

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 13, Sunday.—Third Sunday after Easter.
Patronage of St. Joseph.
- „ 14, Monday.—St. Justin, Martyr.
- „ 15, Tuesday.—Of the Octave.
- „ 16, Wednesday.—St. Benedict Joseph Labre, Confessor.
- „ 17, Thursday.—St. Anicetus, Pope and Martyr.
- „ 18, Friday.—Of the Octave.
- „ 19, Saturday.—St. Leo IX., Pope and Confessor.

Patronage of St. Joseph.

This feast was instituted by Pius IX shortly after his elevation to the pontificate. Later on, in 1870, the same Pontiff placed the Universal Church under St. Joseph's patronage. Few, if any, of the saints, with the exception of the Mother of God, appeal more strongly to our love and veneration than St. Joseph—spouse of the Blessed Virgin and foster-father of our Redeemer. As the Son of God was subject to him on earth, so we believe his intercession to be most efficacious in heaven. St. Thomas of Aquin says of him: 'Some saints are privileged to extend to us their patronage in certain cases with peculiar efficacy; but to St. Joseph is given to assist us in all cases, in every necessity, in every undertaking.'

St. Benedict Joseph Labre, Confessor.

St. Benedict was a native of the diocese of Boulogne, in France. Feeling a strong inclination towards the solitude of the cloister, he successively sought admission into the Trappist, Carthusian and Cistercian Orders. Convinced at last that God had not called him to the religious state, he gave himself up to a life of extreme austerity in the world for a period of thirteen years, during which time he visited, on foot, as a pilgrim, the principal shrines of Europe. He died in Rome in the year 1783, at the age of thirty-five.

GRAINS OF GOLD

QUEEN OF HEAVEN.

I cannot write a poem of thee,
The power of pen is weak;
The Mysteries of thy blest life
No human tongue can speak.

I only ask thee, Mother dear,
To be my refuge sweet,
And guide me to thy Holy Son,
And leave me at His feet.

O, Mother Mary, kind and true,
I give my heart to thee,
O lead me all through life and death,
On to eternity.

—Dulcie Hulme.

It is a great law of our being that we become like those things we contemplate. If we contemplate those that are true and noble and elevating, we grow in the likeness of these. If we contemplate merely material things, as gold or silver, or copper or iron, our souls, our natures, and even our faces become like them, hard and flinty, robbed of their finer and better and grander qualities. Call to mind the person or picture of the miser, and you will quickly see that this is true. Merely nature's great law. He thought he was going to be a master; he finds himself the slave. Instead of possessing his wealth, his wealth possesses him.

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'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: I.—THE DOCTRINE

The Sacrifice of the Mass is the perpetuation of the Sacrifice of the Cross, and therefore the heart of Catholic worship. Its central act is the Consecration, but in order to surround with fit reverence that moment of our Lord's coming upon our altars, and at the same time to teach us how to pray and make us understand something of the deep love of our Saviour that daily flows in endless streams from this Sacrifice, the Church has poured out her heart in beautiful prayers and significant ceremonies. A series of articles will now be devoted to an explanation of these prayers and rites, in the hope that the Mass will be better understood and loved. A love of the Mass is a sure test of a man's faith, and that love will be deepened by knowledge of and familiarity with the prayers composed or sanctioned by the Church herself and consecrated by age. But first a word of explanation about the nature and objects of the Mass.

A sacrifice in the strict sense is the offering of a sensible thing, through a lawful minister, to God in order to adore Him, thank Him for His favors, obtain pardon of our sins, and ask for graces—in a word, to express our recognition of the Creator's dominion over the works of His hands.

The Sacrifice of the Christian religion, the Sacrifice of the Mass, is the offering by Christ as the Head of the human race of His own Body and Blood under the appearance of bread and wine in acknowledgment of the Creator's dominion and as an act of homage due to His sovereign Majesty. This Sacrifice was instituted and offered for the first time at the Last Supper, when our Saviour offered His mortal Body under the appearances of bread and wine to His Father. It was consummated on the Cross. The Sacrifice of Himself by our Lord Jesus Christ on the Cross is, of course, infinite in its efficacy, for the Person offering it is divine; but it does not in every instance produce all the effect upon men's souls of which it is capable. It is the divinely-appointed means of salvation, but men are not saved without the co-operation of their free will and require to have the instruments of salvation placed, so to speak, in their hands. Furthermore, our Saviour offered this Sacrifice not only for those who were present at the scene of Redemption on Calvary, but also for the millions of the great human race in all its centuries and generations yet to come. To meet this state of things our Lord in His loving mercy gave the first priests, the Apostles, and their successors, the power, and imposed on them the obligation of renewing for all time the Sacrifice of His own Body and Blood that He offered once for all on the Cross. 'Do this for a commemoration of Me' (St. Luke xxii. 19). 'For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until He come' (1 Corinthians xi. 26). The Sacrifice of the Cross with its astounding manifestation of the prodigality of Divine Love was to be 'shewn forth,' re-enacted daily in the midst of the world's busy life, in order that the fruits and efficacy of the Passion might be brought home to, the fruits of Christ's Precious Blood fall upon, every Christian soul. And it is our Lord Himself Who renews at our altars His sacrificial death on Calvary, 'His profession of perpetual service,' for He is ever and always the 'Great High Priest,' the chief celebrant of every Mass: the priest—His representative. His instrument—but lends Him his lips and hands. He does not merit or satisfy for the sins of men afresh—all that was done in the Mass celebrated at the Last Supper and completed on the Cross: He merely applies to the souls of men, according to the 'disposition and co-operation of each individual soul,' the merits and satisfactions there gained, and sets up in our midst a lasting memorial of His redeeming death. When we consider the

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treasures of mercy and love placed at our disposal in the Mass, the bold though reverent words of St. Mary Magdalene of Pazzi rise to our lips: 'Of a truth, Thou hast made a fool of Thyself, Christ, for the love of man.'

The Mass, then, is a sacrifice, for it fulfils all the conditions: (1) a visible thing is offered, namely, the Body and Blood of Christ under the appearances of bread and wine; (2) the offering is made by Christ Himself through His minister, consecrated for that purpose; (3) the Victim is destroyed in a mystical or symbolical fashion in the separate consecration of bread and wine; (4) the sacrifice is offered 'for all faithful Christians living and dead'; (5) men, through Christ, their Head, thereby pay to the sovereign majesty of God the homage due to It. No doubt Mass is often celebrated in honor of our Lady or the Saints; but it is never, it could not be, offered to them, they are not the objects of an act of worship. Indirectly, however, we do honor the Saints on these occasions: (a) for we return thanks to God for the graces vouchsafed to those glorious confessors of the Faith, and, as St. Augustine says, 'stimulate our ardor in the fight for the palm of victory, after the example of the Christian hero whose noble deeds we commemorate'; (b) and again we ask with confidence during the Holy Sacrifice for the help of the Saint's powerful intercession.'

The Sacrifice of our altars is substantially that of the Last Supper and Cross, for the same Jesus Christ offers and is offered in the one case and the other. But there are some differences: (1) in the sacrifice of the Last Supper and Cross Christ celebrated in person, whereas now He celebrates by the ministry of His priests; (2) then He consecrated His mortal Body, now through His representative He offers the same Body, but in its glorious and immortal life; (3) then He completed the sacrifice by the shedding of His Blood, now He makes the offering without such shedding; (4) the Mass satisfies for sins, only because it is Calvary over again, the application of merits and satisfactions gained once for all.

The Storyteller

THOU SHALT NOT COVET

Often as Mrs. Digby motored past the little green-shuttered house where the blacksmith lived, she would turn her face enviously to listen to the shouts of childish laughter that came from the hedged-in garden where the little ones played.

The smithy had seven children, and had much ado to feed and clothe and bring them up on his none too large earnings. And Mrs. Digby, the wife of the squire of Huntsville, possessed of everything that the heart of a woman is supposed to desire—riches, beauty, rank, and jewels that had excited society itself, envied the poor man with his whitening hair and stooped shoulders—envied every cottage woman she saw with a babe at her breast, because she was childless.

She had got into the way lately of coming round by Linnet lane, and calling on one pretext and another. And the children would rush to the gate to gaze at the great motor car; and the blacksmith's wife would fly to gather the little ones close to her like a motherly hen collecting her chicks. She grew to hate the green monster, that seemed to her like the car of Juggernaut, and she wished that Mrs. Digby would choose some other way. There sprang up in her mind a kind of dislike of this beautiful woman, with her imperious blue eyes and delicately-tinted face, and her magnificent motor coats, who came to envy her children. She knew better than if she had been told, that it was Bossy on whom the squire's wife had fastened her covetous gaze.

Bossy was three. All the other children were fair—even the fat, rollicking baby had hair like golden silk; but Bossy was dark—a wee, sturdy man, with black brows that frowned with the earnestness of his

thoughts, beautiful black eyes, and a scarlet mouth, that made all beholders long to snatch him up and kiss him, and a face as brown as a brigand's.

Bossy, pondering over the weighty matters in his alphabet-book, and trying to solve such profound problems as to why a big 'B' and a little 'a' should mean the voice of the sheep in the meadow, was a delicious sight; but to see him laughing, all the solemnity of his handsome little face broken up into dimples, was a vision of enchantment that could never be forgotten.

The mother shivered often at the light that sprang into the childless woman's face as she watched him, and though she tried to pity her and not to mind when she gathered Bossy up against her breast, and sought to coax him to come with her, the sight raised strange thoughts in her mind; and she sighed with relief when the great green car had glided away and left all her children with her.

'She is always wanting to take Bossy away with her,' the wife told her husband as they sat together. 'I suppose I ought to feel proud that she takes so much notice of him, but somehow it worries me.'

He looked at her as she bent her head over the tiny sock she was darning. He had often suspected that Bossy was the dearest to her of all her children, and now he was sure. He put his kind hand on her shoulder.

'This is foolish, dear. And you like the children to be admired, don't you?'

'Oh, yes!'

'She is childless, too,' said he, gently. 'Why should you not share a little of your happiness with her, and let her enjoy the society of Bossy for an hour or two? It would not rob you of anything, love.'

She compressed her lips tightly, and wove her needle in and out for a minute or two without speaking. Then she lifted another little sock from her piled-up basket, and held it out to him.

'Look at that, Richard. Bossy's feet wear through his socks sooner than any of the others—his little feet are never still, bless them!'

Then she dropped it on her lap, and, turning, hid her face against her husband's shoulder.

'Tired, love?'

'No, no! I think I'm too happy to ever feel tired, and I'm sure I've no time for it either, Richard I'm a selfish, jealous woman!'

'The least selfish woman in the world,' said the man tenderly.

'I'm not, Richard. If I were an unselfish woman I wouldn't begrudge another anything that I have, but somehow, when Mrs. Digby comes here in all her beautiful clothes, and with her beautiful face, and I see Bossy in her arms, and see her looking at him as though she were going to take him from me, I feel so strangely—as though something was going to happen—and I want to pull him away from her and run out of the room with him.'

'That is very foolish—very wrong, Kitty.'

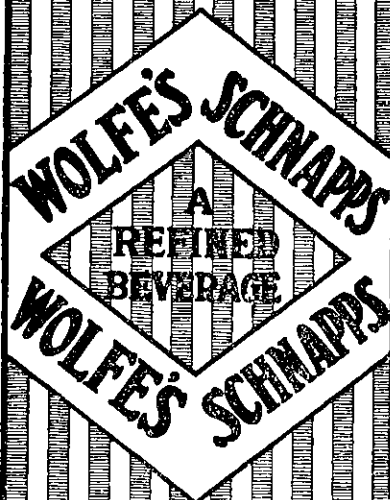
'Yes, I know it is, for Bossy is mine, and only God can part us, and I am his mother. Richard, I won't be mean and selfish any longer: I'll be tender-hearted to all poor women who have not been sent my blessings, and I'll let Mrs. Digby have Bossy whenever she wants him for an hour or two, and I will fight against all these queer, wicked, jealous thoughts that come into my mind.'

And so Mr. Digby got her way at last, and the great green car was permitted to bear off Bossy.

It came at length that he often spent a day at a time up at the Hall, and when he returned he came with full hands, for nearly everyone in the little household had to share in Bossy's good fortune. Only the mother turned away often from the little baskets of game and other luxuries that were so useful an addition to that bare little larder; to her it all looked like bribery.

Up at the Hall the wee dark boy was waited on like a king, the very pick of the New York toyshops were sent down for his edification, and he played with his trains and his great Noah's Ark in the long white drawing-room, with a beautiful, eager woman always ready to join in all his games. It was fairyland to

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Bossy, just as long as the day lasted; but when bedtime grew near he grew restless. He wanted his mother, and the loveliest woman in the country could not be the substitute for that dear, patient mother who waited for him. He wanted to lie on his mother's lap, cuddled up against her shabby old blue gown, and listen while she sang to him a little nonsense verse about a 'purple cow,' without which sleep was never successfully wooed. And so the car would have to be ordered, and the small man whirled off to the shabby little house that meant home.

But it was a state of affairs that began to annoy the imperious Mrs. Digby. She determined to leave no stone unturned to obtain complete possession of that beautiful dark child that she coveted. She tried to enlist her husband's sympathy; but the big, genial squire was aghast at the thought of asking a woman to give up her child to another.

'But, if she is willing to give him up?'

'That would be a different thing, Milley. But is she? I doubt it. They say she is wrapped up in her husband and children. A nice little lady she is, too. No, no, Milly, put that idea out of your head.'

'If Mrs. Crew is a sensible woman,' said his wife, with chagrin written largely on her face, 'she would see at once what a tremendous advantage it would be for the child himself. He would be treated exactly as though he were my own son. Oh, that he were!'

The big squire's face shadowed for a moment, then he stroked the dainty head that rested against his shoulder.

'If I judge Mrs. Crew rightly, she is not one to let ideas of that kind come between her and her children, Milly.'

'But they are as poor as Job, Duke, and those kind of people are much more mercenary than you imagine. She will probably jump at the suggestion—it will mean so much to the others. Also, for Bossy's sake. I should help them in every way, of course.' But she knew in her heart that what she said about the blacksmith's wife being likely to fall in with the idea was untrue.

The squire shook his head.

'Look here, Milly: let me write to Hogson. He's got something to do with the Foundling Home at his place, and he will be able to find you a child if you want to have a new plaything.'

But the spoilt beauty cried out in horror. It was Bossy she wanted, it was Bossy she would have, until at last her husband, who idolised the earth on which her dainty feet rested, could hold out no longer, and he allowed himself to be persuaded to do what he hated, and to make an offer, as he bluntly put it to himself, for the little fellow. It was to the father he spoke; not for worlds could he have been induced to refer to the subject in the presence of Mrs. Crew. But he told her of the squire's proposal when they were alone that night, and told her also how emphatically he had refused to contemplate such a thing.

His wife listened, and was moved to a sudden fit of anger that he had never seen before.

'Does that woman think that our children are merchandise that she would put a price on them?' she demanded passionately. 'No matter how poor we are, we mean to keep the children God has sent to us.'

The husband soothed her and reproached himself for having ever told her what the squire had said to him.

'Don't think anything more about it, love. You ought to feel proud, you little mother-hen, that one of your chicks has been singled out for such distinction.'

'It hurts me to think that anyone would dare to imagine that we could sell our children!'

And then she allowed herself to be soothed by her husband's tenderness, and she stole away to have a peep at Bossy as he lay sleeping in his cot with one little arm thrown above his head, and his dark face sweet with the visions of Dreamland.

And she knelt beside him and thanked God for her treasure.

When she came back to the tiny parlor, her sensible, tranquil little self again, her husband was sitting busily at the table reading, and the light of the lamp

beside him streamed full upon his face and showed up lines that care and work had furrowed there, and which until then she had not noticed. It seemed as though her heart stood still as she looked at him. Then she bent over her work hurriedly, but she could not see the little pinafore she was making for an instant for the tears that filled her eyes. Had she been thinking more of her children than of her husband? How was it that she had only seen the wornness of his tired face now?

All the next day she was unlike her cheery self. A strange shadow came beneath her eyes—her voice had a sad intonation. Often she stood to watch the children playing in the garden, but it was Bossy that she followed with her sad gaze. She felt that between this child and herself there was a closer bond. She had nearly died when he had been born; it was thought that she would have to give up her own life for this small one just flickering into existence; but God had been merciful, and the danger passed. This may have been the reason. These mysterious things are known to God alone. But now she had taken herself to task for this deeper love—it wronged the others, so she reasoned in her woman's way. She must sacrifice herself for the sake of her husband, for the sake of the other precious ones, and Bossy was her offering. If Mrs. Digby adopted him, he would never be her son again—he would be brought up in a position in which she had no part, but her sacrifice would benefit her husband. The squire had hinted so, and had spoken of a living in his gift that was soon likely to be vacant. The giving up of Bossy would make smooth the path of the others.

And so there came a day when the great green car whisked away a little laughing, excited boy. But there was no coming home again that night. There was an empty cot in the blacksmith's house, and a mother who lay with wide-open eyes the night long through, with a pain in her heart that nothing could assuage.

The next day she was up and busy among her children. She fulfilled all her duties, nothing was left undone. She never complained, but the change in her was patent to all. Something had gone from her—part of the essence of life.

The servants from the Hall brought down all kinds of tales. How the child had fretted for his mother till there was no doing anything for him. How for days he had refused to be comforted, and had to be continually watched lest he should find his way back to the little home that he had left forever. How bravely now he was bearing his baby grief, but that often at night he was heard to call for his 'mumsey' in a little sobbing whisper that might have softened the hardest heart.

'I'd send him back to his mummy, that's what I'd do,' said the fat cook, who had come to gossip in the village shop, wiping her eyes. 'But, there, the misses is that set on him she'd give him *gold* to eat; she'd give him everything but what he wants most. But she's never been a mother, and doesn't know their ways.'

'And his mammy's fretting for him,' said one of the women who had been listening to her. 'Terrible ill she's getting to look.'

'There's no good to be got taking a child from his own,' said another solemnly. 'Tis the way of the rich to want what their money hasn't sent them.'

All this was carefully kept from the mother. The most inveterate gossip in the place would have suffered tortures rather than let her know what was so freely circulated. But she *knew*, she *felt* it all: the intense love of the mother could understand.

Sometimes from her sitting-room window she would catch a glimpse of the great green car dashing past, and have a momentary peep of a tiny figure beside Mrs. Digby, and she would hold out her hands as though she would clasp him to her—and then remember that Bossy had passed out of her life, though he could never pass out of her heart.

Because the little fellow could not forget, Mrs. Digby determined to leave the Hall until the child's remembrance had grown less keen. Tender and yielding to every desire of his, she was as adamant to that greatest desire of all—to see his mother.

Furniture and Furnishings

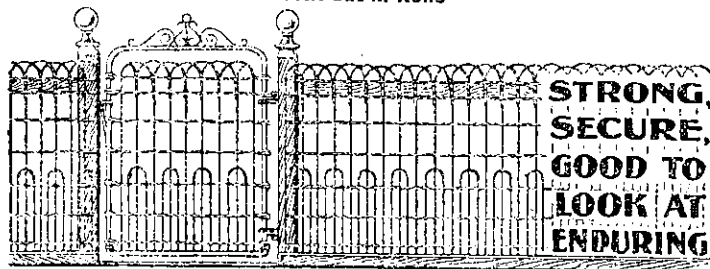
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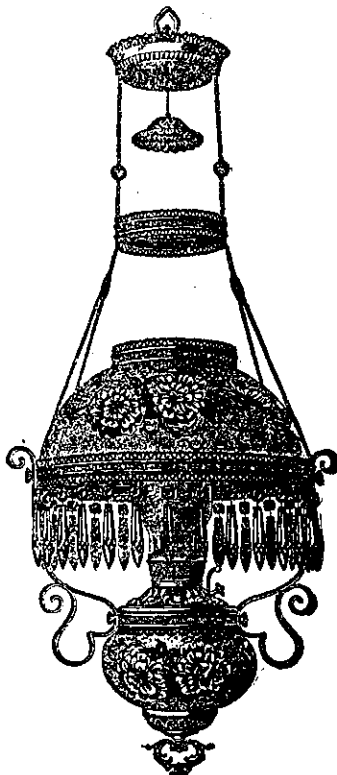
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'I am your mumsy now, darling,' she would say passionately, catching him up in her arms and clasp him to her breast. 'You are my own little son—my own dear little boy. Bossy, you must love me—say you will love me!'

And the little fellow would submit patiently to her embrace with an air of resignation. And sometimes he would study her face with his beautiful, wistful eyes as though he were trying to understand *why* such things should be.

So the Hall was all astir, for their absence would extend over a year or more. They would spend some time in New York, then go on to Newport, where they possessed a villa.

But the day before they left for New York a pair of horses attached to the carriage of some visitors at the Hall became restive and pranced and reared, and finally tore off down the avenue, knocking down the groom who had been standing at their heads and a wee figure in a tiny sailor-suit who had left Mrs Digby's side to have a closer view of the beautiful dancing animals. Her shriek as she flew down the steps to the tiny prone figure that did not rise was never forgotten by those who heard it. Panting and sobbing, she lifted him in her arms, but the sight of that pallid baby face and the closely shut eyes turned her faint, and she and her burden fell into the squire's arms.

'He is dead!' she cried wildly. 'I coveted him—I broke God's law, and this is my punishment!'

The little fellow was carried indoors and the doctor sent for, and before the mother could be summoned she entered the house.

The squire met her, with his kind red face quivering with emotion.

'I know,' she said steadily, before he could speak. 'I was coming when I met them. Will you take me to him, please?'

She went into the room where Bossy was lying with shut eyes, Mrs. Digby kneeling beside him. The woman raised her pale face in agonised entreaty as the mother entered, but she did not speak. What words of remorse could avail in a grief like this?

The mother bent over the boy. She put her hand on the wee brown one that lay inert beside him. Had he passed out of the world without one word to her? Did he belong to God now and to no earthly love?

The dark lashes stirred. The two women hardly seemed to breathe. The white lids lifted, and the child's dark eyes gazed upwards into that face that came to him in his dreams.

'Mumsy!'

'My baby!'

'Bossy sleepy. Sing "Perper Cow" to Bossy.'

His eyes closed again. A sob came from Mrs. Digby, but there was no falter in the soft voice that crooned out the foolish little rhyme about the 'Purple Cow.' Over and over again the little drowsy, monotonous song continued until at last the strained look on the dark face passed away. And, listening, they heard his soft breathing. Then Mrs. Digby, with streaming eyes, put her hand on the mother's.

He was out of danger in a week, and as soon as he could be moved the great green car conveyed him and his happy mother back to the shabby little house that meant home to them both.

'He is yours,' said Mrs. Digby, tenderly holding the hand of the smithy's wife in her two little jewelled ones. 'I was wicked to covet what God had denied me. If anything had happened—' She could not finish the sentence, but she leaned forward and kissed the cheek of Bossy's mother, and that kiss cemented a friendship that never was broken.

Two years later one of the houses of the squire's became vacant, and it was presented to Bossy's father. And the very first day he took up his new duties and the delighted children went to the roomy old home, two miles away, a wonderful thing happened at the Hall—something that had kept it full of expectation and hope for months past—a tiny daughter was born to the squire and his wife. Such a small, fair creature, with her mother's beautiful blue eyes and golden hair, and they call her Felicity.

