth can turn it off at the nozzle, once it gains momentum. It has the same effect on one's fingers as a rough emery wheel, and will shave a plank, with the nicety of a razor-edged plane. When, as frequently happens, it is necessary to shut down a power plant operated by one of these streams, the nozzle is deflected by means of a powerful seat of gears.

## CELTIC FOOTBALL CLUB, TIMARU

(From an occasional correspondent.)

The annual meeting of the Celtic Football Club was held on February 25. Rev. Father Murphy occupied the chair, and there was a good attendance of members and intending members.

The rev. chairman congratulated the club on the good form shown last season and wished them success for the coming season.

Mr. Gillespie endorsed the chairman's remarks, and said he was pleased to see so many players selected from the club to represent South Canterbury, and also two members in the South Island team. The players who represented South Canterbury were Messrs. Geo. Niall, T. Lynch, M. Darcy, W. Dalton, T. Fitzgerald, J. O'Brien, and M. Houlihan; and T. Lynch and W. Dalton represented South Island.

Very Rev. Dean Tubman was elected patron, Rev. Father Murphy president, Mr. W. Dalton club captain, Mr. M. Darcy vice-captain, Mr. J. O'Brien coach, Mr. W. Gillespie secretary and treasurer, Rev. Brother Egbert auditor, and Messrs. J. P. Leigh and W. Gillespie representatives on the Catholic Federation.

The 1913 season will open on Easter Saturday, when the annual match with the Christchurch Marist Old Boys will be played. The meeting was marked by much enthusiasm, and everything points to a successful season.

## HIBERNIAN FOOTBALL CLUB, GORE

The annual meeting of the Hibernian Football Club was held last week in the Hibernian Social Room, the president (Mr. D. L. Poppelwell) presiding over a gathering of some 40 or 50 members. The secretary (M. Francis) read the balance sheet, which disclosed receipts amounting to £32 14s 3d, expenditure £29 0s 5d, leaving a credit balance on the year's working of £3 13s 10d.

The president, in moving its adoption, said that the position of the club must be considered very satisfactory, the club having only just completed its first year of existence. The club's second-grade team had played nine matches last year and the third-grade eight, and though neither had carried off the highest honors, both teams had acquitted themselves with credit and had attained a much higher position in the competitions than was anticipated. With last year's experience, and provided no matches were forfeited, the teams would be certain to give a better account of themselves during the incoming season.

The adoption of the balance sheet was seconded by Mr. Mallon and carried unanimously.

The following officers were elected for the ensuing year:—Patron, Very Rev. Father O'Donnell; vice-patron, Rev. Father Tobin; president, Mr. D. L. Poppelwell (re-elected); vice presidents, Dr. McIlroy and Messrs. Owen Kelly, John Hanley, M. Hanley, and James Holland (re-elected); secretary and treasurer, Mr. M. Francis; committee, Messrs. Columb, Keating, Ferris, P. Daley, and F. Quirke; delegate to the Union, Mr. D. L. Poppelwell; club captain, Mr. H. Sullivan; selection committee, Messrs. Bayly, Keating, and Francis. In addition, Messrs. T. Keating and P. Daley were reappointed coaches to the club's second and third-grade teams respectively, both being thanked heartily for their valuable services last year. The handsome trophy donated by the president for the most enthusiastic member of the club during the past year was decided by ballot, Mr. P. Daley being awarded the trophy by a large majority. The result of the ballot was received with a unanimous outburst of applause. The subscription for the season was fixed at the same as last year's—viz., second grade members 2s 6d each, and third grade 1s. On the motion of Mr. Keating a very hearty vote of thanks was passed to Mr. and Mrs. Poppelwell for the handsome banner which they presented to the club last year. The president intimated that he would donate £1 1s to the club this year, but the question of its disposal would be left with the committee.

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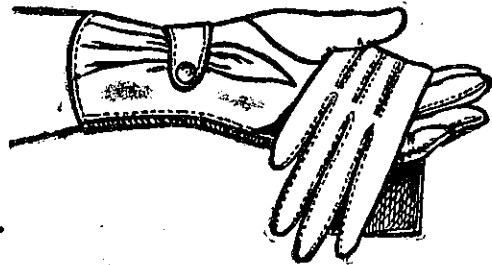
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# The Catholic World

## PORTUGAL

### ACTION OF THE GOVERNMENT

On October 12, 1912, there appeared in the *Acta Apostolicæ Sedis* a Pontifical declaration issued by the Sacred Congregation of Extraordinary Ecclesiastical Affairs, treating of the pension which the Portuguese Government offered to the clergy, under very degrading conditions. The declaration praised those priests who had preferred poverty, and even hunger and thirst, to disloyalty towards their Bishops and towards the Holy See—at the same time it was full of mercy and kind consideration for those who, under such difficulties, had yielded to the temptation. Each individual case was to be examined by the respective Bishops. Not much offence in all this, one would think. But the fanatic Masonic hand that, for the time being, rules over the destinies of Portugal, has thought otherwise, and declares this Papal document to be 'offensive, and an attack on the State'—and orders it 'to be sequestrated wherever found.' All this in the sacred name of 'liberty'!