And dreaming, as mothers will, of the future before she was a month old, Mrs. Digby had laughingly vowed that when her small daughter was a woman she should marry Bossy, and so he would become her son-in-law. But Bossy, rioting in the garden, and Felicity sleeping in her blue-ribboned cot, were unconscious of the destiny planned out for them.—*Brooklyn Tablet*.

THE HOSTESS OF CLOVER INN

Clover Inn stands in a triangular garden with an outlying meadow, at the fork of the roads to Clinton and Greenbrier. It is a one-storey building with slanting roof in which blink many garret windows, a roof far projecting and shadowing the rough porch which extends on the four sides of the hostelry.

The Clover, before the building of the railroad, had been a famous inn, and in these latter days, though little money is taken in except in the summer season, it has not degenerated in its keep. The house remains uniformly neat and clean, the garden paths and flower beds trim and weedless, and from the kitchen still come the soups and meats that have made the culinary art of the Widow Robbins noted far and near. There were diversities of opinion among the people of Oakwood on many subjects, but everyone agreed that the widow was a first-rate cook and a thoroughly upright woman.

'She would be a saint if 'twarn't for her temper,' said Miss Pinky White to Mr. Hoddle, who kept the 'general' store, that modest country counterpart of the great department stores of the city.

'An' it 'pears to me, Miss Pinky, that that's modified considerable of late,' said Mr. Hoddle.

'It have ever since Louis did depart for places unknown,' declared Miss Pinky; continuing in a tone of reflection, 'Dear sences, how time do fly! I was quite a young girl when that event transpired.'

'A lady is as young as she looks an' there is immortal flowers,' responded Mr. Hoddle gallantly.

Miss Pinky, turned fifty, received the compliment with a blush, and decided to take a dress of that polka-dot calico over which she had wavered for upwards of an hour.

It was a warm June afternoon, and on her way home Miss Pinky waddled along the path exposed to the rays of the sun. She decided in her mind that, as she had to pass the inn, she would pay a 'pop visit' and exhibit her purchase to the Widow Robbins, for whose opinion she had great respect.

Making her way without ceremony to the far end of the hall that cut the inn in two, Miss Pinky entered without knocking, the widow's sitting-room, a spruce little apartment with casement windows, at one end of which sat the widow in a rocking-chair, hemming an article of wearing apparel.

'Pinky White!' she exclaimed, bundling up her work in her lap, and jumping up from her chair. 'I certainly am so glad to see you; I'd a' sent for you if you hadn't come. But set right down here where it's cool, an' take this palm leaf. You are flesh—not that I'm casting reflections; it's healthy an' keeps back the appearance of years, but one does get hetted up, one certainly does.'

The widow herself was thin and wiry and possessed a pair of sharp eyes that had never needed what she would have denominated as 'specs.' The acute sharpness of her eyes belied, though, a heart big and boundlessly hospitable.

'You've got something particular on your mind?' queried Miss Pinky, sinking back in the companion chair to the window, and wielding the fan presented her.

'I have,' said the widow with emphasis. 'I have had a dream and it has upset me!'

Miss Pinky raised her hands and the palm leaf in consternation. 'Mattie Robbins!' she ejaculated, 'ot all the unreasonable women you're the unreasonablest, a-believin' in dreams! Don't you know its against the catechiz, puttin' faith in dreams, omens, an' all such like?'

'I know my catechiz, Pinky, an' I never mis-doubted aught that is there contained, only I know

Ken. Mayo

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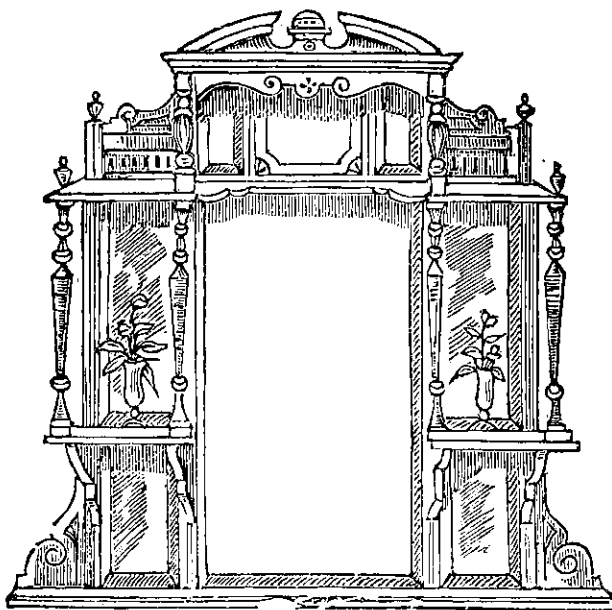
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if I eats green apples, it's bound to give me cramps, but the eating of 'em is my fault, but it ain't my fault I dreamt that dream, and no such dream but's bound to give you indigestion, so to speak.'

'What was it you did dream?' asked Miss Pinky, her curiosity getting the better of her orthodoxy.

'I dreamt that Louis was dead!' replied the widow, looking about her in awe.

'Well, that ain't going to kill him,' smiled Miss Pinky.

'No, it ain't; but I never saw him other than alive before, an' as plain as I see you now, Pinky White, I saw him stretched in his coffin—here the widow broke down and cried a little.

'Now, now, Matty, don't give way to such foolishness,' entreated Miss Pinky. 'Your eatin' for supper mayn't agreed with you.'

'What I eat I prepare myself, and I reckon to cook my victuals wholesome for the digestion,' retorted the widow, a little snap in the tone of her voice.

'It's well known there ain't no better cook in Kentucky State,' Miss Pinky made haste to declare.

The widow sighed. 'It wasn't eatin' as done it, it was a guilty conscience,' she said.

'No, no,' continued the widow, 'you never, no one ever did know the whole truth but Father Browne, God rest his soul! And Father Nelson when he come to take his place. Louis never ran away; I drove him from the shelter his father provided. I drove him from the Clover, that's his home by rights.'

Miss Pinky stared at her friend, not sure but that she was out of her mind. 'How could you do that?' she faltered, scarcely knowing what she said.

'How could I!' cried the widow, 'you may well ask that question, Pinky White! But I did, an' if he's dead for want of anything I could a-helped, I killed him just as sure as if I'd shot him with that rifle of his father's a-hanging over the chimney-piece.'

She paused to take breath, and then hurried on: 'It's ten years ago, come Assumption Day, since I drove him out. You and the folks think me a good woman, me whose heart and soul was set on things of this world to that extent that I drove my only son from me. I was proud of the Clover, proud of what his father and me had made it, but his mind didn't lay that way—he wanted to go to college. First I quarrelled with Father Browne, who sided with Louis, and he died without my ever having made it up with him.' As she continued to speak her voice was choked and sunk to a whisper, so that Miss Pinky, with white face bent forward to catch what she said.

'One day Louis came to me and said Father Browne would get him in a college, if I'd help him a little. I wouldn't listen to him, and I daren't think of the cruel words I said to him, and I told him he'd have to learn to run the Clover or get out of the inn altogether, an' when he said he'd have to go and wanted to explain, I put him out of the house with my own hand. I didn't mean to be harsh with him; I thought I'd scare him and he'd come back in the morning, his will broke. He didn't come, as you well know, an' I got to make myself believe he'd deserted me; and when letters come in his hand write, I burned 'em up, an' then when they didn't come, an' when I'd a-given all I got, an' that a fair fortune, to get news of him, I didn't know where to go to look for him. Punished!' she cried, 'yes, I've been punished, but not above an' beyond my deservin'.'

She lay back in her chair and moaned, and frightened Miss Pinky asked if Father Nelson knew all this that she had been told.

'He does,' said the widow, 'an' for months has been doing all that he could to find track of Louis, but I'm convinced it's no use. If I'd only kept one of them envelopes he sent me with something printed on 'em!' wailed the unhappy woman.

Miss Pinky sat thinking. 'Now, Matty,' she burst out suddenly, 'whatever you may think, I feel Louis is all right; an' for sure if he's on earth, as he certainly is, Father Nelson'll find him.'

Although unconvinced, the widow allowed the prophecy of Miss Pinky to hearten her gradually, and, by the time her visitor rose to leave, she had been

roused to take a fleeting interest in the polka dot calico Miss Pinky had been so anxious to display.

Miss Pinky happened in on her at a moment when she felt keenest the evil wrought by her stubborn, uncurbed will, and her revelation of the truth was made. Not, though, because she hoped to receive from Miss Pinky the condemnation that she felt would be a balm to her in her wretchedness. 'Pinky would only pity one the more, the slimier and deeper down he'd had a fall,' she mused when her friend left her. 'But she's that innocent she'll tell the first one she meets—not that she's a gossip, for never a slanderin' word did trouble her tongue or give speech to her lips. She'll suspicion I'm goin to tell such as drop in to call, an' she'll want to be beforehand with their judgment, making little of what I done, an' strivin' to keep me up in the opinion of all.'

The Widow Robbins was right in her conjecture. Miss Pinky spoke out of a full heart to Mrs. Ouram, whom she met coming in her husband's buggy from Greenbrier. 'I never did see one so broke down, for a fact; an' we're just got to turn in an' give her all the comfort we can, for if it do turn out that Louis has departed this life in peace—an' a better boy than he was in every way I never see—it's just going to break his mother's heart,' asseverated Miss Pinky.

'She'd a right to think of that afore she turned him out on the mercies of a cold and thankless world,' responded Mrs. Ouram. 'Law me, it's like it were yesterday, it's that clear to my mind!' she pursued. 'You remember we all was a-goin' to Miss Norah's school? As sweet and patient a woman as ever lived, an' she with consumption in the blood of her veins a-wearin' herself out! Well, Martha Greene, the Widow Robbins that is, was kep' in for spellin' or maybe 'twas her sums, I don't remember rightly which; and I was keepin' her company for my letters, for I was a little thing, an' Martha was in the graduatin' class. All of a sudden she got up and flung her slate across the room—now I remember 'twas her sums, she'd a had no need for a slate for spellin'—"I won't be kep' in with babies," she says, an' gives me a look that sets me crying—it do make me laugh to think of it now—an' Miss Norah comes an' puts her arms about her, an' says how it's for love of her she insists on the doin' of the sums, for she wants her to shine when she quits school. "I love you, Matty; don't you love your teacher?" she says. "No, I don't! an' I'm goin' to quit school right now!" roared Martha, an' snatched up her sunbonnet an' tears out, an' she never did return no more. It ain't no wonder, with such a temper, she turned Louis out to starve or worse.'

'Oh, but I remember,' pleaded Miss Pinky, 'when Miss Norah got so she could work no more, Matty took her in her best front room, with real checkerberry furniture, an' kep' her till she lay down an' die.'

'I ain't denyin' she's got a good heart when she can put you under obligation to her—but sakes alive! the sun's goin' down, an' I've got Mr. Ouram's light bread to make up for supper. Come up soon, Pinky,' invited Mrs. Ouram cordially, and, whipping up her horse, left Miss Pinky to meander her way home.

That evening a number of Mrs. Ouram's neighbors dropped in to hear the news from Greenbrier, and the story of the evil thing done at the Clover Inn ten years before was related to wondering ears. The next morning the Widow Robbins was abroad early to see about a maid whose services she expected to engage for the inn, and in the averted looks of the few women she met, she read her condemnation. 'Pinky's told,' she thought to herself, and felt a strange humility, a stranger enjoyment, at being at last estimated at her proper worth. Attrition she had known, but the peace of contrition was hers for the first time.

Father Nelson had gone to Louisville to see the Bishop, and incidentally to seek for tidings for Louis Robbins, and, seeing the sexton of the church hurrying down the road in her direction, the widow waited for him under the shade of an oak, to learn if he knew the hour of the priest's return.

The sexton had evidently heard nothing, for as he neared the widow, he bade her a brisk and cheery good-morning. 'An' you're on your way to Mass, ma'am?' he asked.

1913

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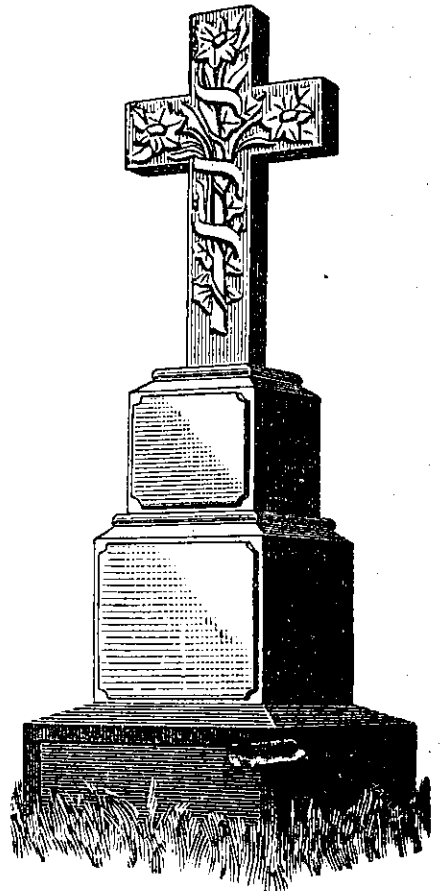
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'Why, has Father Nelson returned, Mr Mc-Bride?' exclaimed the widow, in a tremble.

'He have this morning, ma'am, his reverence an' another strange priest. They come by the night train, an' a deal of a hurry he must have been in to come by that same. But I mustn't be standin', ma'am. Tom Dorrey run over for me with a message from his reverence as I was settin' down to breakfast, an' I told Tom to run on with the keys, for there'll be two Masses, an' him an' his brother will serve, and we'll be steppin' out lively, ma'am, if we won't be late.'

The church was but a short distance off, and, as the widow hurried after the sexton, she made up her mind to wait in the churchyard for Father Nelson after Mass. She did not wish to detain him—in all probability he had no news. In that case a nod from him would suffice. But should there be news! Then she would ask him to appoint an hour for her to come to hear it.

The Church of the Holy Name is a simple, rustic structure framed in the shape of a cross, and is not without beauty. Each arm of the cross forms a chapel, the right arm being the Chapel of the Sacred Heart.

The widow knelt before the high altar to offer the homage of her humbled heart to the ever-living presence of the King, and then proceeded to the chapel on the right. There were to be simultaneous Masses, probably one would be offered there. 'Come to Me all you who are weary and heavy laden,' gleamed in golden and rubricated letters on the stained-glass window behind the altar of the Sacred Heart. She was weary and heavy laden with the burden of repeated sin.

Soft footfalls entered the chapel. The priest, attended by his server, came to offer the Holy Sacrifice. She did not raise her head, but presently she was attracted by the quality of the priest's voice as he made that announcement of mighty import.

She remained bent, her face hidden in her hands, till the 'Gloria' was reached. Then when it rang forth, buoyant jubilation of praise in the voice of the young priest, she raised her head and gazed with all her might. 'The Lord be with you,' he turned to pray and bless.

She knelt in the shadow of the wall, hid from his view, but she could see him well, and her heart cried out to her son.

This, then, was the goal he wished to reach, and she, in her love of mastery, her pride of self-will, her turbulence of temper, would not listen to him. She had been very blind, very foolish, very wicked, and now she felt herself to be very old and humbled and penitent, and she wept sorrowfully.

There was an inner and an outer sacristy, and to the latter she crept when the Mass was ended, and stood trembling in a corner to await his coming forth.

She had long to wait till his thanksgiving was made, and when he appeared, tall and slender, and walking swiftly, she had only strength left to put out her hands and gaze at him with straining eyes.

He called her 'mother,' and, sobbing, caught her to him. She slipped from him down on her knees, and said in a quivering voice, 'God has been very good to me, a miserable sinner!'—*Calendar of the Sacred Heart.*

'You don't know what I suffer' is a remark often made by those tortured by Rheumatism, Gout, Lumbago or Sciatica. Yet, strange to say, many continue to endure these complaints, when they can be easily cured. Year in, year out, some continue to use plasters and liniments that can bring but temporary relief, when RHEUMO would in a few weeks cure them permanently. RHEUMO drives the uric acid from the blood and cures the disease by removing the cause. Thousands have testified to the wonderful efficacy of RHEUMO. Of all chemists and stores, 2/6 and 4/6.

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ARCHDIOCESE OF MELBOURNE

RECEPTION OF ARCHBISHOP MANNIX

His Grace the Most Rev. Dr. Mannix, Coadjutor-Archbishop of Melbourne, arrived on Easter Sunday morning in Melbourne by express train from Adelaide, and received a most enthusiastic welcome at Spencer street, where he was met by his Grace the Archbishop of Melbourne and a very large concourse of priests and laity. Amongst the crowd at Spencer street was the Prime Minister (Mr. Fisher), who cordially welcomed the distinguished ecclesiastic to Australia. His Grace was accompanied by the Right Rev. Dr. Shiel, Bishop of Rockhampton. Every available foot of standing and sitting room in St. Patrick's Cathedral was availed of on Sunday evening by the vast congregation which assembled to formally welcome the new Archbishop.

At the welcoming ceremony addresses were read to Dr. Mannix, who sat on a dais, accompanied by Archbishop Carr and Bishop Shiel.

The address by the priests was read by Dean Hegarty, who, in the course of a few prefatory remarks, said the endowments and works of Archbishop Mannix placed him in a conspicuous position among the distinguished ecclesiastics of Christendom. The event, he added, was one which must be considered of the highest importance, not only to the priests, but also to the people of that great archdiocese, and, indeed, to the Catholics of the Commonwealth. The address welcomed Archbishop Mannix with joy and gratitude. After referring to the way in which Archbishop Carr had maintained the traditions of the Irish Church, with power, dignity, and Christ-like charity, the clergy stated that his Grace came to them with the highest seal which the Church could set on the scholarship of her clergy, and the highest reputation for wisdom and experience which merit could win or confidence bestow.

Dr. Leo Kenny, who wore the decoration of a Knight of the Order of St. Gregory the Great, read the address prepared on behalf of the laity, who expressed the belief that Archbishop Mannix would, by the exercise of a similar wisdom, prudence, and devotion as had been exercised by Archbishop Carr, contribute largely to the increase of the expansion of the Church, and they fervently hoped for an increase in the days of their great Archbishop.

There were 32 signatures attached to the address, including Augustus Leo Kenny, John Gavan Duffy, Frank Gavan Duffy, Benjamin Hoare, D. G. Cullen, M. Mornane, T. J. O'Brien, and twelve societies connected with the Church.

Archbishop Mannix in Reply.

Archbishop Mannix, upon rising, was received with prolonged applause. Standing well up towards six feet in height, with a clean-cut, even-featured face, and strong, searching eyes, the Coadjutor-Archbishop made a commanding and striking figure. He speaks with clear enunciation and ready eloquence, and uses his clear, pleasant-toned voice with practised effect. The Archbishop expressed himself as deeply touched by the cordial welcome of the congregation upon his arrival at his new home. It was a long way from Ireland to Australia, from Maynooth to Melbourne, and, if he might confess the truth, it was a great sorrow and a great wrench to turn his face away from his own dear country and kindred. With congenial work and kind friends around him in the cloisters of Maynooth, he might have hoped to look out for many years to come from a peaceful and happy seclusion, to the increasing prosperity of Ireland, which would soon, he hoped, be mistress of her own destiny. If that was not to be, and if the burden of the episcopal office was to be laid upon him, then he was bound to confess, with equal sincerity and candor, that the Holy Father could have laid upon him no more pleasing and acceptable command than to join the priests of the archdiocese of Melbourne in their loyal and devoted services to their revered Archbishop. He knew, in coming to Australia, that he would be associated with the youngest, the fairest, and the most promising daughter of the Church. He came among them as a stranger, and all untried, and he recognised,

R. V. C. Harris

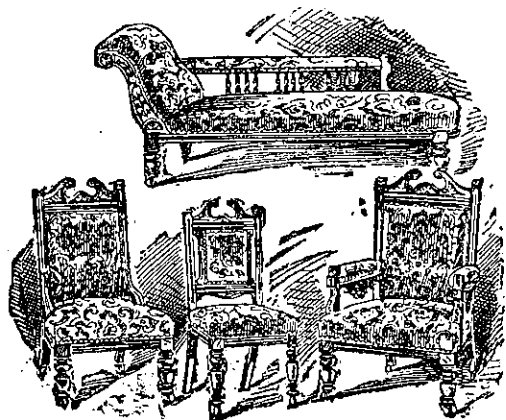
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therefore, in their welcome a pledge of loyalty to the Father of all the Faithful, who had sent him to Melbourne, and also to their own Archbishop, whose strength they properly desired now to husband. The Archbishop's conspicuous ability had raised the Melbourne archdiocese to an undisputed pride of place among the dioceses of the world. 'It is not without reason,' he said, 'that you have touched upon the education system in your pregnant and stimulating addresses. That question is always before you. I know its urgency, and how it presses upon you, and hampers you in your progress. From the Catholic standpoint the unequal treatment meted out to you in the schools is, so far as I can judge, the one great stain on the statute books of this free and progressive land. Long before I even thought that the education question of Australia would have the interest for me that it now has I wondered that a problem, which had been solved with greater or less success in many of the old countries, had found no satisfactory solution—no attempt even at a solution—in any of the States of this great democratic land, in which freedom and fair play for every good citizen are claimed to be the very life and breath of the constitution.' Continuing, he said he was proud of the heroic sacrifices made by the teaching Sisters and Brothers, which had enabled their pastors to meet a situation that would otherwise have been intolerable. He was proud to be associated with such workers. But the heroic sacrifices of the Catholic body were no palliation for a crying public wrong. From that day he claimed to be—and he hoped to justify his claim to be considered—a good Australian. But as a citizen of Victoria and the Commonwealth it would be a source of genuine regret that the Catholic body—good and patriotic citizens—should suffer for conscience sake, and should be forced to buy twice over the right to educate their children according to the dictates of their own consciences. Catholics did not expect the impossible. They only asked fair play from any statesman or party who would come out to meet them on the borderland of reason and just concession. He congratulated Australians upon the equipment and status of their universities. It must inevitably be that, where religious interests were at variance, and educational ideals conflicted, Catholics could not always secure the type of university education which they should desire. There must be always a certain adjustment of rival claims. But in a progressive country, such as this, it would be the very greatest danger if Catholics held aloof, and contributed nothing to the atmosphere which the coming men of Australia were breathing in the formative period of their lives—to exercise no influence upon the shaping of the thought and ideals of the university; to accept the status of an inferior caste in their own land. The leaders in every department of public life would come from the universities, and the university should profit by the leavening of live and active Catholicism. The Catholic Church would unobtrusively obtain a hearing in the seats of learning, and Catholics might justly hope to secure, without fear or favor, their due and proportionate share of the good things which Australia had to offer in private and public life. Under the wise guidance of the Archbishop, he could assure both the clergy and the laity no effort on his part would be spared to bring the highest available university training within the reach of Catholics, and under conditions which would not expose their faith nor their spiritual interests to needless risks. His Grace concluded his address by stating that he would be at the services of his people in the causes of temperance and education, and all spiritual work.

When Ruby coughs and Fanny chokes,
And Ruthie hangs her head,
And mother sighs and father snorts
'I wish that I were dead,'
Then Grannie reaches for the shelf,
A bottle to secure,
And gives us life—man, child, and wife—
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THE IRISH ABROAD

WHAT THEY HAVE DONE

'Self-governing Canada' was the title of a very interesting lecture delivered in the Mansion House, Dublin, recently, by the Hon. P. A. O'Farrell, of Canada.

Mr. O'Farrell, in the course of his introductory remarks, held that it was an exceedingly important thing that the people of Ireland, who were at the dawn of a new and glorious epoch in the history of their country, should learn something about the genius of their countrymen not alone in Canada, but on the American Continent. At the outset, therefore, he wanted to impress upon their minds the great fact that there was no race in the world—no race of whose history they knew, that had within itself the potentialities of that wonderful old Irish race of theirs. He had, he said, sometimes heard his friends in America, in England, in Australia, and even in Ireland, whisper that the achievements of the Irish race were due to their having been inoculated with Anglo-Saxon blood. 'I do not believe that,' Mr. O'Farrell asserted.

Mission of the Irish Race.

Disclaiming any idea of talking politics, the lecturer continued that he had always held wherever he had been that the blood of the Irish Celt was the purest and the best and most glorious blood in the world. Men had said to him in Australia that the Irish had never shown a capacity to govern themselves. In the most glorious days of Irish history the Irish race were the apostles and the teachers and educators of the whole civilised world, and it was his ambition and his dream that the day was coming again when the apostles, the teachers who would go forth to enlighten the world, would come chiefly from Ireland. The people of Canada and of the United States, who knew things, expected that when Ireland had self-government, and was ruled by the genius and the spirit of her own people, she would be the nursery of the learning and the virtue and the education of the world.

There was not a State in the American Union from the Atlantic to the Pacific where the genius and energy of Ireland had not shown itself. There were one hundred millions of people in the Great Republic watching and waiting anxiously to see the end of the great struggle of the Irish people for freedom, and when that day came there would be an end forever to the fierce bitterness not only of the Irish race in America with the British Empire, but the United States itself would be the friend of England. Then, and only then, would the English-speaking world be united, and that unity was necessary, in his judgment, not only for England and for the United States, but necessary for the preservation of Christianity itself. There were things developing on the Asiatic Continent that would compel the Christian nations of the world sooner or later to unite.

A Retrospect.

In the course of a brief retrospect of Canadian and American history, the lecturer traced the adventures of Champlain, La Salle, and others. Champlain it was who laid the foundation of the city of Quebec, and about forty-five years later, in 1641, a few French soldiers, priests and nuns landed on the island of Montreal and founded a city which was now the richest Catholic city in the world. There were more beautiful churches, more extensive convents, more excellent colleges, and more loyal Catholic people in Montreal than anywhere else in the world. In fact, there was no more Catholic people. They formed 80 per cent. of the population, and the Province of Quebec, of which Montreal was the capital, had a population of which over 80 per cent. was Catholic. It had absolute Home Rule of its own.

Religious Tolerance.

It was completely controlled by the French-Canadian people, and never had a single complaint on the part of the Protestant minority there been heard that their rights, their property, or their liberties were in any

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form or manner constrained. In the Province of Ontario amongst the earlier settlers were the people from the United States who were dissatisfied with the Revolution. These people emigrated to what was now Ontario. A great many of them were from the North of Ireland. They were an excellent body of men, and they were the nucleus of the population of the province. About 80 per cent. of the people of the province are non-Catholic, but under the Government there Catholic schools and colleges and Catholic office-holders got just as much liberty and were treated just as fairly and as generously as non-Catholics were treated in Quebec.

French Discoverers.

Great Frenchmen like La Salle and Champlain had given to France a glorious empire and a magnificent opportunity, and France lost it because of the stupidity, the incompetence, and the conceit and pride of the rulers of France, and the genius of Pitt gave it to England. In 1867 the Dominion of Canada was formed, and one of the men who helped to form that Dominion of Canada was the famous D'Arcy McGhee. It was his eloquence and his genius that had inspired that movement, and his name would go down for ever among the great and honored names of Canada—along with the names of two great Scotsmen, Sir John McDonald and Mackenzie, and the name of another great Irishman, unknown to Ireland—Frank Smith. They in Ireland did not know what great names they had in the American Continent to be proud of. In his (Mr. O'Farrell's) judgment and experience there was no genius for affairs greater than the genius of the Irish people. He had been told, 'You know that the people in the South of Ireland have no business talent; all the business talent of Ireland is in Belfast' (laughter). He was not going to say a word against Belfast. He was proud of Belfast, too. Transportation was one of the most important things to a nation. Without good and sufficient transportation they could not collect their goods or distribute them, and they could not travel. America and Canada lead the world in transportation—in the building of railroads and canals.

Irishmen as Railroad Constructors.

The extraordinary thing was this—that all the great railroads of America and of Canada that had been efficiently and well built had been engineered and constructed by Irishmen, or the sons of Irishmen. The most wonderful engineering feat perhaps in the world was the underground railroad of New York. It was a marvellous feat. It was built by John McDonnell, a native of his own county of Cork, and one of the truest and dearest Irishmen he had ever known. At the present moment the guiding genius of the great Canadian Pacific Railroad, a man whose financial ability and constructive talents were recognised all over the United States, bore the simple Irish name of John Farrell. He was the president of one of the great Union Pacific systems, and was recognised as the genius of geniuses among the railroad presidents of America. The President of the American company known as the Steel Trust, which had a capitalised value of 300 millions sterling, and which earned ten million pounds a year, was another John Farrell. The wife of another railroad president, J. J. Hill, the President of the Great Northern Railway, and of a number of other railroads, was an Irishwoman, who was one of the greatest women that the world has ever produced. She had induced her husband to contribute about a million sterling for the building of schools and colleges and churches around the Falls of St. Anthony, where two great cities had arisen—Minneapolis and St. Paul.

A Great Irish-American Prelate.

There was a great and famous man in St. Paul—Archbishop Ireland. He was born in Kilkenny and went to America about the time of the Civil War, and was chaplain of an Irish-American regiment during the war. He was afterwards consecrated a bishop. He had since built colleges and universities with the aid of Mrs. J. J. Hill, and he had sub-divided the empire over which he once had spiritual jurisdiction into 26 bishoprics. There was no name in the United States to-day more loved and honored than that of Archbishop

Ireland. In the great cities of Australia and the United States the principal cathedral was named after St. Patrick. That in New York was one of the most glorious in the world, and was one of which every American was proud.

A Great Irish-Canadian.

Referring to Sir Thos. Shaughnessy, Mr. O'Farrell said his mother was born in Killarney and his father in Newcastle West. To-day there was no name in the financial world that had the splendid reputation of Sir Thomas Shaughnessy. As an executive genius, and as a railway transportation genius, he had no equal. They heard a great deal about Morgan and Rockefeller, and Carnegie, and the Rothschilds. As a financial genius, a man of integrity, capacity, and good judgment, Shaughnessy surpassed them all.

Seventy years ago the maximum gold production of the world was only a million a year. To-day it was 100 millions, and this output was changing the whole commerce of the world. The men who had mainly most to do with the development of the mineral industry of the world, whether in gold, silver, copper or lead, were men not only of Irish descent, but of Irish birth. This was true of Australia. It was pre-eminently true of Canada, and it was still more true of the United States. In this connection Mr. O'Farrell instanced the names of John Mackey and Marcus Daly in America. In the engineering world he named John Stephens and John J. Sullivan, the men who organised the construction of the Panama Canal, as amongst the foremost engineers of to-day. Sullivan, too, was Chief Engineer of the Canadian Pacific Railway, and was recognised as one of the ablest men in his business in America, and had no peer in any continent. Other leading Irishmen in America and Canada were Peter Collier, one of the greatest publishers; Sir Charles Fitzpatrick, the Chief Justice of Canada, as good an Irishman as Ireland ever produced; and Frank Anglin, next in station in the Canadian Judiciary, who was prominent in everything for the good of Canada, of Ireland, and of religion. In speaking of the Canadian Judiciary, it was interesting to note that the maximum salary of provincial judges there was £1000 a year, and for that sum the Bench was manned by men whose integrity, honor, and capacity could not be excelled in the British Empire. When they came to put their house in order in Ireland it would be worth their while to study the judiciary of Canada.

In conclusion, the lecturer said that the Irish exiles were doing the world's work abroad. In the United States they were elevating, purifying, and ennobling the whole of the Republic. He had told his friends in England and in Ireland that with regard to the bishops and priests of the United States there never lived on earth since the days of the Apostles a more wonderful, a better or a more apostolic body of men.

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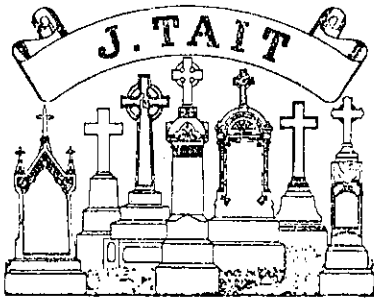
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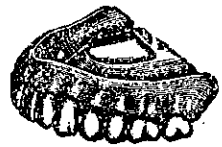
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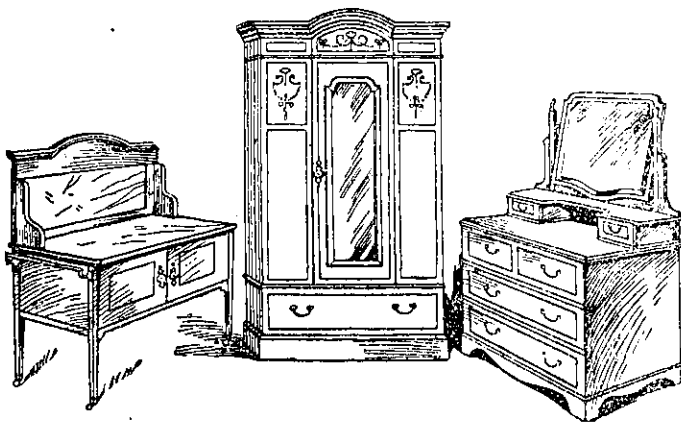
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WEDDING BELLS

GILMOUR—PARKER.

The marriage took place at St. Mary's Church, Gisborne, on March 31, of Mr. James Gilmour, of Gisborne, to Miss Jane Parker, second daughter of Mr. Charles Parker, of Gisborne. Miss Powell, of Kapuni, Taranaki (a cousin of the bride) was bridesmaid, and Mr. Toal officiated as best man. The bride was prettily attired in a dress of grey crepe-de-chene, and wore a hat trimmed with autumn foliage, whilst the bridesmaid's costume was of embroidered muslin with a grey felt hat, and she wore a gold bangle, the gift of the bridegroom. After the ceremony, which was performed by the Rev. Father Lane, the bridal party drove to the residence of the bride's parents, where the wedding breakfast was partaken of. The happy couple left for the south on their honeymoon trip. The bride's travelling dress was a navy blue tailored costume with blue felt hat to match. They were the recipients of a large collection of beautiful presents, including cheques and a handsome silver tea service from the H.A.C.B. Society.

Greymouth

A pleasant little function took place last evening at the Municipal Gas Works (says the *Greymouth Evening Star* of April 2), when Mr. G. Heinz, on behalf of the staff, presented Mr. James Kennedy, the Manager, with a handsome travelling bag and rug. In making the presentation, Mr. Heinz said it had leaked out that Mr. Kennedy had that day completed 25 years service as gas manager at Greymouth, and they had resolved not to allow such an occasion to pass without showing, in their own small way, their high appreciation of Mr. Kennedy's many sterling qualities, his high sense of justice and fair play. His thorough and practical knowledge of his business, which was well known far beyond Greymouth, enabled him to carry on the works in all the departments with a quietness and smoothness that was a revelation to anyone, who, like himself, had worked at various places. He proposed long life and happiness to Mr. and Mrs. Kennedy, not forgetting the family, who were a credit to their parents. Messrs. W. Prendergast, T. Furlong, F. McGirr, and J. Evans then spoke in high terms of Mr. Kennedy. The former remarking that Mr. Kennedy was extremely watchful

of the borough's interests and expected fair value for wages paid.

Mr. Kennedy, who on rising to respond, was heartily cheered, thanked the staff for their appreciative remarks, and for the kind thought that prompted them to present him with such useful presents. It was true that he had that day completed 25 years as manager, having come here from Invercargill to take charge of the local works under appointment to the old Greymouth Gas Company, in April, 1888. During that lengthy period, he had witnessed many changes in Greymouth. All the directors of the Company from whom he had received his original appointment had passed away. His predictions as to the value of the concern had been amply demonstrated. Not only had the charges for gas been reduced from 10s to 5s 10d and meter rents been abolished, but thousands of pounds had been handed over to the borough funds to relieve the rates. The works had been rebuilt and not a vestige of the old plant in use when the borough took over the works could now be found; all had been demolished and a plant capable of producing 50,000,000 feet per annum was now installed in the place of the old 5,000,000ft plant. The works, which stood on the borough book at £28,000 were now worth £50,000. Under borough control the 'make' of gas had increased from 7,000,000 feet to 35,000,000 feet, and the consumers had risen from 350 to 1000. Mr. Kennedy, in concluding, said that the former gas company had implicitly trusted him, as also had the various Mayors and councillors who had held office. He had done his utmost for the borough and would continue to do so. At the same time he recognised that workmen had their rights, which should be respected. At the present time when there was so much friction and trouble with managers and men their kindly remarks and useful presents were highly appreciated by him.

Napier

Great preparations have been made for the triennial meeting of the H.A.C.B. Society, which opens here on the 9th inst. A banquet is to be given in honor of the delegates on Wednesday evening. They are also to be entertained in other ways. Their stay here is to be made a memorable one. Given fine weather we expect a great gathering—in fact it will be a red-letter day in Napier among the Catholic community.

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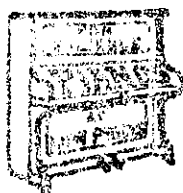
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Current Topics

A 'Question Night' Challenge

We print elsewhere in this issue a letter by Bishop Cleary which appeared in the *N.Z. Herald* of April 1, and which concludes with an important challenge to the representatives of the Bible in State Schools League, to the terms of which we direct particular attention. The challenge was distinct and specific, and was couched in a form that was fair to all parties. In the *Herald* of April 5 the challenge was publicly declined; but it will be repeated again and again as opportunity offers. The challenge strikes one immediately as an excellent idea; and it was at once adopted by Mr. J. A. Scott, and embodied, in a modified form, in the following letter to the *Otago Daily Times*.

*

'Sir,—Some short time ago Dean Fitchett, referring to the present Bible in State schools movement, said in effect that he could not remember any great public controversy in which all the evidence and all the argument were so completely on one side and in a later letter in your columns he has said: 'By inquiry and discussion the Bible in State Schools League has nothing to lose and much to gain. Its chief work at present lies in dissipating ignorance and correcting misconceptions.' To the like effect writes the Rev. Alex. Don in your issue of Thursday, in which he expresses the conviction that if the Rev. W. J. Ashford and Mr. J. Caughley only knew all about the Australian system 'these same men would be as strong supporters as they are now opponents.' In similar strain we find the *Outlook* of March 18, in an alliterative outburst, declaring, 'The case for the League is conclusive, because it is fair, full, factual, and final,' and deploring 'the prevalent apathy towards the Bible-in-schools movement' as being the only real obstacle to success. This being the view of the League leaders, they will doubtless welcome a respectful suggestion which I now venture to make. It is that the League should give us a "question night"—that is, a public meeting, under the auspices of the League, at which the programme shall consist solely of answers to questions, and at which the various sections of dissidents from the League's proposals shall have full opportunity of interrogating the League on points which they do not understand or to which they think objection can be taken. A picked man or picked men could be appointed by the League to answer the questions.

*

'The advantages of this method of getting at the facts will be obvious. At present League speakers and writers, with only the rarest exceptions, are not meeting the real difficulties and objections that are urged against the scheme. I went myself to the Burns Hall meeting and happened to drop in just as Canon Garland commenced his address. After listening for ten weary minutes to a eulogy of King Alfred, who has been quite a long time dead, I made a disappointed, not to say disgusted, exit. The question and answer method—the questioner having, of course, the opportunity also to question the answer—would obviate such a wicked waste of precious time. It would afford the League—if its members are as confident as they profess—a splendid opportunity for bringing out their case at its full strength, and would enable the enthusiastic *Outlook* representative to give us at least a glimpse of that "fair, full, factual, and final" aspect of the movement which has hitherto escaped our notice. Readers who have followed the correspondence which has appeared in your columns during the last few weeks will easily judge that both the audience and the League representatives would have an interesting, not to say a merry time; and I think I could myself safely undertake that at least the meeting would not fail for want of questions. I sincerely trust that the local secretary of the League will bring this respectful suggestion before his committee, and that the public will be afforded the desired opportunity to come to close grips on this question.—I am, ect.,

'April 4.'

'J. A. SCOTT.'

The League as Religious Persecutor

The following further reply to Mr. A. Morris Barnett, whom the *Outlook* innocently, and of course incorrectly, describes as 'a Jewish gentleman,' and who admitted that he had been "fairly severely handled by Mr. J. A. Scott," appeared in Tuesday's *Otago Daily Times*. 'Sir,—I need not occupy much of your space in replying to Mr. A. M. Barnett's last letter. Let me say at the outset that I have, and always have had, a great respect for Mr. Barnett, not, as he supposes, because he has in the past advocated denominationalism, but because, with all his limitations, he has been unwaveringly loyal to the principle of religious education, and in his synod, in teachers' institutes, and in the press, has stood by it through good report and evil report, whether he had numbers on his side or whether he had to stand alone. Unquestionably his heart is in the cause; and I can only regret that in the present case he has allowed his heart to get the better of his head, and for the sake of the desired end has committed himself to methods that are one-sided, tyrannical, and unjust.

*

'In my previous reply to him I pointed out that the Bible in State Schools League is out to compel the Jewish teacher to teach what is to the latter simple blasphemy, and that, it proposes, further, to add injury to insult by compelling Jewish taxpayers to pay for such teaching. This is not, as Mr. Barnett tries feebly to suggest, "an imaginary quibble." It is a simple fact that there are Jewish tax-payers in the Dominion; and it is an equally undeniable fact that they are to be compelled to pay for religious teaching from the New Testament, a book which they do not accept and parts of which they regard as blasphemy against their God. Here is Mr. Barnett's justification of this feature of the League's proposals: "When the Jews have increased in such numbers that a fairly strong Yiddish quarter has been established in the Dominion it would be time to consider the question."

*

'With all my respect for Mr. Barnett personally, I cannot refrain from saying that this is a disgraceful defence to come from any Christian man. It is a defence of persecution, pure and simple. Because the representatives of the chosen people happen in this part of the world to be few in number their consciences are to be forced and their rights denied. In its spirit it is of a piece with a like utterance to be found in the editorial columns of the *Outlook* of March 18. "The sceptic," writes the Acting-Editor, evidently a minister, "is an alien from the religious principles on which the civilisation of the Dominion as part of the British Empire and of Christendom is built, and in virtue of that fact must be immediately ruled out of court." The sceptic has a pocket, and will be graciously permitted—nay, compelled—to "pay, pay, pay" for the religious instruction in which he does not believe; but when he ventures to mention that he has also a conscience, and that he objects to his money being taken to pay for the teaching of what he regards as religious error, then he "must be immediately ruled out of court." On this amiable principle Hume and Humboldt, Huxley and Haeckel, Mill and Tyndall, Blatchford and Mark Twain would all be classed as "aliens," and by the great intellect which penned the *Outlook* article would be "immediately ruled out of court." I hold, of course, no brief for scepticism, which I love as much as the devil is said to love holy water; but I draw the line at the principle—suggested by the *Outlook* writer and acted on by the League—that unbelievers are to be treated as having no rights. I notice that one of your correspondents, recognising the absolutely misleading character of the name taken by the League—whose proposals, if adopted to-morrow, would not put a single Bible in a single school in the Dominion—has been casting about for some more truthful title for the organisation. In view of the utterances quoted above and of the League's attack on the rights of dissident teachers and taxpayers I suggest in all seriousness that the name, the Religious Persecution League, would accurately fill the bill.

Better Teeth

AT HOWEY WALKER'S,

Low Pain.

QUEEN STREET, AUCKLAND,
Less Expense.

'I am very sorry to note that among the circumstances which, for the present, prevent Mr. Barnett from doing full justice to his views on the question is included that or bodily infirmity. I sincerely hope that this disability, at least, will soon pass away, and that with better health will come better judgment, better reasoning, and a juster view of a system which seems to me, in certain of its essential features, to literally reek with injustice.—I am, etc.,

J. A. SCOTT.

April 5.

The League 'Christians' and the Jews

The following letter, which appeared in Saturday's *Otago Daily Times*, explains itself:—'Sir,—I observe that Mr. Joseph Braithwaite shows a disposition to come to the assistance of his friend and comrade, Mr. A. M. Barnett, and so long as the latter makes no demur to such dubious succour as Mr. Braithwaite proffers, I, for my part, will not object.

*

'There are two points in Mr. Braithwaite's letter which call for special notice from me. (a) I avoid "the present school books," for the simple reason that they have nothing to do with the question of religious teaching. In regard to the lessons in these books—including Kipling's "Recessional" hymn, and others—the teacher's duty begins and ends with seeing that the children are able to read them clearly, intelligibly, and with proper emphasis and expression, and that they understand the meaning of the words used. He is not only not compelled, he is actually by the existing law forbidden, to make them the vehicle of religious teaching. And Mr. Braithwaite seeks to place them on the same footing as a series of set "religious lessons"—to use his own expression—which the teacher is compelled to teach as the inspired Word of God, and in regard to which the children will be definitely and specifically examined on the religious teaching conveyed. If Mr. Braithwaite cannot see the difference between the two cases he is either more obtuse than I had ever suspected him of being, or he is presuming upon the supposed obtuseness of your readers. (b) I have never in my life "defended an atheistic system of education," and Mr. Braithwaite owes me a prompt apology for such a gross misrepresentation. In the very letter on which he is commenting I said: "I am as strongly in favor of religious education for the young as Mr. Barnett is, but I hold that those who desire such instruction have no right to compel other people, who conscientiously object to such teaching, to pay for it." If Mr. Braithwaite calls that "defending an atheistic system of education," he does not know the meaning of words. For the present, I am "defending" nothing. I am merely, as a citizen and a taxpayer, protesting against certain features of a scheme for which I am to be compelled to pay, and which seem to me to involve an odious tyranny over the consciences of the teachers and an utterly indefensible religious persecution of those taxpayers who are conscientiously opposed to the form of religious teaching devised. Mr. Braithwaite cannot hope to advance his cause by making gross misstatements of the kind under notice, and I have to call upon him either to substantiate his statement—which I know he cannot do—or frankly to withdraw.