### THE REAL GOVERNORS OF THE COUNTRY.

The strongest political force in poor Portugal is, beyond doubt, the secret society of the Carbonarios. This mysterious society (says the *Times*), affords scope for speculation both as to the number of its adherents and the master brain which directs it, but that its ramifications extend wide and deep into the Army and Navy and Civil Service admits of no doubt. As active membership is said to carry the right to a salary, it has naturally found a fruitful recruiting-ground among the dregs of the population. It thrives on espionage and delation, and while it has defeated all attempts to subvert the Republic from outside, it has successfully terrorised the moderate elements of the community within. So thoroughly has this irresponsible body done its work that it has stamped out whatever elements of civic virtue had survived the blighting influence of the Monarchical regime. Fear is the ruling motive in Portuguese politics to-day. It may be added, says the *Tablet*, that a prominent *émigré* Royalist, Senhor H. Christo, editor of the anti-Republican *Provo de Aveiro*, has assured a representative of the *Morning Post* that the Carbonarios are among the chief causes of the financial difficulties in which Portugal is involved. There are, he explains, 32,000 of them in the country. They are members of a secret society, and yet they are 'spies in the service of the Government, and each one of them receives from the State a salary of £6 per month.' If these figures are correct, Portugal is paying well over two millions a year for the maintenance of the chief obstacle to her peace.

## ROME

### BLESSING THE LAMBS.

On the Feast of St. Agnes there was the usual large concourse of people at the Basilica of Sant' Agnese *extra muros*, where, after the Pontifical High Mass, the little lambs were blessed. These are the gift, or tribute, of the Canons of Sant' Agnese to the Lateran Church. The Trappist Fathers at Tre Fontane rear them, and present them to Sant' Agnese. After being blessed there they are taken to the Vatican, and the Holy Father blesses them again and sends them to the Convent of St. Cecilia to be cared for and looked after till Easter. There, from their wool, are made the Sacred Pallia, worn by Archbishops.

### EXPECTED PAPAL ENCYCLICAL.

Following the publication of the programme arranging in detail the celebrations that are to be held in Rome this year in honor of the sixteenth centenary of the Peace of Constantine, the issue of a much more important document is expected (writes a Rome correspondent). It is said that the Holy Father will shortly issue an Encyclical relative to the great event, the

memory of which the Church in every clime is about to celebrate in a manner worthy of its dignity. Prophecies as to the nature of what Pius X. may say in his Encyclical are, of course, not lacking, and they are, it is unnecessary to add, to be considered only as efforts of the imagination.

### A CATHOLIC TRAINING COLLEGE.

According to the Vatican correspondent of the *Corriere della Sera* (Milan), a large college will be inaugurated in the near future at Frascati, near Rome, for the purpose of educating young men for the teaching profession. The course will include all branches of college work and practical teaching, while particular attention will be given to a complete Catholic instruction, and the formation of the Catholic teacher. The money for the new institute has been provided entirely by the Holy Father. It has cost over £12,000, and an endowment has been made for its future upkeep. The new undertaking is to be entrusted to the Salesian Fathers, and all those engaged in the teaching departments must have university degrees. The Holy Father's purpose is clear. The new undertaking is in keeping with his previous endeavors to secure sound religious instruction for future generations, and it is the application of his legislation on the teaching of Christian doctrine and the Catholic training of the young. It is remarkable that, by the wishes of the Holy Father, great secrecy has been maintained concerning the new venture, but the inauguration will be made the occasion for an assembly that will attract the attention even of the non-Catholic world.

## SCOTLAND

### THE ARCHDIOCESE OF GLASGOW.

Some interesting particulars of the Glasgow archdiocese have just been published. The secular clergy of the archdiocese in active service number 220 and the regulars 43. There are 93 missions, 128 churches, chapels, and stations, 120 schools, and 15 charitable institutions. The statistics of education are most encouraging. The total number of children on the school rolls of the archdiocese is 72,968, and the education is entrusted to 1478 teachers. There are now in the archdiocese ten higher grade centres—two for boys, six for girls, and two for mixed scholars—and these are well equipped to meet modern demands in the matter of secondary education. A feature of particular interest in connection with the educational provision of the archdiocese is the Institution for Deaf, Dumb, and Blind Children, under the care of the Sisters of Charity, Glasgow, which has obtained Government sanction.