*

'Mr. Braithwaite thinks "the wonder is that any Christian should object" to the League's scheme. I, on the contrary, think the wonder is that any Christian, who has thought the thing out, and whose Christianity has the least particle of genuineness in it, can possibly bring himself to endorse the system in its present form. In this connection I will ask Mr. Braithwaite two questions—and they are only an instalment of those which I hope to get an opportunity of asking. (1) Is it a Christian thing to compel Jewish teachers, without the option of a conscience clause, to handle such lessons as "Gethsemane" (page 118 of the Queensland manual), "Christ before Caiaphas" (page 120), "Christ before Pilate" (page 121), "The Crucifixion" (page 123), etc., and to administer religious teaching of a kind which they have been taught from

their infancy to regard as blasphemy against their God? The teacher is a servant of the State. All State employment ought to be open to all citizens qualified for it, irrespective of their religious opinions. The Bible in State Schools League says, in effect, that the teaching profession will be open to the Jewish applicant only on condition that he shall teach what he conscientiously believes to be blasphemy, and it flatly refuses to grant him a conscience clause. That is the Test Act over again with a vengeance. (2) Is it a Christian thing to compel Jewish taxpayers, by the long arm of the law, to pay for the propagation of Christianity, and of religious teaching which they regard as blasphemy against the God of their fathers? There is here no imaginary bogey or mere theoretical case, but a concrete and incontestable fact. Here is a clear-cut question of right and wrong; and no amount of friendly testimony from outside can alter the moral quality of this proposal. Is this, then, a Christian thing to do? Is this the way in which Christian ministers propose to demonstrate to the descendants of the ancient people the superior excellence of Christianity—by picking their pockets to pay for the spread of it?

'I leave Mr. Braithwaite to answer these questions, only premising that he must not attempt to put us off with the disgraceful defence that this sort of thing is to be tolerated because the victims are not a numerous body—as if religious persecution and oppression of conscience were perfectly justifiable so long as they are not done on too large a scale. If it should be considered that these questions are a little difficult for a mere layman to answer, I would be more than willing that a Christian minister should essay the task, say the Rev. W. Gray Dixon, the local secretary of the League, over whose signature an advertisement recently appeared asking the public to rally to the cause in the name of "liberty of conscience." And to allay in advance any apprehension which that gentleman may feel in regard to again "putting pen to paper," I will promise faithfully that, unlike that wicked minister at St. Clair, I will be scrupulously polite.

*

'A similar objection to that here taken applies—though not precisely to the same degree—in the case of all other conscientious objectors to the State-established and State-endowed religion proposed by the League. I have drawn attention to it because, as evidenced by the attitude of the W.C.T.U., there are many sincere members of the Christian churches who are willing enough to see some provision made for the religious education of those children whose parents desire it, but who would cut their right hands off rather than be parties to injustice and religious persecution; and I ask these to give earnest consideration to the aspect of the case now presented. I invite them further to watch carefully the answers given to the above questions, and to note with what remarkable unanimity League apologists will evade the point.—I am, etc.,

J. A. SCOTT.

April 4.

Mr. John D. Nugent, general secretary of the Ancient Order of Hibernians, speaking at the annual meeting of the Dublin Divisions, said:

'At this moment the energetic and capable secretary of the Orange and Protestant approved society in Ulster was working in perfect accord and unity with himself in connection with the State insurance scheme. It was not that the millennium had arrived, but during the last couple of months the secretary of that organisation has been with them as the representative of that society, so that they might act in common on the question of National Insurance. In politics they differ, in business they were one; and it was, therefore, no exaggeration to say that three months after the Irish Parliament assembled in College Green the business friendship which had now been created between the Orange and Protestant Society and the A.O.H. would unquestionably fructify in the unity of larger interests, when the democratic forces of what were generally regarded as the extreme in politics and religion had joined hands in a holy concord for the benefit of our country and our people.'

THE BIBLE-IN-SCHOOLS CONTROVERSY

A CHALLENGE.

The following letter from his Lordship Bishop Cleary appeared in the *New Zealand Herald* of April 1. In the second last paragraph his Lordship replies to a specific misstatement which had been made with regard to the attitude of the British Catholic Bishops:—

'Sir,—The League dares not face the facts. How and whence arises the alleged moral right and duty of the Government to teach religion—or (in legal phrase) to impart "religious instruction" and "general religious teaching"? No proof. If the Government has the moral right to teach the Bible-in-schools view of religion to-day, has it not equally the right to teach the Mormon or Unitarian or (as in France) the Agnostic or Atheistic view of religion to-morrow? No reply. What moral right has the Government to compel conscientious objectors to pay for a form of State "religious instruction" opposed to convictions held, not on mere grounds of political expediency or social convenience, but of specific religious faith? No reply.

What moral right has the Government to bribe by pay and pension, or to coerce by their withdrawal, the large body of unwilling New Zealand teachers to impart "religious instruction" unacceptable to their consciences? No reply. Are not the conscientious scruples of teachers as much entitled to conscience clause "protection" as the conscientious scruples of parents and pupils? No reply. If teachers were entitled to a Bible-in-schools conscience clause in 1904, why not in 1913? No explanation. What moral right has the Government to deny to teachers rights of conscience which it grants to convicted pickpockets, burglars, and violators of little children? No reply.

'Bribe objecting teachers; muzzle them (as in New South Wales) against political action; make protests to officials dangerous, or at least useless; visit disobedience with dismissal. Then, if teachers do not so protest, praise the Lord! This was the argument of the "pious" Southern slave-holder—lash in hand—for slavery; it is the argument of the "pious" burglar, with revolver at your head. When did silence, tolerance, or even consent of purchased or coerced teachers make moral turpitude a virtue? No reply. If such objectors believe not the League religion, it is legalised hypocrisy in the service of the Lord of Truth. This is not denied. If they come to believe it, then it is (in quoted standard dictionary phrase) legalised proselytism. This is undeniable. Over and over again I have cited positive evidence of Australian teachers' objections—from Bishop Gallagher and others having intimate official knowledge, from an authoritative statement in the Queensland Parliament, and from the admission of so ardent a leaguer as Dr. Youngman. An ounce of such positive testimony is worth more than a ton of illogical negative inference. On specific religious grounds, no amount of subsidy would win Catholic acceptance of majority rule of conscience, of the proposed persecution of teachers, or of the League's Irish proselytising conscience clause.

'This legalised false pretence is not known in the English-Scottish system. I have before me pronouncements of the British Catholic Bishops on religion in the schools, and I hereby offer a gold medal to any League official who will show that they accept the League proposals against which I protest. The dismissal of Miss Janet Marshall, M.A., from a Motherwell public school on April 30, 1912, simply because she was a Catholic, rather upsets the illusion that religion and education are quite peaceably united in Scotland.

'I have charged the League with persistently shirking the difficulties of their scheme. This is easily done in newspaper correspondence, where question and answer, objection and reply, do not appear together. Let us have two "question nights" in the Town Hall, two meetings of the general public, such as mine have all been. Let the League put forward its picked man or men. I will pay half the expenses of hire and adver-

tising, and will put questions and question answers. I will follow with a "question night," and, as is my invariable practice, will give prompt, clear, and straightforward replies to every question bearing upon the issues. Then the public will see who is evading difficulties.

'H. HENRY W. CLEARY,
'Bishop of Auckland.

'March 27.'

THE QUESTION OF A REFERENDUM.

The following letter also appeared in the *Herald*:—

'Sir,—The following is the substance of some sectarian issues on which a section of four out of nearly fifty denominations want to secure a referendum majority:—(1) Is it the duty of the Government to teach, as a class-subject, the Bible-in-schools view of religion? Comment: Would a majority vote make this good doctrine or a square deal? Why not also teach, as a class-subject, the Congregationalist, Baptist, Jewish, Unitarian, Anglican, Secularist, and other views of religion? (2) Shall conscientious objectors be forced to contribute to the cost of the State-teaching of the Bible-in-schools view of religion? Comment: Would a majority vote make it a square deal or morally right to pick the pockets of nearly fifty denominations to provide religious manuals and "religious instruction" for the exclusive benefit of a very divided section of four denominations? Would the Ven. Archdeacon Walsh favor the taxation of Protestants in Ireland for the State-teaching of the majority view of religion there? And if not, why not? (3) Shall objecting teachers be forced, under pain of loss of salary and pension, to impart the Bible-in-schools view of religion, which their consciences reject? Comment: Would a majority vote justify such tyranny or make hypocrisy a virtue? How would the Ven. Archdeacon enjoy being coerced by a majority of his congregation to teach what he holds to be erroneous and mischievous views of religion, on pain of forfeiture of his means of living? Ought not Bible-in-schools clergy and parents to be ashamed thus to force their neglected duty on unwilling public servants? The Anglican General Synod of 1898 and the Bible-in-Schools Party in 1904 offered a conscience clause to teachers. Why not now? (4) Shall the following glaring falsehood be placed upon the Statute-book: Without exception, all parents of State-school children who fail to protest in writing against the Bible-in-schools religion, thereby demand or approve that religion for their children? According to the League's "new theology," child-murder, head-hunting, polygamy, unlimited divorce, and the horrors of the Coliseum are all stamped with the Divine approval, since they all had the approval of big majorities at various times and places; also, a majority in Jerusalem did a virtuous thing in preferring the thief Barabbas to Christ.

'MARTIN J. O'DOHERTY.

'St. Patrick's, Auckland,
'March 28.'

A PRESBYTERIAN UTTERANCE AND FATHER HUNT'S REPLY.

The following letter from the Very Rev. Father Hunt in reply to the utterances of the Rev. Mr. Blue, a Presbyterian minister, appeared in the *Alexandra Herald* of April 2:—

'Sir,—If the Rev. Mr. Blue desires to refute the Catholic objections to the so-called Bible-in-Schools League, the first thing logic would compel him to do is to state them properly. This he has not done, nor even attempted to do. Hence, if he refutes anyone it is himself, like the redoubtable Sir Hudibras whose gun

"Aimed at pigeon, duck or plover
Recoiled and kicked its owner over."

'He says that "Catholics are against State education in every form." But there are State systems established in England, Germany, Holland, and other countries. In these countries the rights of all are



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effectually safeguarded hence the Catholics are satisfied to allow the State to supervise the secular branches of education, which is all the State claims here. Therefore, it is untrue to say that Catholics are opposed to State education in every form. We find fault with the secular system here not in what it does but in what it denies, to use the expression of Mr. Blue.

'Again Mr. Blue says "But when we want to introduce religious teaching they (the Catholics) say, "No, you must not." To say that we Catholics, who have been fighting all the time against tremendous odds in order that religion may be taught in the schools, are against it sounds rather funny. Because we object to the monstrous injustice of the League's proposals therefore we object to religion in schools says the Rev. Mr. Blue. Has he never heard of the Commandment "Thou shalt not bear false witness against thy neighbor."'

'We desire nothing more than introduction of religion into schools, but in such a manner as to provide reasonable and effectual safeguards for the rights of all. It is easy to see that the League's proposals would interfere grossly with the God-given rights of parents, children, and teachers. Mr. Blue says the question is "Whether minorities have a right to rule on any question?" This is Mr. Blue's question not ours. If we may be permitted to ask a question, we might ask Mr. Blue if minorities have any rights at all. If parents have not the right to bring up their children in the ancient and cherished faith of their forefathers, then they have no rights worth talking about. It was on Mr. Blue's principle of ignoring individual and minority rights that Christ Himself was crucified. His principles pushed to their logical conclusions would justify the iniquitous sentence of Pilate passed at the demand of the whole multitude. We Catholics would sooner lose our lives than allow our children to be robbed of their Faith. There can be no "give and take" here, no more than there is in the words of Christ, "Go ye therefore, teach all Nations, teaching them to observe all things whatsoever I have commanded you." Is there any "give and take" in these words of Christ? The sooner that our rights are fully and effectually recognised the better for the peace and security of the whole country. Let all true patriots see to this. The secular system is evil, but the League's system would make things worse; therefore, of the two evils we choose the less.

'Mr. Hugh McKenzie's letter in the *Otago Daily Times*, March 18, amply proves the friction and mischief caused by the system in New South Wales, and at the same time makes it clear what little credit is to be attached to the statements of the League's leaders.

'It is a gross calumny to say that the Catholic Church is opposed to the Bible or to its legitimate use. It is due to the learning and labor of thousands of Catholics religious during the period that the Rev. Mr. Blue stigmatises as "mediaeval darkness" that the world has a Bible at all. Now, as in past ages, she has an immense army of scholars and scientists who are doing imperishable work in its defence against the motley mobs of her unscrupulous enemies. If the Church had not kept the lamps of religion and learning burning during the so-called "dark ages" the whole of Christendom would have been overwhelmed by hordes of barbarians, and the last state of the world would have been worse than the first.—I am, etc.,

G. M. HUNT,
'Cromwell.'

A hitherto orthodox Bulgarian community in the Province of Dohrudja has formally adopted Catholicism *en masse*.

It is estimated that no fewer than 40,000 Catholic women are now working in France for the religious education of children.

A negro Catholic College has just been founded at Richmond, Virginia, and will be the only one of its kind in the United States. A large number of applications have already been received.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 5.

The many friends of Mr. Edmond Carrigan, J.P., will hear with regret of the serious illness of Mrs. Carrigan.

Rev. Father Barra, S.M., of St. Joseph's, Buckle street, has consented to prepare a paper to be read at the current session of the French Club.

The Particular Council of the St. Vincent de Paul Society met last evening at St. Mary's Presbytery, under the presidency of Bro. B. Ellis. Good reports were received from the various conferences.

The profits of the recent 'Emerald Isle' dramatic performance, given by the Celtic Dramatic Co., totalled £80, and this amount has been handed over to the St. Patrick's Conference (Seamen's) of the St. Vincent de Paul Society for the purpose of augmenting the fund for the erection of a Catholic Seamen's Mission Hall in Wellington.

Bro. Jas. B. R. Stead, of Auckland H.A.C.B. Society, arrived by the Main Trunk express on Thursday, and is spending a few days in Wellington prior to the triennial meeting, which is to be held at Napier next week. Bro. Stead will represent the St. Aloysius' branch, Wellington South, at the conference. For the past ten years he has acted as Wellington's representative at Auckland.

The approaching visit to Wellington of H.M.S. New Zealand is creating a lively interest in the affairs of the Navy League. In response to an invitation to explain the objects of the league to the students, Mr. C. W. Palmer (local secretary) delivered an address at St. Patrick's College on Monday last. At the conclusion, Mr. Palmer was given three hearty cheers. Practically every student has become a member of the league.

Yesterday, at St. Mary of the Angels' Church, Boulcott street, Mr. P. Doyle, till recently of the Police Force, Wellington, but now of the Magistrate's Court staff, Wanganui, was married to Miss Eleanor Maud Murphy, of Wellington. Rev. Father Hurley officiated. The bride was given away by her father. She was attended by her sister, Miss Veneita Murphy. Mr. A. P. Murphy, brother of the bride, acted as best man. Mr. and Mrs. Doyle left in the afternoon for their home.

Mr. T. Quinlivan, depot agent at Wellington for the State Coal Department, has been transferred to Dunedin, his place being taken by Mr. F. J. Gunn, of Dunedin. Before leaving, Mr. Quinlivan was presented by the staff with a rug, an umbrella, and a travelling case. In making the presentation the general manager (Mr. W. C. Gasquoine) expressed his regret at losing one who during the six years he had been in the department had carried out his duties in a thoroughly capable and satisfactory manner. Mr. Quinlivan will be greatly missed in Catholic circles here.

After a most successful run for ten days the All Nations Fair, which had been held in St. Anne's Hall, concluded on Wednesday evening last. Among those present were the Ven. Archdeacon Devoy, the Rev. Fathers Herring, Daly, and Peoples, and Messrs. B. Doherty, M. J. Reardon, and J. E. Fitzgerald. The feature of the evening's entertainment was the May-pole dance, under the supervision of Miss Doris Guise. Mr. F. L. Dean's orchestra also added considerably to the evening's enjoyment. As a result of the carnival, the Sisters of Mercy are expected to benefit to the extent of over £300. Great credit is due to the hard-working committee of ladies and gentlemen, headed by the Ven. Archdeacon Devoy, for the successful result attained.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 7.

The Very Rev. Father Price, D.C., Adm., has received communications from his Lordship the Bishop at various stages of his homeward voyage, from all of which it may be inferred that his Lordship is in good health.

There was Exposition of the Blessed Sacrament in the Cathedral from the 11 o'clock Mass until after Vespers on Sunday last. Before Benediction there was the usual procession, in which St. Patrick's (men's) division of the arch-confraternity of the Blessed Sacrament participated, together with members of other societies and sodalities.

By the death of Mrs. Katerina Uru, at the residence of her son, Mr. Harry Uru, in Riccarton, last Thursday evening Tuahiwi has lost one of its oldest and most respected residents. The deceased lady was over ninety years of age and was married seventy-five years ago to the late Mr. John Uru. She reared a family of twenty-one children, all of whom she outlived except three sons—Messrs. Hopere, Harry, and Hape Uru,—and one daughter. Deceased was a well-known figure in the Canterbury district, and the large attendance at the funeral testified to the esteem in which she was held. The body was brought to the Tuahiwi Pa on Friday evening and laid in the Runanga Hall. The usual tangi was held and friends from the North and South Islands attended. The late Mrs. Uru was greatly respected by all who knew her, and was of a quiet, reserved nature. She was, during her long life, a faithful adherent of the Catholic Church, and the burial service was conducted by the Rev. Father Leen (Rangiora) in the absence of the Very Rev. Dean Hyland.—R.I.P.

The ordinary fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening in the Hibernian Hall, Bro. R. O'Brien presiding over a large attendance of members. A considerable amount of business was transacted, and sick pay amounting to £16 14s 8d was passed for those on the sick list, the visitors reporting them to be making good progress towards recovery. The president of the Greymouth branch was present at the meeting, and reported that the society was flourishing on the West Coast. A presentation of a beautiful set of silver-mounted carvers was made, on behalf of the members, to Past-president Bro. M. J. O'Connor, on the occasion of his marriage. Past-president Bro. E. L. McKeon was presented with a P.P. collar, beautifully made by the Sisters of the Missions, and more than equal in every respect to the best imported. Both recipients cordially thanked the members for their generous and thoughtful presentations. Probably as an outcome of the eloquent advocacy of the society by the Marist Missioners during the recent mission, eight candidates were proposed at the meeting.

The Sisters of the Missions and the numerous boarders at the Convent of the Sacred Heart, Lower High street, received a considerable shock shortly before 7 o'clock on last Saturday morning, when it was discovered that a corner of the third-floor apartments in the north-east wing of the fine building was on fire. The fire evidently originated in one of the large wardrobes containing boarders' outfit. This, and its contents, together with an adjoining department, containing spare blankets and bedding requisites, were entirely destroyed. So sudden and fierce was the outbreak that in the briefest time, the fire extended to the adjoining dormitory where a good deal of damage was done. All the inmates were on the bottom floor at the time, the fire being seen by Mr. and Mrs. T. Cahill, who first heard falling glass and then saw the fire breaking through the roof. Mr. Cahill at once rang up the Fire Brigade, which was on the spot as soon as the Sisters discovered what had happened. The firemen speedily had the outbreak in hand, but the loss occasioned by fire and water is fairly great, apart from what may be covered by insurance. All day messages

of sympathy and offers of practical assistance poured in to the Sisters, an exceptional instance being that of one of the largest business firms in Christchurch gratuitously placing the whole resources of their works and warehouse at the service of the Sisters.

The Marist Brothers' Old Boys' Association, realising that interests other than sport exclusively would tend to its advancement, organised some short while ago, a musical and dramatic section. Aided by some lady friends, and after some assiduous rehearsing, the members (or rather those who had not previously faced an audience) made a first appearance in the King's Theatre on last Thursday evening, with complete success. There was a large audience, and the efforts of the entertainers met with such acceptance that every individual item on a well-arranged and comprehensive programme received the compliment of a recall. The programme opened with a very creditably-performed selection by the M.B.O.B. orchestra. Songs were contributed by Misses L. Main and Brick, Messrs. S. Jameson, R. Moloney, and Wordsdale. Miss E. Devereaux recited; Miss Remington's Estudiantina Band performed, and Mr. J. Budge gave a character song and dance. The second part consisted of a comedy, entitled 'Judge Justice,' which was provocative of much merriment. The characters were sustained by Messrs. S. Jameson, M. Twomey, W. J. Barnett, C. Baker, A. McDonald, J. Currey, J. Budge, J. McCarthy, and Master J. Marshall. A character sketch was given by Mr. Stanley Clarence, an Irish jig was splendidly danced by Miss Melba Sargison, and a sailor's hornpipe by Mr. J. Budge. The song and chorus, 'Here's a toast to Erin,' by Mrs. S. Jameson and M.B.O.B. Company fittingly closed an excellent entertainment, most of which was of a national character. Miss N. Cronin was an efficient accompanist. The duties of stage manager were shared by Messrs. J. Main and H. Kennedy, and those of secretary by Messrs. C. Baker and W. J. Barnett. During the evening the Rev. Father Murphy, B.A., cordially thanked the performers and all who had assisted in promoting the entertainment, which will result in largely augmenting the association's funds.

DIOCESE OF AUCKLAND

(From our own correspondent.)

April 7.

Rev. Brother Phelan, Superior of the Marist Order here, returned yesterday afternoon after a well-deserved holiday with his parents in South Canterbury.

In recognition of his services to St. Benedict's Choir, of which he has been a member for a number of years, Mr. D. Petty was presented with a set of gold sleeve-links by the Right Rev. Mgr. Gillan, V.G., at a gathering of parishioners after Benediction on Sunday last.

There was a good attendance of ladies and gentlemen present when the Mayor accorded a welcome to Mr. Walter Kirby. Bishop Cleary and several leading citizens, amongst whom were Messrs. Myers, M.P., Hon. J. A. Tole, M. Lynch, were present, and added words of welcome.

Exposition of the Blessed Sacrament took place after the 11 o'clock Mass yesterday at the Cathedral, and was continued until after Vespers. Rev. Father O'Malley preached a fine sermon, after which there was the usual procession followed by Benediction of the Blessed Sacrament.

A meeting of the Particular Council of the St. Vincent de Paul Society was held in the Hibernian Hall on Sunday afternoon, his Lordship the Bishop presiding. Mr. C. Little read the balance sheet, which showed the disbursements and receipts of the various conferences in and around the city, and which showed great activity in the praiseworthy work. Mr. Ewington proposed, and Mr. J. J. O'Brien seconded the adoption of the balance sheet, which was carried unanimously. His Lordship the Bishop briefly expressed his pleasure at the great work that was being done, and hoped members would persevere in their efforts. The work had his hearty approval and blessing.

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Pukekohe

The spacious building employed this year for the Catholic bazaar enables people to move about freely and business is greatly facilitated in consequence. Buckland's Horse Bazaar has not before appeared in such attractive dress as it wears this week (says a local paper in describing the opening of the fair). In a centre part of the building a raised platform provides a fine staging, and the building has been brilliantly lit throughout by acetylene gas.

The bazaar was opened by the Mayor, who was introduced by Rev. Father Molloy.

Mr. Lawrie, in performing the opening ceremony, explained that the bazaar was being held to raise funds to pay off the debt on the church and also to build a suitable place for Father Molloy to live in. The duty of the parish, said the Mayor, was to look after their pastor well, as he had an enormous amount of work to do and the dignity of his position to uphold. Mr. Lawrie dwelt upon the progress which Pukekohe had made during the past two years, and suggested that this movement and this bazaar were only in keeping with the general and increasing prosperity of the town. After some further suitable remarks the Mayor, amidst applause, declared the bazaar open.