## GENERAL

### THE CHURCH IN AUSTRALASIA.

An Anglican clergyman, Rev. Mr. Watts-Ditchfield, recently returned to England from a nine months' tour in Australasia, has been giving an account of his experiences and impressions. He considers that there is a danger of Australia becoming 'Roman.' 'The Roman Catholic clergy,' he says, 'have been wonderful in their enterprise. If one saw a magnificent building in Sydney or Melbourne or Adelaide, one did not need to ask what it was; it was sure to be the Roman Catholic church.'

Rheumatism and kindred complaints—Lumbago, Sciatica, Gout—should be treated as soon as the first symptoms are manifested. For instance, Headaches, Constipation, Flatulence, Heartburn are frequently symptoms of excess uric acid in the blood, and the sooner this acid is eradicated the better. The safest and most reliable remedy for these complaints is RHEUMO. It has been proved by the test of public experience and is acclaimed by thousands as the one genuine remedy. RHEUMO goes to the seat of the trouble, and by driving the uric acid from the blood, quickly gives relief and effects a cure. Of all chemists and stores, 2/6 and 4/6.

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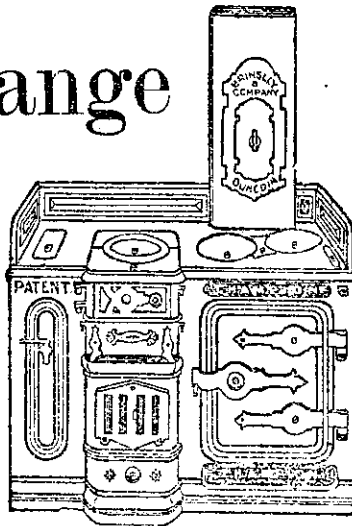
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## Farewell to Mrs. Maher, Mount Eden

(From an occasional correspondent.)

Mrs. Maher, who for the past eighteen years has filled the position of matron at the Mount Eden Prison, has just been transferred, on promotion, to take charge of the central female prison of the Dominion at Addington. Prior to her departure from Mount Eden, Mrs. Maher was presented with a handsome travelling rug and a silver sugar basin. The presentation was made by the chief warden, who referred to the many excellent qualities possessed by Mrs. Maher, and regretted exceedingly that she was leaving Mount Eden. Several other officers made eulogistic references with regard to the departing official, and though regretting her departure, they congratulated her on her well-earned promotion.

Mrs. Maher, during her 18 years of service at the northern prison, made herself very popular, and will be missed both by her fellow-officers and prisoners alike.

### CURED AT ROTORUA.

A speculator who was recently in the North Island inspecting a large tract of land, tells how he was permanently cured of a chest trouble at Rotorua. 'I was riding over rough North Island lands for several weeks,' he said, 'and it is indeed fatiguing work. I was in the saddle from sunrise to sunset—continually mounting and dismounting to inspect the soil, dragging an unwilling pack-horse behind me, slushing through swamp-lands and sleeping in the open. I made a thorough investigation of the land, but it was work that taxed my physical strength and endurance to the utmost. Sleeping one night on pretty damp land, I picked up a severe cold, and every night after that I was kept awake with incessant coughing. By the time I got in to Rotorua I was pretty bad—my chest seemed inflamed, my throat tickled, and my coughing hurt me. It was impossible for me to proceed further. I felt ill all day, and coughed all night, till one night I thought of Baxter's Lung Preserver. Next morning I got a bottle—and just one, for it cured me. I was surprised at its quick action. I was instantly relieved, and from that on I was not troubled in the slightest with a cough. I have reckoned that the 1/10 I spend on Baxter's saved me pounds, for I should certainly have been a case for the doctor in a little while.' Baxter's Lung Preserver is sold at all chemists and stores—you try it for your cold. 1/10 the large-sized bottle.

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Machines, Mangles, Wringers, Etc.

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56 GEORGE STREET, DUNEDIN

## Domestic

By MAUREEN.

### A Spectacle Hint.

Wearers of eye-glasses are greatly troubled with the steam caused by the heat of the eye. This may be prevented by rubbing the glasses with soap daily. They may be polished bright after application, but an invisible film is retained which will prevent the deposit of moisture.

### Wet Shoes or Boots.

Shoes or boots that have been wet through need a little careful treatment, or they may become hard, and crack while drying. When taken off they should be gently wiped with a soft cloth to remove all surface water and mud; then, while still wet, rub them well with paraffin oil, using for this purpose a piece of flannel. Then set them aside to dry in a warm place, but not directly in front of the fire, as the drying process must be gradual and thorough. When partly dry a second application of paraffin is advisable, and again set in a warm place until absolutely dry. They should have a final rub with the flannel slightly dampened with paraffin before applying blacking or boot polish or cream. This treatment insures the leather or kid remaining soft and flexible, so that the shoes or boots are very little the worse for their wetting.

### Why a Baked Potato is the Best.

Potatoes are such familiar everyday articles of food that hardly anybody considers it a problem to be able to cook them properly. Yet there are good and bad ways of preparing potatoes, and probably the bad ways are the ones most frequently used. The principal value of the potato is in its starch content, but it is valuable besides on account of its mineral salts and tissue-building ingredients. In order to get full food value out of the potato, we must cook it in such a way as will retain all of these valuable food elements. It is a bad practice to peel potatoes, because by exposing the part directly under the skin—which is the most valuable part of all—most of its important ingredients are lost. The best way to cook potatoes is to bake them in their 'jackets' in an oven of 450 to 500 degrees Fahrenheit. When the potato is taken out of the oven it must be pricked with a hot fork or broken at once, to permit the escape of the steam which has generated in the cooking process, and which will otherwise condense into water and make the potato soggy and indigestible. By doing this there is no chance for the food elements to escape, and if the potato is scraped out well from the skin (where lie the potash salts) pretty full food value will be secured. These potash salts help to feed the cells of the body, and are, of course, very valuable. Never cut open a baked potato; always break it, otherwise it will be soggy and barely fit to eat. The next best way of cooking potatoes is to steam them in their jackets. Potatoes cooked in this way are delicious, and if the peeling is done carefully very little of the nutriment is lost. Another good method is to boil the potato in its jacket. This takes less time than either of the above methods, prevents any slow dissolution of good material from the potato, and preserves the flavour. Because potatoes are so lacking in fat, proteid, and mineral matter it is becoming the rule to serve them with meats, and to prepare them so as to introduce the food constituents they lack. People who want to keep thin should not eat too many potatoes, for the large amount of starch they contain has a tendency to produce obesity.

*Maureen*

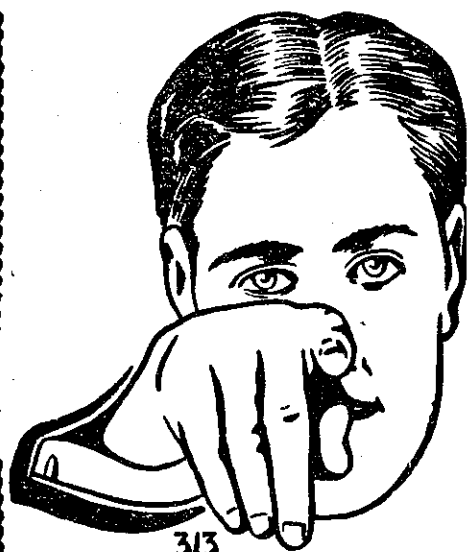
### PILES.

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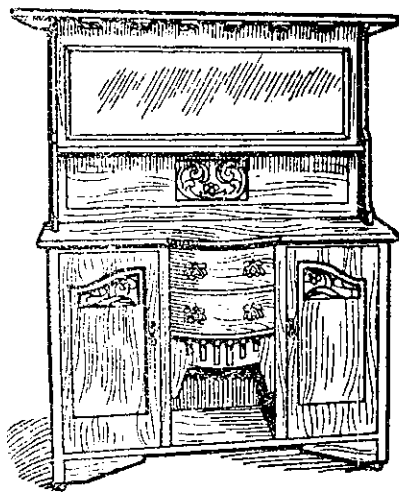
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## On the Land

### GENERAL.

For 100lb digestible matter consumed the cow yields about 139lb milk, containing 18lb solids.

A curing pickle recommended in the transactions of the H. and A. Society of Scotland is—14lb of salt, 1½lb of saltpetre, 1½lb boracic acid powder, 1½lb cane sugar, and 32lb water (3 1-5gal.).

The Kentucky Experiment Station recommends ground limestone at the rate of three or four tons per acre at the beginning, and one ton per acre every four or five years afterwards, to correct soil acidity.

There are now thirty-seven freezing works in Australia, thirty in New Zealand, and eleven in South America, and their combined output last year is estimated to have reached an aggregate of 678,658 tons, as compared with the corrected totals of 651,810 tons in 1911, and 601,261 tons in 1910. Of last year's total, 642,091 tons frozen and chilled were delivered in the United Kingdom, and 36,567 tons frozen were directed to other markets, the corresponding figures for 1911 being 619,814 tons and 31,996 tons respectively.