A hearty vote of thanks, on the motion of Messrs. O'Connor and Robertson, was accorded to the Mayor for having performed the opening ceremony.

No sooner was the fair declared opened than business was begun. The rows of stalls, bearing their freights of dainty work from skilful and painstaking fingers, presented an alluring spectacle, and in less than no time the stall-holders, their willing assistants, and the patrons were immersed in swinging the bazaar towards a successful issue. Entering the door a most attractive display of fancy work meets the eye. This is the fancy stall, and most of the work here was made by the Sisters, of Pukekohe. Some strikingly artistic mirrors, painted with much taste, make a fine background. Misses Kennelly and T. Graham are in charge, assisted by Misses Maxwell, J. Pulleng, Courtenay, Shanahan, Donovan, McGuire, Malone, Corbett, and Noonan.

The plain sewing stall, while it lacks the 'coloring' of the fancy stall, may be called the utility bay of the bazaar. Mrs. P. Hogan is in charge, assisted by Misses H. Maloney and Corbett.

The doll stall is the natural point of attraction for the children. Misses McSheen and Alice Hogan preside over a big but rapidly-diminishing family of dolls.

The toy and lollie stall is centre-crowned with a wedding cake. Mrs. and Miss McGovern conduct operations at this busy section.

The fish pond and bran tub provide an element of luck and a lot of fun. Miss Hogan and Miss Ryan are responsible for this feature.

Mrs. Black and Misses Maloney are in charge of the flower stall, and a charming floral bower it is.

The tea rooms are cosily enclosed, but the surrounding greenery enables the division to remain delightfully cool. Mesdames O'Connor and Costello are in charge, their assistants being Misses Walsh (2), O'Connor, and Malone. Misses Pulleng and Foy have a grand assortment of produce on their stall. Miss Rogers presides over the art gallery, where a host of ingenious parodies on picture and book is well worth inspection.

During the evenings proceedings were enlivened by the orchestral programmes rendered. Much amusement was caused in the various competitions. The bazaar was continued on Friday and Saturday. Notwithstanding the bad state of the weather on Saturday a large number was present in the evening. Much interest was centred in the various competitions, especially in the tug-of-war competition. An orchestral programme was provided each evening, and on Friday evening Miss N. Hawke danced the Highland fling. The following were the winners of the art union prizes: First, Mrs. Walker, Huntly; second, W. Sutton, Drury; third, W. Jeffares, Pukekohe; fourth, Mr. McNally, Auckland; fifth, Frank Jackson, Pukekohe;

sixth, Agnes Carter, Pukekohe; seventh, L. J. Peterson, Waikino; eighth, A. J. Carter, Taumaranui.

The takings at the bazaar totalled £365 10s 6d. The expenses were small, as Messrs. Buckland and Sons gave the use of their Horse Bazaar free of charge.

At the recent Franklin A. and P. Show many of the Pukekohe Convent School children were successful in obtaining prizes. It is pleasing to note that the pupils of the Catholic school easily held their own, although the children of twenty public schools competed. The following is a list of successes from the convent school:—Writing (boys under 14 years)—C. Adams 1, N. Costello 3. Writing (boys under 11 years)—David Kerrigan 1. Writing (girls under 14 years)—Vera Williams 2, Katie Mooney 3. Writing (girls under 11 years)—Josie Clarke 1, Doreen Hamlin 3. Composition on recent Show (children under 14 years)—Lulu O'Connor 1, Katie Pulman 2, Eileen Kerrigan 3. Children under 11 years—Nellie McDougall 1, Audrey Cargill 2, David Kerrigan 3.

Oamaru

(From our own correspondent.)

April 7.

Mr. W. Collins left for Napier on Saturday to represent the local branch of the H.A.C.B. Society at the annual conference at that place.

The enrolment of members of the Catholic Federation proceeds apace, names being taken at the church doors every Sunday. It is probable that a very strong branch will result in this district.

The article in last week's *Tablet* referring to Mr. W. Curran's football career in England was read with much interest by the local parishioners and in sporting circles. Mr. Curran was a prominent member of St. Patrick's Club, and a very popular member of the Athletic Football Club for many years.

As a representative of the *Tablet* will shortly visit Oamaru to enrol subscribers, it is hoped that every Catholic family will take this best and most instructive publication. The price is now within the reach of everyone, and Catholic parents are especially urged to become subscribers for their children's sake, if for no other reason.

As the result of St. Patrick's Night concert it is expected that over £40 will be handed over to the Dominican Nuns as the net proceeds. This is most gratifying, and unstinted praise is due to the Rev. Father Farthing (organiser), Mr. W. Collins (secretary), and all those who gave their services to make the performance a worthy one, especially Mr. Davys and party, who spent so much time and preparation in rehearsing their dramatic vignette.

Miss Cartwright, A.T.C.L., L.A.B., and her pupil, Miss Vera Rankin, are to be congratulated on the brilliant success lately achieved in connection with Trinity College musical examinations. Miss Vera Rankin has been awarded a senior exhibition value £9 9s. She also had the honor of gaining a junior exhibition (value £6 6s) in 1911, and an intermediate exhibition (value £6 6s) in 1912. This is a record for New Zealand, and since the awarding of exhibitions by Trinity College, she is probably the first candidate to carry off three exhibitions in three consecutive years. These exhibitions are competed for by candidates throughout Tasmania, Canada, and New Zealand, only two exhibitions being awarded in each grade, to the two best candidates of the year.

The crucifixes banished by the Brazilian anti-Clericals from the Law Courts twenty-three years ago have recently been formally reinstated in their old places.

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Farewell to Father Keenan, Riversdale

When it became known that Rev. Father Keenan, acting on the advice of his medical adviser, had decided to relinquish his charge, the people in the parish where he has done such good work for the past thirteen years decided (says the *Mataura Ensign*) that they could not let him depart without showing their appreciation of his labors and the esteem in which they hold him. For this purpose some sixty ladies and gentlemen from Balfour, Riversdale, and Waikaia assembled in the Oddfellows' Hall on the afternoon of March 18, and no doubt had the function been held in the evening the hall would have proved far too small, as Father Keenan is held in the very highest esteem by all who are acquainted with him, and is revered by his numerous friends. His departure from the district will be a distinct loss.

Mr. Martin O'Shea presided, and in proposing the health of Father Keenan stated that they had met for the purpose of saying good-bye to one who had been in their midst for the past 13 years engaged in a good work. When he (Father Keenan) came to Riversdale the roads were bad, and consequently his work was not so easily accomplished. Nevertheless his whole heart was in his labors, and he had done an immense amount of good in the district. He had done his utmost for the building up of the churches at Riversdale, Balfour, Lumsden, and Waikaia. The church was losing a fine man, and they all regretted that ill-health was the cause of the departure of a man for whom everybody had the greatest respect. On behalf of the people the speaker said it was a duty of great pleasure for him to ask Father Keenan's acceptance of a well-filled purse of sovereigns as a mark of the appreciation and esteem in which he was held by them. He trusted that wherever the departing guest took up his abode that he would enjoy many years of good health.

Father Keenan feelingly returned thanks, and stated that the people were instrumental in bringing about the present satisfactory state of the churches. They all responded to the various calls nobly, and the parish was practically out of debt. This state of affairs was helped to a great extent by the assistance that had been given from all denominations. During the many years in which he had been engaged in the work of the parish his labors had been rendered easy by the assistance of all the congregation, young and old, which had been given in a thoroughly harmonious manner. He concluded by thanking the people for their handsome and thoughtful present, and stated that in Father O'Neill they had a conscientious and capable priest, who, he was sure, would maintain the present satisfactory state of affairs.

Rev. Father O'Neill in a brief speech said he was not the least bit afraid that he would not get along well with the people, and he was sure that if he met with the same kindness that had been shown to Father Keenan he would be successful.

Refreshments provided by the ladies helped very materially towards the enjoyment of the afternoon.

HOW WALES LOST THE FAITH

There is a remarkably well-written and well-informed article on the religious history of Wales in the last volume of the *Catholic Encyclopedia* (writes J. F. Hogan in the *Advocate*). Referring to the circumstances under which the Welsh people became severed from the Holy See and the unity of Catholic Christendom, the writer remarks:—'The loss of Wales to the Catholic Church was, humanly considered, entirely owing to the failure in the supply of a native clergy, brought about by racial jealousies between the Welsh and English seminarists in the English College at Rome at the beginning of the seventeenth century. This led to a dearth of Welsh priests able to minister in the native tongue. After the persecution of 1679-

80 the few Welsh-speaking clergy who had remained in the country were either executed or exiled, and the chill mists of Calvinism settled upon Cambria's hills and vales. Thenceforward Welsh Catholics were a genus represented by a few rare specimens. The Mostyns of Talacre, the Joneses of Llanarth, and the Vaughans of Courtfield are almost the only ancient families of Catholic gentry left in Wales at the present day, and the only old Welsh missions still containing a proportion of native hereditary Catholics are Holywell in the north and Brecon and Monmouth in the south.' Wales was the cradle of Catholicity in these parts. When St. Augustine came from Rome to convert the Anglo-Saxons, the first thing he did was to invite the co-operation of the bishops and priests of Wales—a fact that proves conclusively that at this very early period the Welsh Church was in full communion with the Holy Apostolic See. There is abundant evidence from contemporary records that the Welsh loathed and despised the new-fangled Protestantism that English officialdom endeavoured to introduce among them. It was entirely opposed to all the Welsh sentiments of nationality, popular traditions, and the associations of centuries. By none was it more vehemently denounced than by the Welsh bards, who assailed it with bitter invective and scathing satire. The fidelity with which the Welsh for a long time clung to the Catholic faith is strikingly evidenced by the number of old prayer-books and rosaries that were cherished and preserved in mansions and farmhouses and handed down from generation to generation, and thus helped to keep the faith alive even in the absence of priests, the Mass, and the Sacraments. One of the Welsh bards of the seventeenth century prophesied that 'the time will come again when the Mass will be sung all over this land and the Bishop will be seen elevating the Host.' The prediction has already been partially fulfilled, and some day it may be completely verified. There are at present two Catholic Bishops resident in Wales—Dr. Mostyn in the north and Dr. Hedley in the south. In the big cities and towns like Cardiff, Newport, Carnarvon, Wrexham, etc., the Catholic Church is pretty strong and is constantly increasing in strength, but in the villages and rural districts it is woefully weak. The great difficulty is how to bring back the old faith to these numerous but small and scattered places. Progress is greatest in South Wales, which is almost entirely served by the Benedictines, who are splendid and zealous missionaries. Mr. Lloyd George, although a Calvinistic Methodist himself, paid a high and graceful compliment to the Benedictines in the third-reading speech already referred to, but it would have been more acceptable if it had not been accompanied by an uncomplimentary allusion to the Jesuits. The Irishmen and the Welshmen generally sit together in the House of Commons. I was once chatting with Mr. Lloyd George when a big, burly Irish Catholic colleague joined us. He smilingly exclaimed: 'I am never happier than when I am among the Welsh Calvinistic Methodists.' 'Then you had better become one of us,' said Mr. Lloyd George, with a twinkle in his eye. 'Well, no,' rejoined my Catholic friend: 'I like you, but I don't love you quite to that extent.'

Mr. M. J. Murphy, of Tramore, has been returned unopposed for East Waterford. He was selected at a Divisional Convention, and his selection was tantamount to election. There was not, from the day the seat became vacant, a whisper even of Unionist opposition. Yet Unionist leaders have been assuring us recently in the House of Lords that the Irish people really do not want Home Rule, and that a bribe in the shape of a reduction of land purchase annuities would convert them to Unionism. Well, here was an opportunity of putting the question to the test, but no Unionist candidate was nominated. Why? Because it was very well known that he would have no chance of success. Facts are stubborn things. The weakness of Irish Nationalism may be all right for argument in the House of Lords, but in Ireland itself it doesn't justify the expenses of a single contest.

George Barrell

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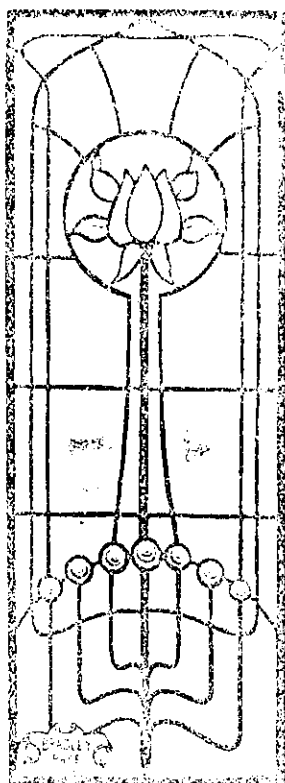
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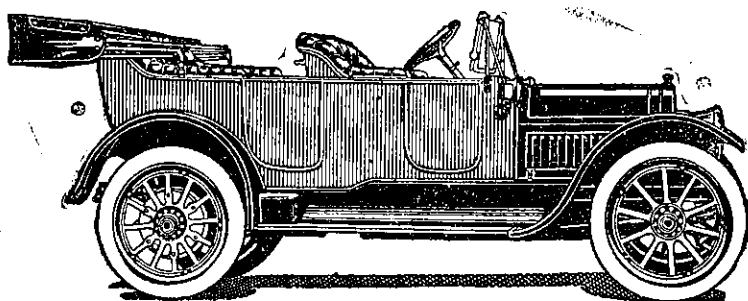
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PRODUCE

Wellington, April 7.

The High Commissioner's cable (quotations, unless otherwise specified, are average market prices on spot) to the Agricultural Department states:—

Mutton.—Market firm, in anticipation of small arrivals. Quotations: Canterbury, 4½d per lb; North Island, 4½d.

Lamb.—Market very firm, on account of small supply. Canterbury, 6½d; other than Canterbury, 6¼d.

Beef.—Market quiet; supplies of River Plate heavy. New Zealand hinds, 3½d; fores, 3¼.

Butter.—Market firm for best quality, but a limited demand for poorer grades. Choicest New Zealand, 117s per cwt; Australian and Argentine, 108s; Danish, 125s; Siberian, 110s.

Cheese.—Market weaker, and tendency downward. New Zealand, 60s 6d; Canadian, 64s 6d.

Hemp.—Market depressed; prices nominal at last quotations. Spot New Zealand, good fair grade, £34 per ton; fair grade, £31; fair current Manila, £33; April-June New Zealand, good fair, £34 10s; fair grade, £31 10s; fair current Manila, £34. The output from Manila for the week was 20,000 bales.

Messrs. Donald Reid and Co. (Ltd.) report:—

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

Oats.—Consignments are not coming forward freely, and although the export demand is not keen, good to prime lines are readily quitted on arrival at an advance on late quotations. We quote: Prime milling, 2s 3d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 6d to 2s per bushel (sacks extra).

Wheat.—Millers now hold fair stocks of new season's wheat, and as they can supply themselves with Tuscan and red wheat on better terms from Canterbury, values for those kinds have slackened to the extent of 1d to 1½d per bushel. Prime velvet is the only class in favor with millers. Best whole fowl wheat meets a good demand, but inferior has little attention. We quote: Prime milling velvet, 3s 11d to 4s; Tuscan, etc., 3s 8d to 3s 9½d; medium to good, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 5d; medium to good, 3s to 3s 3d; broken and damaged, 2s 3d to 2s 9d per bushel (sack extra, ex store).

Potatoes.—Although supplies have not been quite so heavy during the wet weather, they have been sufficient to supply local demands. At our sale to-day prime lines were well competed for up to late values. There is not much inquiry for forward delivery. We quote: Best table potatoes, £5 5s to £5 7s; medium to good, £4 10s to £5 per ton (sacks included).

Chaff.—The market is moderately supplied, and prime oaten sheaf meets good demand and ready sale on arrival. Medium and inferior lots are not in request. We quote: Best oaten sheaf, £3 15s to £3 17s 6d; choice black oats, to £4; medium to good, £2 15s to £3 10s; light and discolored, £2 to £2 10s per ton (bags extra).

Messrs. Stronach, Morris, and Co. (Ltd.) report for week ended Tuesday, April 8, 1913, as follows:—

Oats.—There are very few consignments coming forward, and all coming to hand are readily sold on arrival at an advance on late rates. Quotations: Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1d to 2s 2d; medium and inferior, 1s 9d to 2s per bushel (sacks extra).

Wheat.—Prime milling shows an easier tendency owing to millers holding large stocks of new season's wheat. There is a good demand for best whole fowl wheat. Prime milling, 3s 10d to 4s; medium to good, 3s 6d to 3s 8d; best whole fowl wheat, 3s 4d to 3s 6d; medium, to 3s 3d; broken and damaged, to 2s 6d per bushel (sacks extra).

Chaff.—Prime oaten sheaf meets a ready sale on arrival. Other sorts are hard to quit. Best oaten sheaf, £3 12s 6d to £3 17s 6d; medium to good, £3 to £3 10s; light, £2 to £2 10s per ton (sacks extra).

Potatoes.—There is not a very keen demand for potatoes except for prime lines, which are readily quitted at late rates. Best table potatoes, £5 to £5 5s; medium, £4 10s to £4 17s 6d (sacks in).

WOOL

Messrs. Stronach, Morris and Co., Ltd., report as follows:—

Rabbitskins.—Our next rabbitskin sale will be held on Monday, 14th inst.

Sheepskins.—Our next sheepskin sale will be held on Tuesday, 15th inst.

DUNEDIN MAYORAL ELECTION

APRIL 30, 1913.

SIR OR MADAM,—

I have pleasure in directing your attention to the forthcoming Mayoral Election, and, in offering my services to the burgesses, feel that I can do so with the utmost confidence, having had the honor to be your representative as a City Councillor for a period of eight years. During that term I have served as Chairman of the Electric Light and Power Department, Water Department, etc., and I have always associated myself with all progressive Municipal legislation.

Trusting to be favored with your support and interest.

I remain, your faithfully,

J. B. SHACKLOCK.

My Motto: "The Best Interest of the City."

'NEW ZEALAND TABLET'

COMMENDATION OF THE HIERARCHY.

WE STRONGLY RECOMMEND THE *New Zealand Tablet* AS A PAPER WHICH SHOULD BE IN EVERY CATHOLIC HOME IN THIS DOMINION; WE DESIRE TO EXPRESS OUR WARM SATISFACTION AT THE VIRILE, SCHOLARLY, AND ABLE MANNER IN WHICH THAT ORGAN OF CATHOLIC OPINION IS BEING CONDUCTED, AND WE PROMISE TO DO WHAT LIES IN OUR POWER TO EXTEND ITS CIRCULATION.—*Extract from recommendations adopted at the annual Conference of the Hierarchy held at Wellington, June 13, 1911.*

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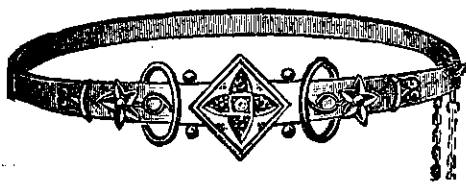
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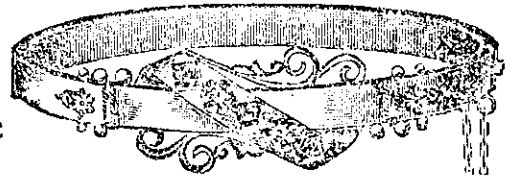
Gents warm, heavy tweed Overcoats in Brown, Grey, Heather, and other mixtures, with or without strips and vent at back; all sizes, post paid for 32/6. This is a line which we can recommend and guarantee. Money back if not satisfactory.

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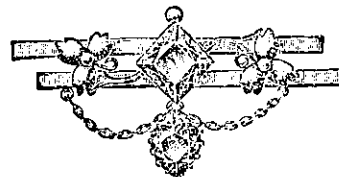
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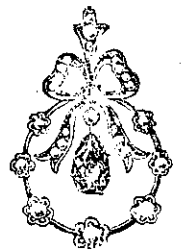
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ITEMS OF SPORT

GENERAL.

It is rumored (says a contemporary) that no application will be made for official endorsement of the great half-mile run of 1min 56 1-5sec by Dormer at Auckland on St. Patrick's Day, as the conditions governing records were not complied with. It is stated that just previous to the event in which these figures were hoisted the sports ground was being prepared for some children's display, and the flags round the running track were removed, thus throwing some element of doubt on the fact of the true distance having been covered.

The Caledonian Society held a sports meeting at their grounds, Kensington, on Saturday afternoon. The programme included a number of events for school children. The weather was unpropitious, and consequently the attendance was not as large as expected. The following were the successes scored by the pupils of the Christian Brothers' School:—F. Kodden, who was placed first in one of the heats of the 220yds schools championship, was leading in the final and in a fair way to win, when he stumbled and fell within ten yards of the tape. R. Toomey and J. McCleary were second in a heat in the three-legged race (150yds), and W. Creed was placed third in the schools championship long jump. The schools championship relay race was won by the Christian Brothers' School team. In the schools championship (440yds), L. McAllen (Christian Brothers) secured second place. This provided an exceptionally fine race. The whole of the competitors kept close together until they were within 150yds of the winning post, when McAllen went to the front. He appeared to have the race won, but although he struggled on gamely, Cameron, who had been handy as the field entered the straight, after a determined effort secured the verdict by about five yards. The Christian Brothers' boys were awarded 9 points for the shield, the winners being Kensington and Musselburgh with 14 points each.

FOOTBALL.

In an Association football match, England v. Scotland, England won by one goal to nil.

The Christian Brothers' Club, with the zeal of an institution noted for excellence of organisation, was the first to 'kick off' with an enthusiastic annual meeting, at which many new members were enrolled (writes 'Left Rugby' in the *Otago Daily Times*).

The Rugby football season opened in Wellington on Saturday in fine weather, the seven-a-side tournament at Athletic Park attracting a fairly large crowd. Twenty-nine teams competed in three classes, and some very good play was witnessed. The final results were: Athletic A beat St. James by 14 points to nil; fifth class—St. Patrick's College beat Melrose by 3 points to nil; sixth class—St. Patrick's College beat Wellington College by 5 points to 3.

CRICKET.

The final cricket matches of the season in Wellington commenced on Saturday. East A met North on the Basin Reserve, and occupied the crease all the afternoon, knocking up 205 runs (Baker, in, 81, Wagstaff 58, O'Shea 20). Casey (four for 47) and Southall (three for 67) were the best bowlers. East B defaulted to Victoria College. South, playing against Hutt, made 165 (Naughton 34, Burton 26, Murphy 26). Rodgers took three wickets for 55 runs, and Hales four for 32. Hutt have three wickets down for 18.

As was expected, Canterbury had an easy task in defending the Plunket Shield against Otago (says the *Press*). The weather was not the pleasantest for cricket, but it cannot be said to have affected the result. The Canterbury team lacked the services of that reliable bowler Bennett, and Otago's batting and bowling suffered respectively from the absence of Siedeberg and Torrance, but otherwise both provinces mustered their full strength. The Otago score did not, however, really represent the batting value of the

team, and the visitors' collapse in the second innings was, as one spectator remarked, 'just one of those things that might happen to any team.' The result of the match, nevertheless, emphasises Canterbury's supremacy of the season.