Experience has shown that the full results of an experiment cannot always be demonstrated within the period of a year, and that better or more definite results can be obtained if the experiments are continuous over a number of years. At the Ruakura State Farm fifteen acres of land have been divided into half-acre plots, each of which is to receive a dressing of manure and is then to be cropped. The treatment of manure is to be continued year after year; that is to say, a plot that received an initial dressing of basic slag will receive the same treatment throughout the period.

At Burnside last week there were only moderate yardings of fat sheep and lambs, whilst the fat cattle forward showed an improvement in number and quality over the previous week's entry. The fat sheep penned totalled 2796. The bulk of the yarding was made up of ewes of varying degrees of quality. The proportion of really good wethers was small, and there appeared to be an easier tendency in the market, probably owing to the somewhat unfavorable reports from London, and freezing buyers evidently having had their limits reduced. There were no particularly heavy weight wethers forward, and the best of them realised up to 23s 3d. Good heavy ewes made from 22s 9d to 24s 9d, one small pen bringing as much as 26s 9d. There were 1606 lambs penned, the bulk of them going to freezing buyers, as the demand is slackening off so far as butchers are concerned. Prices were practically equal to those ruling lately. The fat cattle forward totalled 185. Butchers' stocks on hand were small, and the result was a good sale, although prices eased a little towards the finish. Best bullocks made up to £14, and heifers up to £10 15s. Forty-eight porkers and baconers, and 105 store pigs were penned. Pigs suitable for killing sold under good competition, prices running from 5½d to 6d per lb.

At the Addington market last week there were large entries of stock, and a good attendance. Fat cattle sold at the previous week's rates. Fat lambs were easier in consequence of the rush of stock at the freezing works. Store sheep sold well, especially ewes, lambs, except forward lots, being a little easier. Fat sheep were irregular. Fat cattle were without change in prices. There was a large entry of fat lambs, totalling 7749, the bulk being well-grown and of prime quality. Best lambs made 16s to 19s 7d; a few extra, to 21s. There were about 4000 fat sheep penned, made up chiefly of ewes, with a few pens of prime wethers and several lines of merino wethers. The range of prices was:—Prime wethers, 18s to 21s 11d; merino wethers, 12s to 15s; extra prime ewes, to 24s; prime 16s to 21s. There was an entry of 252 fat cattle. Steers made £8 to £13 7s 6d; heifers, £6 to £10 5s. There was a medium entry of fat pigs, but a good demand. Choppers ran from £3 10s to £5; baconers,

50s to 55s; heavy pigs, 57s 6d to 70s. Porkers brought: Heavy, 42s to 47s; lighter kinds, 36s to 40s.

### POTATOES AT RUAKURA.

This season's potato crop at Ruakura Farm of Instruction is the most even and the healthiest crop yet grown (reports Mr. A. W. Green). This success, I believe, is mainly due to selection of seed, while the better-constructed potato-shed, for storing tubers during winter, has no doubt assisted in improving the crop. With the object of securing the best seed for planting, the following methods were adopted for storing, sprouting, and selecting the tubers. The tubers were placed in shallow boxes, so that a current of air could pass between them, and all be exposed to light. The light had the effect of turning the tubers green, thereby keeping them firm, and preventing untimely sprouting. Finally, with good seed, it produced strong, sturdy sprouts. A good opportunity for selection was afforded when these sprouts were developing, for at this period weak sets can be detected by their weak eyes; and weak-eyed sets should never reach the potato-field. It is often due to these that a light crop is obtained, and the seed sample for next year is thereby ruined. A few of the varieties which are showing up above the average at Ruakura are Gamekeeper, Irish Queen, Commercial, Up-to-Date, Northern Star, Sutton's Bountiful, Conquest, Daniel's Sensation, and Gold Coin. The last-named variety was the first to come into flower, and, although it cannot be called a first early, it has the advantage of quickly maturing its crop. One spraying has been applied, and the crop is free from blight.

### SOIL CULTURES.

It is well known that there are certain microbes in the soil whose mission it is so to prepare the elements of fertility that the roots of plants can take them up, and it has been further found that every class of plant has, as it were, its own set of microbes for this purpose. A specific example occurs in the case of lucerne which is comparatively a new crop in many cases, and which does not grow perfectly until the soil has been inoculated with the culture suited to it. The theory is, of course, that every plant has its own culture, and that if we want the plant to grow as perfectly as possible we must supply the soil beforehand with this culture or scatter some soil over it which does contain it. There have been some experiments recently carried on in Ontario, however, which show us that for ordinary purposes cultures are not needed. In this set of experiments it was found that in one half the application of culture had no effect whatever, and it was only in the other half that any influence whatever could be detected.