Hamilton

(From our own correspondent.)

April 4.

The delegates from the Hamilton Catholic Club to the Goldfields Conference won the debating and the prepared speech competitions. Messrs. Lafferty, O'Leary, and McCarthy (Hamilton) stood for National Prohibition, and defeated Waihi, Thames, and Karangahake, whilst in the prepared speech Mr. Lafferty secured first place. They are to be heartily congratulated on their fine performance, and their success will greatly add to the prestige of the local Catholic Club.

At a meeting of the Catholic Young Men's Club held this week it was decided to enter a football team in the Hamilton Rugby Union competition under the title of St. Mary's Football Club. The following officials were elected:—Patron, Very Rev. Dean Darby; president, Mr. Andrew Casey; vice-presidents—Messrs. J. B. Hooper, E. DeV. McGarrigle, J. A. Hair, R. J. Glover, Farrell, Fraser-Smith, J. Casey, W. E. Jones, and E. Cussen; delegates to the Hamilton Rugby Union, Messrs C. Lafferty and F. Clarkin; selection committee—Messrs F. Clarkin, P. Flynn, and the field captain; club captain, Mr. G. Hamilton; secretary, Mr. M. McCarthy; committee—Messrs. J. Bourke, B. Cassidy, J. Roche, P. Sweeny, G. Hamilton, F. Clarkin. The colors of the club will be green and white jersey and white knickers. Mr. E. deV. McGarrigle presented the club with a match ball and Dean Darby presented a practice ball. The prospects of the club are exceptionally good as there are several of last season's prominent players available for selection.

CATHOLIC FEDERATION

(From our Wellington correspondent.)

Excellent reports are still coming to hand of the progress of the Federation. The provisional Dominion Executive have quite a number of matters to attend to at the next meeting, and this tends to show the need for such an organisation at the present time. Some are inclined to think that there will be not much work for the Federation in New Zealand, but in this they are very much mistaken for the Federation has already been called upon to take action in several matters.

Rakaia

At a meeting of members of the Rakaia Catholic Church, held after Mass on Sunday, April 6, it was resolved to form a branch of the New Zealand Catholic Federation. Rev. Dr. Kennedy addressed the meeting, pointing out the necessity and advantages of the Federation, and concluded by appealing to his people to join its ranks. Fifty-nine names were handed in, and the following officers were elected:—President, Rev. Dr. Kennedy; secretary and treasurer, Mr. M. J. Liddy; committee—Messrs. A. J. Muller, M. J. Liddy, P. Tully, J. Morland, W. Hinds, D. Duncan, V. McAnulty, and Misses M. Doan, M. M. Atflick, J. Hinds, M. Muller. Delegates to the Diocesan Council—Messrs. A. J. Muller and M. J. Liddy.

ANSWER TO CORRESPONDENT

Honor.—Mrs. O'Grady, of the Utility Poultry Farm, Coachford, County Cork, who was the winner in the recent competition in London, held under the auspices of the British Poultry Farmers' Association, confines her efforts to raising poultry for table purposes. These, we understand, she sends ready for cooking to customers all over the United Kingdom.

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Students not preparing for the learned professions have the advantage of a Special COMMERCIAL COURSE, comprising Shorthand, Typewriting, and Book-keeping; and those who intend to take up Farming Pursuits may follow a Special Course of AGRICULTURAL and DAIRY SCIENCE.

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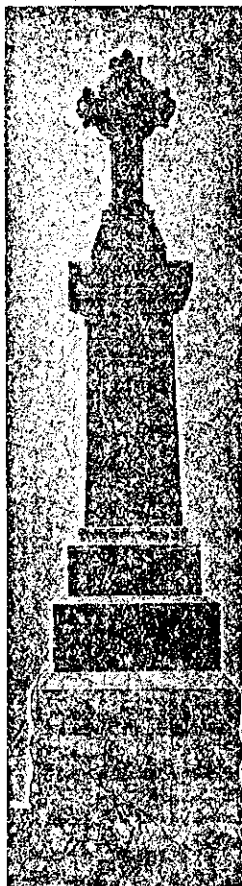
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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicines and Medical Attendance if required.

Students will provide their own wearing apparel, including the soutane, as well as Surplice for assistance in Choir.

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RESULT OF PUKEKOHE ART UNION

Which was drawn on March 29, in connection with Pukekohe Catholic Bazaar.

The winning numbers were as follow:—

1st prize No. 3038; 2nd, 2153; 3rd, 3120; 4th, 0925; 5th, 3170; 6th, 2271; 7th, 0766; 8th, 2263.

JAMES KENNELLY
M. O'CONNOR } Secretaries.

DEATH

McGLINCHEY.—At Gore Hospital on Sunday, March 23, 1913, Georgina, beloved wife of Patrick McGlinchey; aged 25 years.—R.I.P.

MARRIAGE

GILMOUR—PARKER.—At St. Mary's Church, Gisborne, on March 31, 1913, by the Rev. Father Lane, James Gilmour, of Gisborne, to Jane, second daughter of Mr. Charles Parker, of Gisborne.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 10, 1913.

THE CATHOLIC ATTITUDE IN N.S.W.



AN entirely mistaken and unjustifiable use has been made by Bible League apologists of certain figures which are given in a New South Wales educational return dealing with the visits paid to State schools by the clergy of the different denominations; and in connection with the same subject a still more utterly indefensible misrepresentation of the late Cardinal Moran's attitude has been perpetrated by Canon Garland in person in his capacity as director of the Bible in State schools movement in the Dominion. Because the return (for 1911) shows a paltry 711 visits by Catholic priests to the State schools it is attempted—absurdly on the face of it—to argue that the Catholics of New South Wales have no conscientious objection to the system and that their priests accept and acquiesce in it. By a gross perversion of an utterance made by the Cardinal it is attempted, further, to make it appear that his Eminence approved of the system—under which religious teaching is to be given alike by believing and unbelieving State teachers—on condition that the Douay 'four Gospels' should be used in place of the prescribed Irish National lesson-book. It is important that our people and the New Zealand public generally should be placed in possession of the truth on these points; and in this connection we have pleasure in printing a complete and detailed statement on the matter which has been supplied by Bishop Cleary to a non-Catholic State teacher who had applied to his Lordship for information on the subject. This statement is somewhat fuller than the necessarily condensed communication which Bishop Cleary has already contributed to the leading dailies in connection with the same matter; and our readers will do well to cut it out for future use. We direct especial attention to the paragraph numbered 4, in view of which it is difficult to see how Canon Garland can escape from the charge that his present misrepresentation of Cardinal Moran's attitude is deliberate.

Bishop Cleary writes: 'The following facts will, I trust, be a sufficient reply to your inquiries as to the distortion of the late Cardinal Moran's views on the New South Wales educational system by the Bible-in-Schools League:—(1) I personally know that, on well-known Catholic doctrinal grounds, Cardinal Moran utterly rejected this fundamental doctrine of the Bible-in-Schools League—namely, that it is the moral right and duty of the Government to teach religion, or (in legal phrase) to impart "general religious teaching," as a class-subject in the public schools. (2) At the Educational Conference in Sydney, in April, 1904, Cardinal Moran is reported to have spoken as follows: That the New South Wales Scripture lessons are "garbled extracts," drawn up for proselytising purposes by the Rev. Dr. Carille, "the very worst proselytiser

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in Ireland," and by Archbishop Whately, "a professional proselytiser." "Certainly," the Cardinal added, "we cannot accept those gentlemen as general exponents of the religious opinions which should form part of the school system in this country; but, rather, we must look upon them as forced upon the country by those proselytising agents, who certainly had fell designs against the Catholic Church. It is not an ennobling feature of our system that those Scripture lessons, which have been cast out as unworthy from the Irish National schools, should be taken up and put into the hands of all our children." Statements similar in import were made on the same occasion by Archbishop Kelly. Archbishop Whately (said Cardinal Moran), "whilst openly disavowing proselytism, was privately boasting to his friends of his efforts to undermine the faith of the Irish Catholic people."

(3) In a telegram read in the Queensland Legislative Council on October 25, 1910, Cardinal Moran said of the New South Wales Scripture lessons: "Scripture lessons are avowedly Protestant and are condemned and denounced by me and all Catholics." Archbishop Kelly habitually refers to the New South Wales system as "a system of proselytism." This appears to be a rather common designation of the system among Catholics in New South Wales. (4) In a letter in the *Brisbane Courier* of November 1, 1910, Canon Garland (the League's organising secretary) described the opponents of the Bible-in-school system as being "under Cardinal Moran's banner" (quoted in the Queensland Legislative Council, November 1, 1910). (5) At the Catholic Educational Conference of New South Wales, held in Sydney on January 17-21, 1911, Cardinal Moran declared that the New South Wales system, "from its inception, had been hostile to the Catholic Church" (Report, p. 41); that it was "unsound in principle"; that its founder (Sir Henry Parkes) had declared its object to "be death to the calling of the priesthood of the Church of Rome" (Report, pp. 49-50); that the motto of the champions of Parkes's Bill was: "Give to the principles of Catholics no quarter" (Report, p. 50). "In the face of all this," added the Cardinal, "it was unjust to ask Catholics to send their children to schools which were avowedly for the purpose of destroying their faith" (Report, p. 50).

(6) At the same Conference Cardinal Moran reaffirmed the standing archdiocesan legislation that the clergy should on no account teach religion in the public schools, but should "bring the children to a neighboring church or house or elsewhere. He did not think," the Report continues, "they should enter the school except in the case of extremest necessity. They must make it plain that there was no peace with the system as far as Catholics were concerned" (Report, p. 40). "The reports of the Education Department," said he, "made it appear that they had paid 900 such visits last year. Those visits were in the remote country districts, where there were no Catholic schools, and where the children were obliged to attend State schools. The priests merely called at the schools to assemble the children for preparation for the Sacraments, but did not actually teach them in the schoolroom, taking them to a neighboring house, if available, or otherwise gathering them under a gum-tree" (Report, p. 31). But even if the Catholic clergy taught religion within the State schools of New South Wales, this would no more signify approval of that system than does similar work by the Catholic clergy in New Zealand imply approval of the secular system. (7) At the same Conference Cardinal Moran (p. 31) condemned "the entire State system" in New South Wales. Quite apart from any such Conference, and on well-known grounds of Catholic Moral Theology, Cardinal Moran strongly opposed the legal compulsion of State school teachers to impart a "general religious instruction" which their consciences forbade. As one intimately acquainted with his views on many subjects, I personally know, from his own declarations, that he both objected to

this and to the proselytising Irish conscience clause in force in New South Wales.

(8) From the condensed newspaper report, from the statement (which can be produced) of a teacher present, and from statements made by the Cardinal in my presence, he took up the two following further positions at the Educational Conference in Sydney in April, 1904: (a) As the law (to which he vehemently objected) stood, it would be a vast improvement—as being open to less abuse—to substitute "the four Gospels" for the Government Scripture extracts "garbled" by two notorious Irish proselytisers for the avowed purpose of proselytism. Most Catholics would agree that this would, indeed, be some mitigation or improvement in an oppressive and intolerable system of State proselytism. (b) The Cardinal suggested that "the four Gospels" should be supplied to the children. But he was particularly careful to declare, "in the matter of expense," "I do not think it is a matter in which the State should be called upon at all—I think each denomination would be able to present its own children with the necessary books." So runs the condensed newspaper report. The Cardinal always vehemently opposed what he believed to be the exclusive State endowment of Protestantism in the public schools, at the expense of the common purse. "For my part," he added, "I would be most willing to supply all our Catholic children with the four Gospels according to a revised Douay version" (not "the Revised Version," as was incorrectly reported) "to be read in our schools." New Zealand Catholics supply the Catholic version of the Gospels to Catholic children in Catholic schools, and, where feasible, also to Catholic children unavoidably attending public schools. But, faithful to conscience and to the laws of the Church in point, neither Cardinal Moran nor we could ever consent to Catholic children being taught Scripture lessons by State officials of all faiths and of no faith. For the rest, the Catholic Hierarchy of New Zealand, in their official pronouncements of 1904, made clear their willingness to agree to any reasonable scheme for imparting Biblical and religious instruction to the children of Bible-in-schools parents in the public schools. There is, therefore, no divergence, in substance, between Cardinal Moran's views and those expressed by me, and in 1904 by the New Zealand Catholic episcopate.

Notes

To Correspondents

During the past week or two we have had forwarded to us sundry articles, newspaper cuttings, etc., for insertion or comment. While thanking our correspondents for their courtesy, we have to intimate that just for the present Bible-in-Schools controversy makes the dominant demand on our time and space. There is urgent need for discussion and refutation at the outset of the movement, so that public opinion may be moulded in a right direction from the very first. In a little while matters will become more nearly normal, and correspondents' communications will receive their customary attention.

For the Young People

We direct the attention of heads of families—with a view to their bringing the matter under the notice of the younger members of their households—to the 'Tricks and Illusions' column to be found this week in the page devoted to domestic reading and 'Family Fun.' These tricks are specially contributed to the *N.Z. Tablet* by an expert, and are simple, interesting, easy, and at the same time effective. They will supply pleasant recreation for the lengthening winter evenings, and should still further increase the value and attractiveness of the *Tablet* as a family paper.

The Press and the Bible in Schools

In addition to publishing the excellent letter by Father Hunt—which we reproduce elsewhere—the

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Alexandra Herald, now owned and edited by Mr. J. J. Ramsay, has devoted an effective editorial to the Bible-in-schools sermon delivered by the Rev. Mr. Blue, Presbyterian minister, in which many good points are made. Referring to the Catholic position, the *Herald* says: 'The Catholic asks to be put in the same position here that he occupies in England. And if religion is to be made a function of State and Catholics, in addition to building, equipping, and maintaining their own schools, are to pay their quota towards maintaining a Protestantised State school, then it would be sheer injustice to deny them grants. . . . What Mr. Blue asks is as much assistance as what the Catholic asks, especially as Mr. Blue would penalise or else make a hypocrite of a schoolmaster not of the right faith, by making it impossible for him to conscientiously teach at all by reason of his inability to give Protestant religious lessons in a school he, equally with Mr. Blue, was forced to maintain. In short, Bible-in-schools, like Catholic grants, means, if we are to be fair, denominationalism, and if anyone doubts it let him study the working of undenominational religion in schools in Scotland. There the very Protestant churches themselves are pitted against each other. Tickets are given out in church, on the occasion of a school board election, with the names of candidates who will fight to control the schools in the interests of their particular church. Teachers are appointed for religious reasons, and openly dismissed if their religion does not suit the ministers who sit on the boards and make them hot beds of religious persecution. Here we are asked to believe that there would be no such religious tyranny, but to believe such flapdoodle as that, we have either to be ignorant of, or to discount the lessons of history.'

Our contemporary thus exposes the League evasion in connection with the 'majority rule' contention: 'We select another of our rev. friend's arguments, his reply to the objection that majorities have no right to rule on questions of conscience. His reply to that is a palpable evasion, perhaps unconscious, but none the less an evasion. He replies by saying, "Has a minority the right to rule on any question?" And he rules out minority rule, and like Micawber when he signed the promissory note and thanked God that debt was paid, he imagines he has settled the matter. But his methods are Micawber-like in that he has never met his engagement at all, for nobody has asserted that a minority has a right to rule. The question is not the right of a minority to rule a majority, but the right of a majority to rule a minority on every question, and it is not a corollary of the denial of the one that the other is established. The real question is: Has any secular majority, or minority either if Mr. Blue likes, the right to interfere with the religion of the other, or in other words whether there are not some subjects so sacred that the touch of the secular hand is profanity. Mr. Blue, however, in effect argues that whenever a minority comes in conflict with a majority the majority can ride rough-shod over its most sacred privilege, the right to its own faith and religion and conscience. Reduced to accurate statement our friend's position means that a secularist majority would have the right to over-ride the religious convictions of the minority, put an atheistic text book into the schools of the State, compel Mr. Blue if he was still a teacher to teach it, but permit Mr. Blue to send his children out in the rain during the time he was teaching something he did not believe to other people's children. In other words Mr. Blue as a parent would be allowed to have a conscience, and Mr. Blue as a teacher permitted no conscience at all. Does Mr. Blue when he sees his argument logically set out and himself put in the other fellow's place, still seriously say majorities should rule in religion. Is there no God to set a limit to tyranny? Are there no Eternal verities that no majority dare violate?'

Regarding the methods of the League generally, our contemporary remarks: 'The whole action of the

League and its methods of campaign prove that it is afraid of two things: Free discussion in the churches and a decision by a majority. The scheme is a cunningly devised plot to outwit the will of the majority. If it were not so, and if there was any desire on the part of the people to sectarianise our schools, the people's representatives, in Parliament assembled, could pass an Act to effect the desire any time. But the M.P. who dared to try it on would get a rough time both from the House and the country. Knowing that there are always a lot of shufflers the Garland party are trying to get through a Bill which will enable them to get a catch vote as they did in Queensland, and put a text book in schools, not on the vote of a majority, but on the vote of a very decided minority organised and carted to the poll by means of church money. In Queensland three years ago 26 per cent. of the possible voters by means of the Shuffle Referendum put the Bible in schools, and now we have a league of Christian ministers proclaiming the falsehood that it was carried by an overwhelming majority, and also that it works without friction when it is well known that the whole State is in a turmoil of unrest over Catholic claims, the justice of which under such conditions they cannot deny. And how do our ministers get the opinion of their congregations? By refusing to allow discussion. They call hole and corner meetings of "friends of the movement," and refuse to allow a minister present who is opposed to the scheme the chance to say so. In their churches as a minority of one in a whole congregation they speak for people they do not even consult, and nobody is permitted to say a word unless in its favor.'

DIOCESE OF DUNEDIN

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

Rev. P. O'Riordan, of Binalong, Goulburn, who has been on a holiday in New Zealand, was in Dunedin during the week, and celebrated the 9 o'clock Mass at St. Joseph's Cathedral on Sunday.

His Lordship Bishop Verdon will make a visitation of Invercargill on Sunday, when he will administer the Sacrament of Confirmation. On the following Sunday his Lordship will be in Riverton.

The delegates from the Dunedin branch of the Hibernian Society to the triennial meeting at Napier—Rev. Father Coffey, Adm., and Bros. J. J. Marlow and J. Hally—left for the north by the first express on Monday.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the 11 o'clock Mass until after Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

Constable L. Skinner, who has been in the police force in Dunedin for the past eight years, was presented on Tuesday night, prior to his transfer to Napier, with a travelling bag and a silver-mounted engraved stick, as a mark of the esteem in which he is held by his comrades in the Dunedin district. The presentation was made by Constable McIntyre, and Constable Skinner suitably responded.

THIS WEEK'S ISSUE

The Catholic attitude in N.S. Wales—comprehensive statement by Bishop Cleary and reply to unscrupulous misrepresentations of Cardinal Moran's attitude. Page 33.

Bible-in-Schools controversy—challenges and replies to League utterances, a feast of good things. Pages 21-23.

Reception of Archbishop Mannix at Melbourne—interesting speech by his Grace. Page 13.

The Irish abroad—what they have done. Page 15.

Farewell to Father Keenan, Riversdale. Page 27.

'Tricks and Illusions'—fun for the young people. Page 62.



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NEW CATHOLIC CHURCH, GORE

LAYING THE FOUNDATION STONE

On Sunday last the ceremony of blessing and laying the foundation stone of the new Catholic Church, Gore, was performed by his Lordship Bishop Verdon, assisted by the local and visiting clergy. The new church, which is being erected in Ardwick street, will be a splendid edifice, and one which, while bearing eloquent testimony to the devotion and generosity of the Catholics of the district, will prove a handsome addition to the architecture of the town, for it will, when completed (says the *Mataura Ensign*) be without question the most striking building in the district. To Very Rev. Father O'Donnell and his people great credit is due for their unwearying efforts in promoting the building of the church of which they have every reason to be proud. Though heavy rain fell during the first part of the proceedings the weather cleared later when the speeches were made so that the large number who attended listened in comfort.

The ceremonies began with the celebration of Solemn High Mass in the church at East Gore, at which his Lordship Bishop Verdon presided. Very Rev. Mgr. O'Leary (Lawrence) was celebrant, Very Rev. Dean Burke (Invercargill) deacon, Rev. P. J. O'Neill (Riversdale) subdeacon, and Rev. Father Coffey Adm. St. Joseph's Cathedral) master of ceremonies. The music was Butler's Mass, the 'Gloria' being from Turner's Mass of St. John the Baptist.

The occasional discourse was preached by the Very Rev. Dean Burke, V.F.

The ceremony of blessing and laying the foundation stone took place at 3 o'clock, and was performed by his Lordship the Bishop, assisted by Very Rev. Mgr. O'Leary, Very Rev. Dean Burke, Very Rev. Father O'Donnell, and Rev. Fathers Coffey, P. J. O'Neill, and Tobin.

His Lordship the Bishop, in the course of his address, said it gave him very great pleasure to see so many present on the occasion of the laying of the foundation stone of the new church, notwithstanding the inclemency of the weather. A few days previously he had been shocked and grieved to hear of the great calamity that had befallen the town, and he sympathised most sincerely with those who had suffered. They should remember that they were all in the hands of God, and what came to them was by His holy will. As he had said, it gave him great pleasure to see such a large gathering at the invitation of the worthy pastor. Their presence would encourage him in the part he was taking in the erection of a house of God. Only 30 years ago the church on the hill was built, and at that time it was quite adequate for all needs. There were only a few people in and around Gore at that time, and that old church was a credit to those who built it. But since then the town had advanced beyond all expectation, and large numbers had settled comfortably on the land and in the town. The congregation had increased and the building was altogether too small, so it was absolutely necessary that a new church should be erected in keeping with the advancement of the town and to enable all the congregation to assemble therein on certain days, times of mission, and for special festivals. And as the church was necessary it was their duty to contribute generously towards its support. 'God has been good to you,' continued his Lordship; 'He has showered His blessings upon you and it is right and just that you should show your love and gratitude to Him by contributing towards the church to be erected in His honor. . . . It has been reserved for you and your pastor to erect a grand church which will be an ornament to the whole town and reflect the greatest honor upon all who assist towards it.' His Lordship went on to say that the great King David had desired most earnestly to erect a magnificent temple in God's honor. He prepared plans, selected a site, and stored up great riches to build a temple that would be renowned in every country in the world. But God did not will that David should consummate this desire. The glory of the project re-

mained for King Solomon. Continuing, his Lordship said their pastor had been successful some years ago in securing the magnificent property on which the church was to be built, and he was fortunate indeed in obtaining it when he did. For some years past Father O'Donnell had been collecting money in the hope of erecting a church. He hoped they would encourage their pastor to continue in the work until completion. He congratulated them on the ground secured, the construction so far carried out, and the fact that so much money had been raised up to the present time, and he trusted they would do their best and never pause until the church was finished and completely out of debt.

Mr. D. L. Poppelwell (Mayor of Gore) expressed his pleasure at seeing such a large number present, especially representatives of other denominations. Speaking as Mayor of the town he would like to say from a municipal point of view the value of such a building in the centre of the town was much appreciated. Most of them would reside at Gore for the rest of their lives, and anything that gave people that contentment of worship for which they were disposed could not but help the town. Every townsman would be proud of the new church to which it would be an ornament. For a long time there had been a feeling that a new church was wanted, and as things had progressed it simply rested with the people to complete the work. In less than 12 months they would have the privilege of seeing a fine building completed and opened for worship.