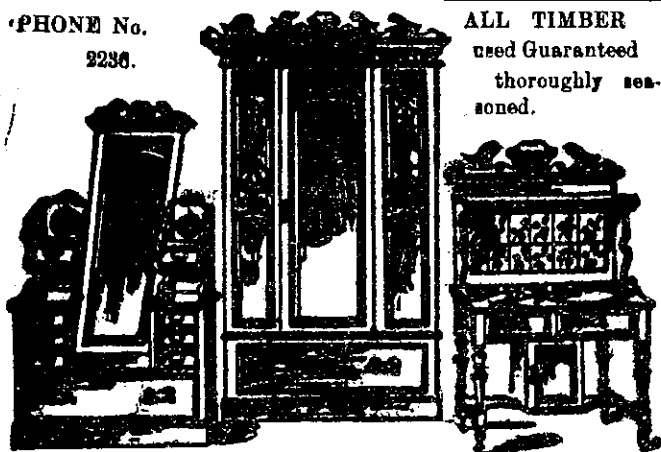
Looking at the matter broadly, one can perfectly well understand why this is so. The facts are that the soil is already permeated with all sorts of culture, and the special cultures of each crop have got into the soil somehow, and have developed there sufficiently already. Further, where we have been using farmyard manure for ages, we have already been inoculating the soil, because manure of this sort is really a mass of microbes of all kinds, and a dressing of this put over the soil does far more good from the microbes contained in it than from its manurial contents. On the whole, it is worth while trying some of these cultures, more especially when new plants are being introduced, such as lucerne, as above explained, and in these days, when various other plants are being heard of, and proposed for use, it is just as well to give them a chance. It is more than likely that in by-gone days when new plants were introduced and failed that the failure was due to the want of the specific microbe or microbes in the soil, and if these had been present the plants might have grown.

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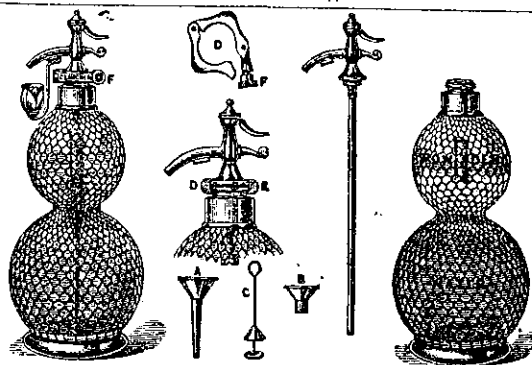
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Forges, 43/-. Wire Netting, 36 x 15/8 x 17, 11/9 50 yard roll; 36 x 2 x 19, 7/3 50 yard roll.

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Jars extra. For further information apply to—

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# The Family Circle

## THE BEAUTY OF WORTH

Once I knew a little girl,  
Very plain;  
You might try her hair to curl,  
All in vain.  
On her cheek no tint of rose  
Paled and blushed or sought repose—  
She was plain.

But the thoughts that through her brain  
Came and went,  
Were a sure reward for pain  
Heaven-sent:  
So full many a beauteous thing,  
In her young soul blossoming,  
Gave content.

Every thought was full of grace,  
Pure and true;  
And in time that open face  
Lovelier grew;  
With a heavenly radiance bright,  
From the soul's reflected light  
Shining through.

So I tell you, little child,  
Plain or poor,  
If your thoughts are kind and mild,  
You are sure  
Of the loveliness of worth;  
And this beauty, not of earth,  
Will endure.

—Ave Maria.

## A STORY OF ST. LOUIS IX.

A little outside Paris, in the valley of Feuillancourt, stood the fine old castle of Bouret where the childhood of St. Louis, King of France, was passed. One day, when the young king was about fourteen, he returned from the chase. He was alone, and simply dressed, as was his custom; he was tall for his age, his hair was fair, he was sturdy and finely built. On the road he noticed an old man lying quite overcome with illness. He went to him and found he was too ill to rise even with his help. At that moment two peasants came by, jogging wearily along. They had come from a distance and were tired. Louis called out to the one nearest to him. The fellow stopped and asked sulkily what he wanted.

'Come and help me with this poor old man,' he said.

'Leave him alone,' the man answered; 'let him get up if he can; if he can't, he had better lie there. What is the use of his living, if he is good for nothing.' Young Louis was so angry that he rushed at the peasant. But the fellow's travelling companion stopped him.

'I say,' he cried, 'just you join mercy and charity together. You must pardon as well as nurse. Let the fellow go. He is tired and will be sorry for his uncouthness before he is much older.'

'Well,' said the king, 'you have spoken like a wise man. But will you come and help me to bring this poor man to my house?'