Very Rev. Mgr. O'Leary and Mr. C. J. Anderson, M.P., delivered brief addresses.

Very Rev. Father O'Donnell thanked his Lordship the Bishop, the visiting clergy, and others for their presence at the ceremony, and the people of Gore for their generosity in times past and since the church had been started. He said that the portion of the church that was being erected would cost very nearly £4000, according to the architect's estimate. The sum of £800 had been received since the building was started, and there had been a good sum in hand prior to that. Special thanks were due, he added, to Messrs. Kingsland and Ferguson for having presented the foundation stones.

At the evening devotions the sermon was preached by the Rev. Father Coffey. Rev. Father Tobin presided at the organ both morning and evening.

Mr. M. C. Keane has resigned the position of associate-editor of the *Dominion* (Wellington), to take up similar duties on the *Christchurch Press*.

Te Kuiti, a town that was practically unknown ten or twelve years ago, has carried a poll authorising the raising of a loan of £13,000 for water and drainage purposes.

Captain Preece, of Palmerston North, stated to a representative of the *Wanganui Chronicle* that as far back as 1879 a man named Gotch grew tobacco in Opatiki, with results which gave every promise of its becoming a thriving industry. Captain Preece says that the industry was nipped in the bud by the Government of the day, who feared that the establishment of tobacco-growing on a large scale would have a disastrous effect upon the revenue. In Captain Preece's opinion tobacco-growing would do well in many parts of the North Island, and he points, in support of his opinion, to the ease with which the Maoris cultivate it.

Depositors in the Post Office Savings Bank will read with satisfaction the announcement by the Postmaster-General, the Hon. R. Heaton Rhodes, that from May 1 next the rate of interest is to be increased to 3½ per cent. on the balance held by any depositor not exceeding £300. For sums over £300 the present rates will apply. Owing to the stringency in the English money market, and the general demand for money for development purposes in New Zealand, the ordinary rate of interest has risen, and it is only fair that the Savings Bank depositors should share in the improvement.

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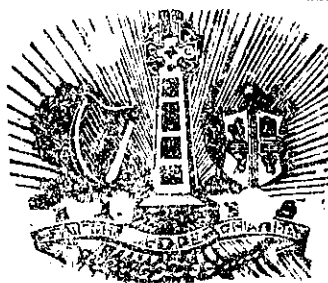
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Irish News

GENERAL.

In a case heard at Killylea, Co. Armagh, the other day, a man when asked what his occupation was replied — 'I live private. I am an old age pensioner.'

Mr. Martin J. Murphy was on February 15 returned unopposed as Member of Parliament for East Waterford, in succession to the late Mr. P. J. Power.

The total emigration from Ireland in 1912 (29,344 persons) was the third lowest total for any year since that of the Great Famine. Ulster continues to suffer most from the emigration.

The citizens of Chicago and Montreal are each giving £1000, and an anonymous donor in Canada has guaranteed £2500 for the proposed municipal gallery of modern art in Dublin.

The Benedictines, who some time ago were introduced to Ireland by the establishment of a Benedictine monastery in Co. Wexford, have been very successfully devoting themselves to the growing of tobacco on their lands there.

The Castlederg Guardians, on a vote, have elected Miss Mitchell clerk of the Union and District Council, and executive sanitary officer, at a salary of £95, by 15 votes to 2 for Mr. Robb. There were eight applicants for the position.

The Legislature of the State of Massachusetts has unanimously passed a resolution congratulating Ireland and Great Britain on the passing of the Home Rule Bill by the House of Commons. The message was cabled to Mr. Redmond.

Lord Hythe, in a letter to the *Freeman's Journal*, says that, while opposed to the Home Rule Bill as at present framed, he would favor a settlement by consent on Federal lines, which would give England Home Rule as well as Ireland.

Replying in the House of Commons on February 13 to various members, Mr. Birrell said nothing new had been discovered to throw any light on the theft of the Dublin Crown jewels, nor was there any evidence in existence which would justify an arrest or prosecution.

The members of the Third Order of St. Francis, Waterford, have decided to perpetuate the memory of the late Rev. C. F. Begley, O.F.M., by the erection of a marble pulpit in the Franciscan Church, with which Father Begley was connected for a long number of years.

Mr. R. M. Smythe, of New York, writes to say that the old Bible on which Members of Parliament were sworn in the old Irish Parliament in College Green over 100 years ago, has been for many years in the possession of his family, and if a restored Irish legislature would like to have it back, he thinks it could be secured.

Mr. Charles Dromgoole, K.C., has been appointed County Court Judge for Kerry. This places another Catholic on the Irish County Court Bench placed there by the Liberal Ministry. Twenty years of Tory administration—from 1886 to 1906—had almost cleared the ranks of Irish Judicature from the presence of any mere Papist.

HONORING AUSTRALIAN PRELATES.

On Thursday, February 13, the Most Rev. Dr. Mannix, Coadjutor Archbishop of Melbourne, and the Right Rev. Dr. Shiel, Bishop of Rockhampton, were entertained to dinner at the Holborn Restaurant, London, by the Irish priests in and around London. Right Rev. W. J. Cotter, D.D., Bishop of Portsmouth, presided.

THE RICHEST COMMONER IN IRELAND.

The death occurred at his residence, Faithlogg House, County Waterford, on February 18, of Mr. Patrick Joseph Mahon Power, in his 87th year. Mr. Power was reputed to be the richest commoner in Ire-

land. In addition to owning a great deal of land in County Waterford, he had a large amount of property in Dublin, being ground landlord of Sackville street and Grafton street. He was a J.P. and D.L. for County Waterford, and served the office of High Sheriff in 1855. In 1859 he married Lady Olivia Jane Nugent, daughter of the ninth Earl of Westmeath. She died in 1903, leaving issue one son and four daughters. The son is Mr. Hubert Power, who was born in 1860 and was High Sheriff of County Waterford in 1888.

A CASE IN POINT.

If the Catholic minority in Scotland objected to Home Rule for Scotland and declared they would fight against it if proposed, what would the Scotch majority say or do? The question is easily answered. It caused great amusement when Mr. Redmond once put it at a meeting in Scotland. He repeated it as an 'example' in his speech the other day at Coventry and there was much laughter at the idea. They (said Mr. Redmond, referring to Orange claim) will not permit Home Rule for Ireland, and they say plainly to you the people of England, that if both your parties here, Liberal and Tory, united in passing a Home Rule Bill, it would not affect them. They still would stand out and by force of arms would prevent the will of the Kingdom from being carried out. That is the claim of the minority in Ireland and the minority in Ulster. An 'absolutely intolerable claim,' as Mr. Redmond describes it—a claim which 'goes deep down into the whole system of democratic and representative institutions.'

A MEMORABLE SESSION.

The Session of the House of Commons which has now practically terminated will rank as one of the most memorable in the history of Parliament (says the *Irish Press Agency*). It was the greatest Session for Ireland since the Act of Union, because it witnessed the passage of the third Home Rule Bill by majorities which make it certain that before many months, not to say years, the Bill will become operative as an Act, and an Irish Parliament will again be sitting in College Green. That Parliament will have the full and free consent of the British people; the Act establishing it will be in the nature of a treaty of peace and friendship between Ireland and the Empire; and, therefore, it will have a sanction and a guarantee which Grattan's Parliament, forced at the point of volunteer bayonets, never possessed; and which will be the pledge and the assurance of its permanency and success. Constitution-making is a very difficult job, as the founders of the American and of the Australian Commonwealths were taught by bitter experience, and as the history even of Grattan's Parliament proves. The Constitution provided for Ireland under the Home Rule Bill may not satisfy the idealists. It could never satisfy the cranks, the critics, or the factionists, but every man of common sense will agree that, under all the circumstances, it is a triumph of Statesmanship, honorable alike to Ireland and to Great Britain. Both countries have accepted it as such, and even the most extreme of the Unionists recognise that it must pass into law.

THE NEXT STEP.

The Home Rule Bill will be passed a second time by the House of Commons early in the new Session, and will be sent forthwith to the House of Lords. The rejection of the Bill by the Peers at the first offer was of no consequence. The Parliament Act ensured that. But the rejection of the Bill by the Lords on the second offer would only mean that it would pass as it is, without, practically, the alteration of a comma, into law automatically in May, 1914. There are very few politicians who believe that the Lords will reject the Bill a second time. Mr. John Redmond has already expressed the view that they will endeavour to effect a compromise, and no man speaks with greater prescience on this subject than the Irish Leader. Mr. Redmond's view has been confirmed by Mr. Birrell, the Chief Secretary for Ireland, who, speaking at Warrington on February 15, said:

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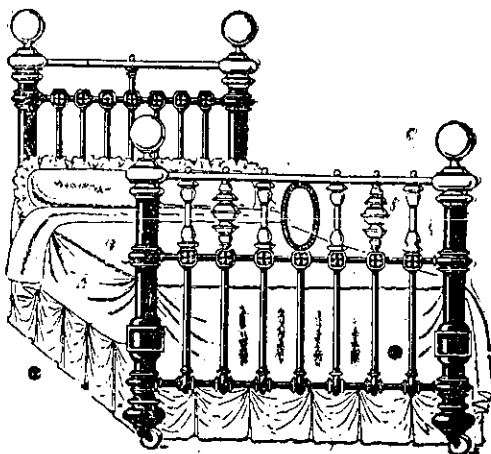
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'I believe that this question is approaching its solution. There is still a possibility of a settlement to this question with the other House. There will be every opportunity in a month or two to reconsider their judgment, somewhat hastily arrived at. We shall be more anxious to see what they are going to do than alarmed at what they do do. I hope they will approach the question the second time in a spirit of Statesman-like consideration, and will ask themselves what will be the consequence of not recognising the demands of the Irish people.'

MR. CHURCHILL'S VIEW.

Not less important than the speech of Mr. Birrell was the speech delivered by Mr. Winston Churchill, M.P., at the Hotel Cecil, London, on February 11, on the occasion of the luncheon given in honor of Mr. Hogg, the new Home Rule Member for Derry City. After condemning the bellicose utterances of Mr. Bonar Law, the Unionist leader, he contrasted that gentleman's attitude with that of the Irish leader—'On the one hand, folly, spite, and venom in defeat; on the other, statecraft, generosity, and goodwill, marching to victory.' The threats of Bonar Law and 'Ulster' have no terrors for Mr. Churchill: 'We cannot be turned from our path by threats. Half a province cannot claim to stand for all time against not only the demands of a nation, but of the needs of an Empire. . . . We are met at this moment under conditions which entitle us to be confident and hopeful as to the future of the Home Rule Bill. That Bill has been rejected by the House of Lords, but that is not the end of the story. In the next Session the Bill will be promptly sent to the House of Lords, and I trust without undue waste of time; and we are satisfied that the great majorities which through all its passages through the House of Commons have sustained it will not fail it in the Parliamentary support which is necessary to carrying it through the various stages before it passes into law. We ask our friends or our enemies who use such violent language to believe that we also have our purposes to carry out, and that mere violence will not turn the State from its course, nor destroy on its path a measure of long-needed justice and reform.' That is a most satisfactory statement, coming from a member of the Cabinet who has not at any time sought to minimise the 'Ulster' difficulty, but whose moderation is equalled by his determination to see the Bill through.

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People We Hear About

Mr. M. J. O'Dwyer, of Beaumont (Nightcaps), Mrs. M. Egan (Wairio), and Mrs. W. Egan (Wrey's Bush) are first cousins (says the *Southland Times*) of Mr. Michael Francis O'Dwyer, who was recently appointed Lieutenant-Governor of the Punjab.

Lord Petre, whose engagement is announced at the early age of twenty-two to Miss Catherine Boscawen, is sixteenth holder of his barony, and head of one of the oldest Catholic families in England. His grandfather, the twelfth Lord, who enjoyed the family honors for nearly forty years, was a highly-respected nobleman and a most devout Catholic. He was succeeded by three sons in succession, the eldest (the thirteenth baron) being the well-known Monsignor William Petre, a domestic prelate of Pius IX., and a distinguished educationalist. The present baron, who succeeded his father at the age of eighteen, was educated at the Oratory School, and is now a lieutenant in the Coldstream Guards.

According to the *Liverpool Daily Post and Mercury*, the appointment of Lord Edmund Talbot as Chief Unionist Whip was, no doubt, largely due to the desire to placate Catholic members of the Tory Party, who were incensed by the fact that the leaders had not dissociated themselves with the attacks made upon Catholicism and the Pope by the Ulster Tories. This object may have been accomplished, but it is no secret that in other sections of the party there is bitter resentment at the appointment. Strong remonstrances have already been addressed to the party headquarters, mainly from members of Evangelical and ultra-Protestant organisations, who declare that it is their fear of Rome and their antagonism to Catholicism that has induced them to associate themselves with the Unionist campaign, and who are therefore very unhappy at the thought that Mr. Bonar Law's chief of staff is a man who will probably have close associations with the Vatican.

Under the title of 'La jeunesse de M. Poincare,' a correspondent of *La Croix* publishes some very interesting details of the early years of the new President of France. He began his studies at the Lycee of Bar-le-Duc, but his father, fearing that the religious influences of the college might be too strong, removed young Poincare to the Lycee Louis-le-Grand. It was there that the future President carried off the first prize for religious knowledge. Unhappily, his faith suffered shipwreck in a supposed intellectual crisis, and from that time he ceased to practise his religion, though the break was made with much suffering to himself. As the writer in *La Croix* well says, 'the Elysee will not compensate M. Poincare for his lost faith. Seven years of honors are but a small thing compared with Eternity.' But he expresses the hope that, as a little science drew M. Poincare away from the Church, so a fuller study of it may yet bring him back to the faith of his early days.

Miss Emily Hickey, who is the subject of much congratulation from her numerous friends on the honor (the cross, *pro Ecclesia et Pontifice*) conferred upon her by the Holy Father, has a literary record of great distinction, and her work covers many fields of activity. As a poet, she stands high among living Catholic writers of verse, and has produced some poems of great charm and beauty. Her labours in editing and compiling are also far-reaching. She has a thorough knowledge of Anglo-Saxon language and literature, and has translated Gaelic hymns with success. She was one of the founders of the "Browning Society." Miss Hickey has been a constant contributor in prose and verse to many important English and American periodicals, both Catholic and secular. Her work for the C.T.S. is not her least claim to the gratitude of Catholics, for this has included onerous committee work, as well as valuable literary contributions. For eighteen years Miss Hickey held the post of lecturer in English language and literature at the North London Collegiate School for Girls, and is a well-known figure at the gatherings of the Catholic Women's League, where from time to time she has given attractive lectures.

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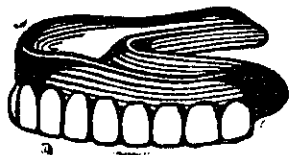
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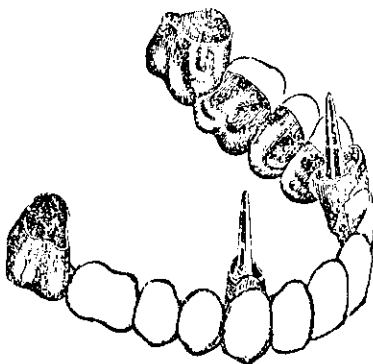
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OBITUARY

MRS. GEORGINA MCGLINCHY, MENZIES FERRY.

The death on Sunday evening, March 23, of Mrs. Georgina (Enie) McGlinchey, wife of Mr. Patrick McGlinchey, the fourth son of the well-known and esteemed Menzies Ferry family of that name, was a most distressing event. The young couple had only passed 17 weeks of wedded life, when the bride passed away. She had endured three months of sickness, brought on by an attack of pleurisy, the final six weeks being spent in Gore Hospital. The funeral took place on March 26, the remains being interred in the Wyndham Cemetery. Very Rev. Father O'Donnell, who officiated, made feeling reference at the graveside to the worth of the deceased lady, and expressed his sympathy with the bereaved husband in his time of great grief. The numerous body of mourners were deeply moved by Father O'Donnell's remarks.—R.I.P.

MR. THOMAS MCCORMACK, NAPIER.

Many friends in this district (writes an occasional correspondent) will learn with regret of the death, at his residence, Carlyle street, of a well-known and highly-respected resident of Napier in the person of Mr. Thomas McCormack. The deceased, who was a native of Ireland, was fifty-eight years of age at the time of his death, and had been a member of the Corporation staff for many years. Three years ago he sustained a sunstroke, from which he suffered until his death, his illness being borne with great patience. The late Mr. McCormack leaves a widow and a family of four daughters and three sons, who will have the sympathy of all in their bereavement. Deceased was a zealous and practical Catholic. The funeral took place at Napier on Saturday, March 29.—R.I.P.

MR. FRANCIS MALONE, MAORI GULLY.

Another of the old Coast identities in the person of Mr. Francis Malone passed away at Maori Gully, during the early part of last month (writes our travelling correspondent). The deceased, who was born in Enna, County Clare, had reached the ripe old age of 84 years. He arrived in New Zealand in 1865, and was a splendid type of the early West Coast gold miner. He worked with varying success in different parts of Westland, finally settling in Maori Gully. His honesty in all his dealings and his unfailing charity towards everyone made him extremely popular. Mr. Malone had two brothers in New Zealand, both of whom predeceased him, whilst Mr. Malone, of Aro street, Wellington, is a relative of the deceased.—R.I.P.

SISTER CATHERINE DONOVAN, TIMARU.

On Wednesday morning, April 2, at the Convent of the Sacred Heart, Timaru, Sister Catherine Donovan passed peacefully away after a short illness of one week. The deceased religious was in the 61st year of her age, and the 32nd of her religious life, all of which had been spent at our local convent. In her illness she was fortified by the rites of Holy Church, and received a last absolution in full consciousness half an hour before her death, which was caused by meningitis. The High Mass of Requiem was celebrated in the convent chapel on Friday at 9 o'clock, Very Rev. Dean Tubman, S.M., being celebrant, with Rev. Fathers Aubry, S.M., and Murphy, S.M., as deacon and subdeacon respectively, and Father Smyth master of ceremonies. The convent pupils sang the music of the Gregorian Mass, the Church's own beautiful and impressive music, which expresses as none other can, the deepest emotions of the human heart. Rev. Father Burger, S.M., assisted by singing the 'Gradual' and 'Offertory.' Dean Tubman spoke very feelingly of the amiable virtues of the deceased Sister, who had endeared herself to all by her unfailing cheerfulness and her unselfish devotedness to the welfare of others. 'In Paradise' was sung by the priests as the funeral procession was formed, and again upon entering the cemetery. The remains were accompanied to their last resting place by the Children of Mary in regalia, by

the school children, wearing red sashes and white veils, and by a large body of parishioners.—R.I.P.

MRS. CATHERINE SHEEDY, GREYMOOUTH.

(From our own correspondent.)

On Good Friday at her residence, Sawyer's Creek road, after ailing for some months, there passed quietly away a very old and highly esteemed resident of Greymouth in the person of Mrs. Catherine Sheedy, relict of the late Mr. Daniel Sheedy. The deceased, who was born at Fermoy, County Cork, arrived in the Australian colonies in the early days of the gold rushes, eventually coming from the Dunstan to Greymouth with her late husband over 45 years ago. Until the death of Mr. D. Sheedy some four years ago they conducted the well-known Brian Boru Hotel on Mawhera quay, Mrs. Sheedy eventually living privately along Sawyer's Creek road. During her long residence in Greymouth she enjoyed the unbounded respect and esteem of all. An exemplary and devoted wife and mother, a true and sympathetic friend, a tireless worker in any good cause, her death is a heavy affliction to her family and a great loss to the community. The late Mrs. Sheedy leaves a family of two sons and four daughters. The eldest son, Mr. Daniel Sheedy, is at present resident in West Australia, whilst the other, Mr. E. M. Sheedy, is a well-known citizen of Greymouth, being a member of the Borough Council and other local bodies. The daughters are Mrs. Martin and Mrs. Quinn, formerly of Perth (W.A.), but now residing in Greymouth, Miss Kate Sheedy, also of Greymouth, and the Rev. Mother Cecilia, of the Sisters of Mercy, Christchurch. The funeral took place on Easter Sunday, and was followed by a large concourse of mourners, the procession being nearly half a mile long. Residents from all over the West Coast were present, the large percentage of old identities being a marked feature of the funeral cortege. The burial service at the church and cemetery was conducted by Very Rev. Dean Carew, assisted by the Rev. Father Fraher. A Solemn Requiem Mass was celebrated on Thursday, March 27, for the repose of the soul of the deceased.—R.I.P.

Thames

(From our own correspondent.)

March 30.

This morning, after the 10 o'clock Mass, a mission was opened in St. Francis' Church by the Redemptorist Fathers. The mission will continue for a fortnight, and will be conducted by Very Rev. Father Roche, C.S.S.R., and Rev. Father Creagh, C.S.S.R. Very Rev. Father Roche impressed on the congregation the necessity of attending the exercises of the mission. The church was crowded in every part in the evening, and the splendid attendance augurs well for a very successful mission, in the course of which a branch of the Catholic Federation will be formed here.

ST. MARY'S CATHOLIC CLUB, HOKITIKA

(From the club correspondent.)

March 29.

In the elocutionary competitions recently held here the cup was won by All Saints (Anglican) Club, whose competitors made 3322 points against 2858 scored by St. Mary's Club. St. Mary's Club was handicapped somewhat on account of not sufficient competitors taking part in some of the important items. The following members of St. Mary's Club were successful: Messrs. T. Green—first in the oration, second in the recitation, and second in the musical monologue; Mr. N. Warren—first in the prepared speech, second in the oration, and third in the impromptu debate; Mr. G. Wormington—third in the prepared speech, and third in the impromptu debate; and Mr. A. Heinz—third in the reading item. There was a gold medal given as a special trophy for the highest aggregate in the impromptu debate, impromptu speech, and prepared speech. This was won by Mr. T. L. Raife, of All Saints Club, with 399 points, S. Wormington, of St. Mary's, being second, with 372 points.

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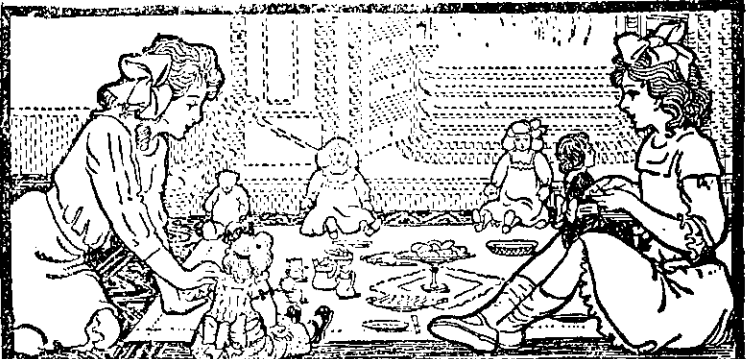
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WALLPAPERS

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THE EDICT OF CONSTANTINE

THE LIBERTY OF THE CHURCH

The Pastoral Letters of the Bishops of Newport and Salford both deal with that epoch-making event—the publication of the famous Edict of Milan, issued by Constantine the Great in March, 313.