'Yes, I will help you; perhaps I had better bring him along with me to my own home.' But, looking down at the boy's dress, he added—'Most likely you can make him more comfortable than I can. Do you live far from here?'

'Not far; just up the road,' said Louis.

They trudged on, carrying the exhausted man between them. Louis took the road to the castle. When they stood before the gates, his companion asked in an awed whisper whether he belonged to the household of the king. 'Yes,' said the boy, shortly. He blew his horn. In a moment, men-at-arms, soldiers, valets, were streaming out of the gates, and not far behind

came the queen-mother, Blanche of Castile, herself. The peasant looked on amazed. But when Blanche accosted the boy as 'son,' the old man fell on his knee, and did homage. Louis then asked him all about himself. He was a freeman on the estate, he said; he had lived there with his family all his married life, in the cottage which had belonged to men of his name for many a decade. Thereupon Louis invited him to come next day to the castle and be his guest with all his family.

The next day at sunrise there came to the castle John Bienvenu, his father, mother, uncle, and aunt; his three brothers and two sisters; his eight children—tots of all ages and sizes. They were smartly dressed in holiday garments, and all stood in a row according to height to await the entry of their royal host. Such a table was spread for them! Such games! Such presents as were arranged for them! Before parting it was planned that the aunt and one daughter should remain behind to tend the sick man, who had been comfortably lodged in the castle. But the king's generosity was still not satisfied.

'Tell me,' said he to the peasant, 'what would you like most in the world?'

'We are millers, sir,' said the father, speaking in the name of all; 'and there is nothing we love better than a good mill and a brisk trade.'

'A very wise answer,' said Louis, and he ordered a parchment to be made out appointing the Bienvenu family royal millers of Feuillancourt, with a donation of land and money to enable them to erect six wind and water mills.

Fifty years ago some of these mills could still be seen in the neighborhood of Bouret; the others had been pulled down to make way for manufactories.

Louis, who was just as wise as charitable, found out the name of the peasant who had refused his help. Ten years later, as he was sitting in his court of justice, under a spreading tree in the open air, there came before him a poor, wasted old man. The king asked him what complaint he wished to lodge. The man answered that he was there to accuse his two sons of ingratitude and neglect; they left him without food or clothing and he was unable to procure anything for himself. 'I am old and stumble at every step; I should lie like a log on the road were it not for the charity of those who pass by the way.'

'What is your name?' asked Louis.

'My name is William Boursy,' the man answered.

The king started. He reflected a moment, and then said, as one passing a judgment—

'Let him lie there. What is the good of his living if he is good for nothing?'

The petitioner looked at the face of the king and trembled. He remembered his own cruel words, and remorse entered his soul. He said not a word in his own defence. But the king had learnt the lesson of mercy, too.

'Ah, now you remember the boy you met on the road to Bouret! You remember your selfish conduct. We will do better for you than that. I will lodge you in one of the cottages on my land, and your sons shall provide you with the necessities of life. Ask pardon of God, and go. You have mine.'

The peasant ended his life beneath the towers of Bouret Castle.

## A SUFFICIENT REASON

Aunt Eliza came up the walk and said to her small nephew:

'Good morning, Willie. Is your mother in?'

'Sure she's in,' replied Willie truculently. 'D'you s'pose I'd be workin' in the garden on Saturday mornin' if she was out?'

## A GENERATION AGO

A generation ago the dressmaker became a 'modiste' and the ready-made tailor's shop a 'clothing emporium.' To-day boots and shoes are advertised as 'footwear'; collars and ties as 'neckwear'; the barber's shop has blossomed into a 'shaving saloon'; the tobacconist calls himself a 'cigarette expert,' and the

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DENTIST, 6 OCTAGON, DUNEDIN. 'PHONE 1807.

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toffee-shopkeeper a 'chocolate specialist.' Artificial teeth are known, less vulgarly, as 'dentures,' and are fitted on in a 'dental institute.' The undertaker is dignified by the title of 'funeral director'; even the humble milkman describes himself as 'cream and dairy contractor.'

### A QUESTION OF NOMENCLATURE

The doctors of all nations in session at Basel had discussed the characteristics of the minute creatures which they had just determined to be the cause of most of the ills that flesh is heir to.

'Now we should give them a name,' suggested an eminent Swiss physician, 'and, as we have learned all about them here at Basel, I suggest that this city be honored by calling them after it—"bacilli."'

'With all due respect to the suggestion of my learned friend,' put in a famous German savant, 'and desiring in no way to rob the city that is our host of any honors that may be due to it, I cannot see why the factitious selection of Basel as the site of our meeting should be deemed an appropriate reason for christening these creatures bacilli. For we in Germany have been studying these animalculæ for years, and the greater part of the knowledge about them originated in Germany. Therefore I propose as an amendment that they be called after the great land of which I am so unworthy a representative—"germs."'

'I must beg leave to take exception to the assertion of my erudite friend from Germany,' spoke up a celebrated French professor. 'Our laboratories in Paris have supplied the world with more information about these disease bearers than all the universities of Germany. The honor belongs to Paris, therefore I move that they be called "parasites."'

'The assertions of our Continental friends are vain boasting,' cried a surgeon from Ireland. 'These creatures were first discovered and studied in the university of my native Dublin, and to Ireland belongs the honor of naming them. Therefore I move that they be called "mike-robos."'

After a long and heated argument, participated in by men of many nationalities, a bland Chinese physician arose. 'I see that we may talk for ever and yet fail to reconcile the conflicting nationalities,' he said, 'and, as these beings which we are discussing are international in their ravages, I suggest as a method of solving all difficulties as to their nomenclature that we adopt not one but all the names that are offered here to-day.'

And the Chinaman's motion was carried by acclamation.

### WHENEVER

Standing by the entrance of a large estate in the suburbs of Dublin are two huge dogs carved out of granite. An Englishman going by in a hack thought he would have some fun with the Irish driver.

'How often, Jack, do they feed those two big dogs?'

'Whenever they bark, sir,' was the straight-faced reply.

### AS USUAL

A young woman who was very stout and who ardently longed for a slim, willowy figure, finally decided to consult a physician, thinking he could assist her in reducing her avoirdupois.

The physician drew up a careful dietary; she was to eat toast, boiled beef tea, etc., and to return in a month and report reduction. At the end of the month she returned, and could hardly get through the doctor's doorway. He looked at her in grave astonishment. 'Did you eat what I told you?'

'Yes, I did, religiously,' she replied, panting for breath from the exertion of mounting the stairs.

He meditated, with a wrinkled brow. Suddenly he had a flash of inspiration.

'Anything else?' he asked.

'My ordinary meals,' she replied, calmly, seating herself more comfortably in the large arm-chair.

### FRUSTRATED

There was a temperamental difference between Charles and his teacher which made school a burden to the sensitive youngster.

'Work hard,' advised his sympathetic mother, 'and get promoted at the end of the term; then you'll be out of Miss Brown's room, and get along better. I know the teacher in the next grade, and she's so nice.' The boy followed her advice, but on the day of trial he came home with a depressed air.

'Didn't you get promoted, dear?' asked mother, with a sinking heart.

'Yes,' said Charles, grimly; 'and so did Miss Brown.'

### BRAVE AND READY

Some years ago, a company of geologists were examining some rocks between Aberystwith and Llanrhystyd, in Wales, and were making their way along a narrow ledge of projecting rock, on the face of a cliff, about a hundred and twenty feet above the level of the sea.

As they rounded a projecting angle the rock on which the last man stood gave way. He was whirled round, with his face to the sea, but with instant presence of mind grasped the ledge at his side with one hand, and extended the other to the man in advance, who happened to be his uncle.

The latter grasped it, and thus held him suspended for fully five minutes, having only six inches of standing ground. This was a breathless pause, during which the uncle gazed upon a rock, some ninety feet below on which the young man was doomed to be dashed.

'Tom,' he said at length, with perfect calmness, 'there is but one way for it. I'll save you, or we will die together. Loose your hold of the rock.'

'Yes, uncle,' said the young man, faintly, as he obeyed.

Then the uncle sprang into the air, and with such force that the two turned several somersaults, still linked together. They struck the water at some distance from the rock, and slowly and painfully regained the shore.

### APOSTLE SPOONS

It was an ancient custom—one which is not quite out of use—for the sponsors at christenings to offer silver or gilt spoons as a present to the child. These were called Apostle Spoons, because the extremity of the handle was formed into the figure of one or other of the Apostles. Such as were opulent and generous gave the whole twelve; those who were moderately wealthy or liberal escaped at the expense of the four Evangelists, or even sometimes contented themselves with presenting only one spoon, which exhibited the figure of any saint, in honor of whom the child received its name.

### FAMILY FUN

Multiplying by Nine.—Professor Paul Carus invented this little device to help one of his children over the difficult point of remembering the table of multiplication by nine. Put the two hands together on the table, palms down, and give each finger and thumb from one to ten, beginning at the left. Now, if you wish to find the product of, say, nine times six, raise the finger that is numbered six, count fingers and thumb on the left for the tens place of the product; count the fingers on the right of the raised finger for the units. In this case you have 54. The rule will hold true for all the numbers. Most children will not need this device in learning to multiply, but it is a curious fact.

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