It is probably no exaggeration to say (says the Bishop of Salford in his Lenten Pastoral) that, after the Day of Pentecost, on which the Holy Ghost came down upon the first followers of Christ and so definitely founded the Church, no day in the whole of that Church's history has been of such vital moment and far-reaching consequences as the memorable day of the Edict of Milan. If the Day of Pentecost gave to the Church her birth as an organised body, the day of Constantine's Edict gave to her for the first time that liberty of life and action which alone made possible her complete development and her expansion throughout the whole world, as foretold by her Divine Founder. The anniversary, therefore, of the Edict of Milan is the anniversary of the Liberty of the Church.

In the year preceding this great act, on October 28, 312, the Emperor Constantine had gained, under the aegis of the Cross of Christ, made known to him in a miraculous vision but shortly before, his crushing victory over the tyrant and persecutor Maxentius at the Milvian Bridge over the Tiber, outside the walls of Rome. By this divinely granted triumph Constantine became the undisputed master of the Empire, and, though not yet a Christian, found the way open to secure for ever the emancipation of the Faith of Christ—the faith of his saintly mother, Helena, whom we in this country like to think of as of British blood and a native of the chief Roman city of this island. It was only natural, then, that the Holy Father should desire to inaugurate this Constantinian Centenary by the erection on the very battlefield of the Milvian Bridge of a new and splendid Basilica of the Holy Cross, the foundation stone of which was laid in his Holiness's name last October, about the date of the anniversary of the victory.

There exists, we imagine, a very general but erroneous idea that Constantine, in consequence of his victory under the Sign of the Cross, suddenly overturned the existing order of things, deposed paganism from its pride of place, and in its stead set up the Faith of Jesus Christ as the religion of Rome and of the Roman Empire. This was, however, very far from being the case. What Constantine's famous Edict did was to set the Church free from her fetters, to abolish the possibilities of her further persecution, and to leave her full liberty for her natural development.

Readers of Grisar's great History of Rome and the Popes, as well as of a recent excellent historical novel by an able Catholic writer, will have realised vividly the fact that for a very considerable period the conversion of Constantine did not, at least outwardly, make much difference in the predominant position of paganism in Rome. There was no violent closing of temples, no suppression of the prevailing cult of the heathen deities, no official substitution of Christian for pagan religious authorities, enacted or accomplished by Constantine. Those pagan temples still remained open and in use; the sacrifices to the deities were offered as of old; pagan priests and pontiffs, augurs and soothsayers, practised their professions; the Vestal Virgins lived on in their strange community as of yore.

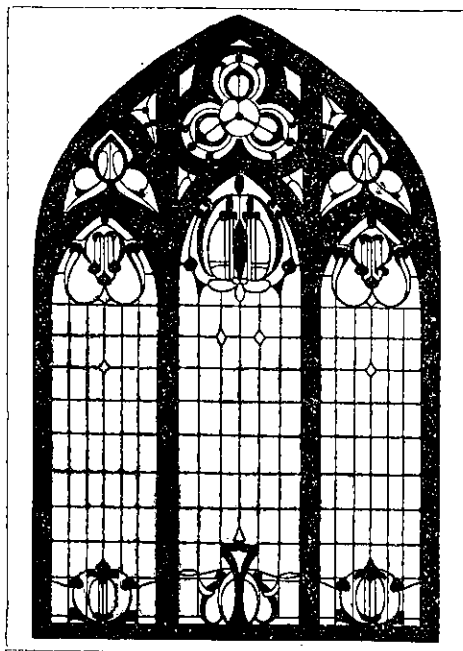
What really did happen was this. The Christian Faith, now secure from the bloody persecutions which for three centuries had endeavored to destroy her very existence, and at liberty to profess and practise openly her worship, to teach and preach the Divine Truths committed to her charge, became irresistibly a most powerful leaven in the body of the Roman Empire, which eventually led to the natural death of paganism and the complete victory of Christ.

After giving the principal operative portions of the Edict of Constantine, and quoting from Professor Nögarä a passage relating to the disintegration of paganism the Bishop of Salford proceeds:—

'The mere liberty of equality granted by Constantine inevitably led to the complete downfall of the pagan system, and the eventual triumph of Christianity. . . . In the . . . regeneration of the Empire by Christianity, there was one interlude, constituting for a short time a set-back in the development of the Church. This was the episode of the reign of the Emperor Julian the Apostate. Julian, a fanatic adherent of the old paganism and a bitter hater of Christianity, inaugurated a whole system for the rehabilitation of the former and the gradual suppression of the latter. This he endeavored to do by an attempt to elevate the pagan system, by the introduction of the best features of Christianity into the pagan cult. . . . On the other hand, although he revived to a certain degree the persecution, even to blood, of Christians, yet on the whole he had recourse to artifice rather than to open violence for damaging the Christian religion. One of the principal means he employed for this purpose was to deprive the Christian youth of the benefits of education—not, as the modern enemies of the Church, by eliminating the teaching of Christian doctrine from the schools, but by the insidious method of excluding Christian children from the benefits of secular education. The whole of this ingenious and deliberate attempt to cripple the Christian Church we may designate as the system of "Julianism"; and but for the action of Divine Providence in bringing about within a very few years the defeat and death of the apostate in a war with the Persians, this treacherous and subtle system might have had most fatal consequences for the Church at that date. The world has seen revivals of "Julianism" at several successive epochs since that time.'

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Princes Street (opp. Stewart Dawson & Co), and has an entirely New Stock of Gentlemen's Mercery.

Ormond

(From an occasional correspondent.)

March 30.

A very successful mission was given in the Ormond parish by the Rev. Father Murray, C.S.S.R. It was held in eight centres of the parish—namely, Ormond, Tekaraka, Patutahi, Makauri, Whatatutu, Matawai, Rakaura, Te Arai. It was a great success, and there was scarcely a single Catholic in these districts who did not attend the exercises. Father Murray laid great stress on the duty of every Catholic family to subscribe to at least one Catholic paper, and spoke strongly in support of the *Tablet*. Parents (he said) should see that their children were supplied with wholesome Catholic books, the perusal of which would help to counteract to some extent the bad literature so easily procurable nowadays.

Palmerston North

(From our own correspondent.)

March 30.

At the fortnightly meeting of the H.A.C.B. Society on Tuesday last a ballot was taken for the election of a delegate to the triennial meeting to be held at Napier. Three nominations were received. After a very close contest Bro. Kennedy was elected.

On Monday evening, Mr. E. J. Fitzgibbon, of Wellington, who was introduced by Father McManus, gave an address on the Catholic Federation. All were greatly impressed with his forceful style and convincing arguments, and at the close of the discourse many gave in their names as members.

Large congregations were present at all the services during Holy Week. The members of the men's branches of the St. Vincent de Paul and Sacred Heart Societies, with the Children of Mary, watched before the Blessed Sacrament on Holy Thursday night. At the early Mass on Easter Sunday there was a general Communion of the members of all the parish societies. Rev. Father McManus celebrated the 11 o'clock Mass, and preached an impressive discourse. The choir, which was assisted by several friends from the city, rendered the music in a very efficient manner, Mr. Tabor being conductor.

The concert held in the Empire Hall in honor of St. Patrick's Day was successful in spite of the unpro-

pitious weather, there being a fairly large gathering. An excellent programme was presented, the items of which were as follow:—Overture, 'Polonaise militaire,' Mr. Reg. R. Oakley; song, 'Molly Bawn,' Mr. T. J. Rodgers (encored); song, 'Come back to Erin,' Mrs. R. Cope (encored); duet, 'Excelsior,' Messrs. S. Carson and J. Rodgers; impersonation, 'Mrs. Brown at the play,' Mr. W. Tabor; choruses, 'There's no home like the old home' and 'O steer my barque,' convent pupils; monologue, 'A bush christening,' Mr. L. W. Hanlon; song, 'Kathleen mavourneen,' Mrs. Reginald Skerman; song, 'Terence's farewell,' Mrs. Bailey; song, 'Alone on the raft,' Mr. D. W. Poole; lightning sketches, Mr. Thompson; trio, 'The low-backed car,' Messrs. J. Rodgers, W. Tabor, and J. Moore.

At a suitable juncture, Mr. M. J. Kennedy, on behalf of the Catholic community and friends, extended a hearty welcome to the Rev. Father McManus, recently appointed to the charge of St. Patrick's parish in succession to the late Father Costello. Mr. Kennedy expressed the hope of the congregation that Father McManus would long be spared to labor among them, and that his activities in Palmerston would be entirely successful. In responding Father McManus warmly thanked his friends, and said he trusted that his labors would be blessed with the success that the previous speaker had desired. He also returned thanks to the committee for the creditable manner in which they had worked to do honor to the memory of Ireland's national Apostle, and said he hoped that before very long they would meet again to celebrate the freedom and independence of Ireland. He thanked Mr. W. Devine for his part in helping to make the gathering a success.

The secretarial duties were efficiently carried out by Mr. R. R. Oakley.

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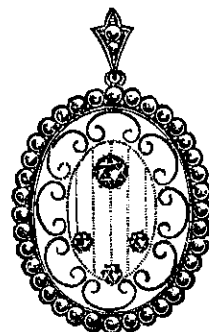
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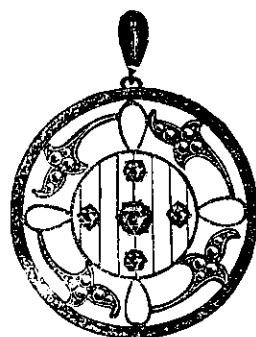
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Ronald Stewart Testimonial Fund

'Dear Sir,—We desire to bring under the notice of your readers the appeal which has been made by the Bishop of Sale on behalf of Mr. Ronald Stewart, who has been for many years an active worker in the field of Catholic journalism. Many of your readers will doubtless have some acquaintance with his brilliant writings, but most of his work has been done anonymously. In the appeal made by Bishop Phelan, he writes:—"For over a dozen years Mr. Stewart has poured into many vehicles of Catholic thought a strong current, which has materially helped to guide and brace our people in the perpetual warfare Catholics must ever wage for truth and justice." Although only in the prime of life, Mr. Stewart has been stricken by a grievous and incurable disease, and calmly awaits the end in a spirit of peaceful resignation. A wife and eight young children (the eldest being under 16 years of age) need to be provided for, and we earnestly appeal to the Catholic people of Australasia to assist in making provision for the family of one who has rendered noble and unstinted service in the cause of Catholicity.

'We would be grateful if you, Sir, would be good enough to receive subscriptions towards the fund, or amounts can be remitted to the hon. secretary of the committee, Mr. T. J. O'Brien, Catholic Federation Offices, 98 Elizabeth street, Melbourne.

'Thanking you in anticipation for your assistance in this deserving cause,

Yours faithfully,

'A. L. KENNY (chairman),

'JOSEPH WINTER (treasurer),

'T. J. O'BRIEN (hon. secretary).

'98 Elizabeth street, Melbourne.

'March 28, 1913.'

[We will be pleased to take charge of any subscriptions that may be forwarded to us for so deserving a cause.—Editor N.Z.T.]

WEDDING BELLS

ONGLEY—LYNCH.

There are few old residents of the Palmerston North district who do not know Mr. and Mrs. J. Lynch, at one time farming on Foxton Line, then at Linton, and now enjoying their *otium cum dignitate* at 'Kildare,' Palmerston North (says a local paper). It therefore followed as a matter of course that there was a large assemblage on March 26 at the wedding of Miss Crina Lynch, the second daughter, and Mr. A. Ongley, barrister and solicitor, of Feilding. The ceremony took place in St. Patrick's Church, which had been beautifully decorated by friends of the bride. The celebrant was the Rev. Father Doolaghty, assisted by the Rev. Father O'Dwyer, of Feilding, and the Rev. Father Kehoe, while the 'Wedding March' was played by Mr. Salvatore Cimino. The bride, who entered the church on her father's arm, was exquisitely dressed in cream satin montaine, veiled with ivory silk ninon, caught up with handsome pearl ornaments, the sleeves of fine lace, finished with pearl trimming. The veil was of beautifully embroidered tulle, and the shower bouquet of cream roses and maiden-hair fern completed an ensemble enhanced by the bride's good looks. There were four bridesmaids, the two elder ones, Miss Julia Lynch (cousin of the bride) and Miss Ryan (of Feilding) in costumes of pale blue crepe-de-chine, oriental trimming with sashes of white swansdown, and hats of black beaver with white ostrich plumes. The younger ones—Miss Dolly Lynch (sister of the bride) and Miss Catherine Lynch (cousin of the bride)—wore dainty frocks of white hailstorm muslin, trimmed with Irish crochet, pale blue sashes and bows, and Juliette caps. The two tiny maids—Doreen Greer (niece of the bride) and Kathleen Seiffert—carried the bride's train. Mr. Robert Ongley, of Taihape, was best man, and Mr. A. J. Trevena, of Feilding, groomsman. The bride's gift to the bridegroom was a solid leather suit case,

and the bridegroom's gift to the bride was a set of American opossum furs, to the bridesmaids gold chains and pendants set with pearls, and gold bangles to the little ones. After the ceremony the company, to the number of 150, adjourned to 'Kildare,' where ample accommodation was provided in a large marquee on the lawn. The tables were tastefully decorated in a color scheme of blue and white. The Mayor (Mr. J. A. Nash) made a capable master of ceremonies, and the company enjoyed an exquisite wedding breakfast. The Rev. Father Doolaghty proposed the toast of the happy couple in felicitous terms. Other toasts honored were 'Mr. and Mrs. Lynch,' 'Mr. and Mrs. Ongley,' and the 'Bridesmaids.' The wedding presents were numerous and costly, and included a number of cheques for a large amount, a costly set of silver fish knives and forks from the Oroua Tennis Club, a silver vegetable dish from the Feilding Football Club, a handsome barometer from the Feilding Cricket Club, and a splendid piece of statuary from Sister Mary Colette (sister of the bride). The happy pair left for Marton, *en route* to Rotorua by motor car, Mrs. Ongley wearing a becoming tailor-made costume of navy cloth, faced with old gold cloth and buttons to match, with violet silk velvet hat trimmed with lancer plumes.

Reefton

(From our own correspondent.)

On Sunday, March 30, at the eight o'clock Mass at the Church of the Sacred Heart, about seventy men received Holy Communion. The Sisters of the convent rendered the music of the Mass. In response to the invitation of the Rev. Father Galerne, all assembled at the boys' school as his guests to partake of breakfast. The breakfast was given by Father Galerne in honor of the festival of St. Patrick, this being the second annual celebration of the feast in Reefton by a Communion breakfast provided by our popular pastor.

The Very Rev. Dean Binsfield and Rev. Father Fraher were also present.

Rev. Father Galerne, who was received with applause, said that so pleased was he with the presence of such a large body of men that morning at Holy Communion, that St. Patrick's Day would be similarly celebrated in Reefton in the future. He thanked the ladies for the very great assistance they had rendered him, and also referred in feeling terms to the absence of two of the senior members of the congregation—Messrs. J. G. Heslop and J. O'Donnell, who had passed away since the previous St. Patrick's Day.

At the conclusion of the breakfast, Rev. Father Galerne briefly outlined the objects of the Catholic Federation, which was first started in Germany sixty years ago, and was inaugurated a few months ago in New Zealand by his Lordship Bishop Cleary.

Mr. A. M. Carroll, president of the Hibernian Society, supported the remarks of Rev. Father Galerne, and summed up the aims of the Federation as set forth in its constitution.

Mr. T. Phillips proposed that a branch of the Federation be formed in Reefton.

This was seconded by Mr. Chas. Nevin, and carried by acclamation.

The following officers were elected:—President, Rev. Father Galerne; vice-presidents, Messrs. H. H. Lee, H. Phillips; secretary, Mr. C. Nevin; treasurer, Mr. A. M. Carroll; committee, Messrs. W. Noonan, John Rodden, W. J. Morris, H. Lockington, John Muldoon, P. Heslop, C. O'Donnell, and T. O'Brien. The two last-mentioned represent the Hibernian Society, and Misses Walsh and Morris represent the Children of Mary. About fifty members were enrolled. The meeting was a thoroughly representative one from different parts of the parish, and the proceedings were of an enthusiastic character.

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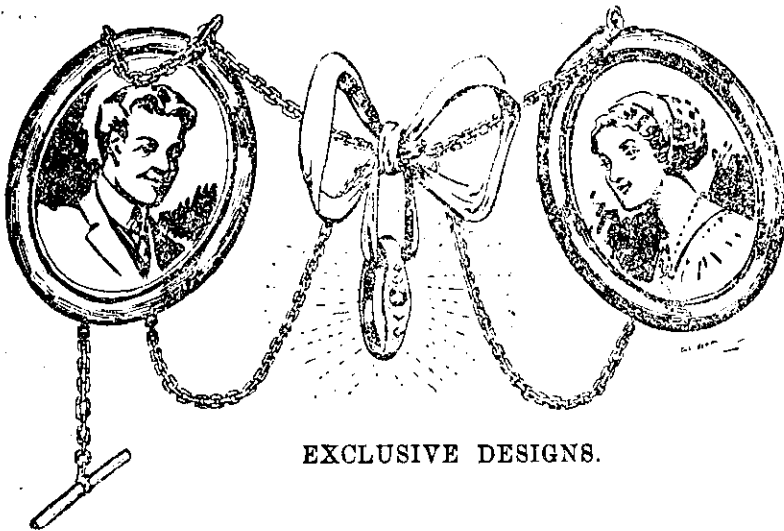
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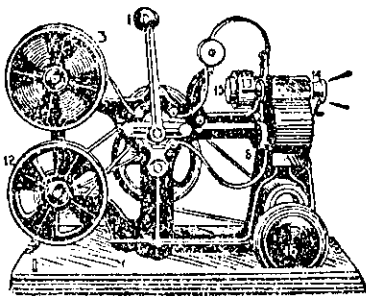


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Protecting Iron Works.

Two German chemists, Liebreich and Spitzer, have found from tests that a single application of paint is more efficient for the protection of iron against rust than are several coats. The explanation they offer for this somewhat surprising observation, is that a single coat is more elastic and less liable to scaling or cracking than a double coat, and thus affords more satisfactory protection from atmospheric influences.

Loss of Life in Mines.

In a report, Dr. Joseph A. Holmes, director of the United States Bureau of Mines, fixes the toll of one miner's life on each 183,000 tons of coal unearthed. These figures are for the year 1911. As compared with those of the preceding years a marked decrease is noted and this is attributed to the federal government's work in the mining field. It is also stated that the death rate in metal mines of the country is nearly as high as the above, averaging more than three men per thousand employed. The report strongly advises that the health conditions in and about mines be investigated, as preliminary inquiries have shown the prevalence of tuberculosis and the present of the hookworm disease in several different localities of the States.

Vertebrate Animals.

The contrast between the first two great divisions of the vertebrate animals—mammals and birds—is almost startling from its suddenness. There are no connecting links between them, and it is utterly impossible to mistake the one for the other. Yet, the same materials are employed in the structure of both. The skeleton of birds is made of hard bone, as in the mammalia; the respiration is carried on by means of lungs; the heart is divided into four parts, each with its set of valves; and the exterior of the body is covered with horny matter that is secreted from the skin. But the skeleton, lungs, and clothing of the birds are utterly distinct from those of the mammalia; and the outward and visible differences are so boldly marked that even a baby can discern them.

Send Messages Fifty Miles.

Mr. Eugene Reinhard, of the Australasian Wireless Company, has just completed the erection of the high-power station at Awanui, near the North Cape, a station which will be able to communicate with Sydney during the daytime and a much longer distance at night-time. Mr. Reinhard, while on a visit to Wellington, will give demonstrations to the officials of the Postal and Defence Departments of the portable field wireless set, which is capable of sending messages for a distance of 50 miles. The power for driving the dynamo is obtained with a bicycle attachment, worked by a man precisely as if he were riding a cycle. The whole outfit can be carried by three pack horses. The set includes small telescoped steel pipe masts, which support the aerials.

Wireless Telegraphy.

Some remarkable long-distance wireless telegraphy was accomplished by the Marconi operator on the Shaw, Savill and Albion steamer Pakeha on the voyage from Liverpool to Sydney and Auckland. The vessel was only out of communication with the outside world for two days during the whole voyage, and as she was carrying over 1090 immigrants to Sydney they were kept posted with news almost daily. Crossing the Southern Ocean the Pakeha operator was in constant touch with the steamers Persic, Stoburg, and the Rangitire, while off Cape Maria van Diemen, messages were received from the New Zealand Shipping Company's liner Tongariro off the Bluff, and then distant over 1200 miles from the Pakeha. The steamer Fiona, bound from Sydney to Suva, was easily picked up at a distance of 330 miles in the daytime. Before reaching Capetown the Pakeha's operator dispatched and received messages with the land station there, at a distance of over 400 miles in daylight.

Intercolonial

Right Rev. Monsignor Brodie, of Auckland, who has been on a health trip to New South Wales (says the *Freeman's Journal*), is at present in Sydney. On Easter Sunday he assisted at the religious ceremonies in the Cathedral.

Mrs. Elizabeth Moore, who lives with her daughters in Fitzroy street, Milson's Point, North Sydney, celebrated her 100th birthday recently. Mrs. Moore, who was born near Dublin two years before the Battle of Waterloo, came to Sydney in 1840.

The Guild Hall, Armidale, was crowded on Tuesday evening, March 25, when the parishioners of St. Mary's Cathedral assembled to bid farewell to the Very Rev. Dean Tobin on the eve of his departure to Ireland and Rome. At the same time the Dean was made the recipient of a purse of 200 sovereigns and an illuminated address.

The Governor of Queensland, Sir William MacGregor, in his speech at the St. Patrick's Day banquet, dwelt on the domestic virtues of the Irish people. 'The average family in Ireland is eight,' he said, 'whilst the ordinary average, with wastage elsewhere, is four. The infantile mortality is hardly up to 1 per cent. in Ireland. In Australia it is 8, and in England 12.'

The Rev. John McInerney, S.J., who had been an invalid for some time, died at 'Loyola,' Greenwich, on Easter Saturday, aged 63 years. Deceased was a native of Kilrush, Co. Clare, Ireland, and came to Australia with his parents while still very young. He leaves one sister, who is a Presentation nun at Windsor Convent, near Melbourne; and two brothers, Dr. T. McInerney (Warden of the Melbourne University) and Major T. M. McInerney, C.M.G.

The *Freeman's Journal* reports the arrival in Sydney of the Right Rev. Abbot Erkenwald Egan, O.S.B., of the Abbey, Ramsgate, and the Rev. Canon Keatinge, of St. Augustine's, Tunbridge Wells. Both dignitaries are in poor health, and recuperation is the main purpose of their visit. Abbot Egan, who is a brother of Mrs. John Toohey ('Innisfail,' Wahroonga), graduated from St. Augustine's College, Ramsgate, and St. Ambrose's, Rome. After a rest in Sydney he will proceed on his return journey by way of America. Canon Keatinge, who is pastor of St. Augustine's, Tunbridge Wells, will leave for New Zealand at the end of the week, and will probably be joined by Abbot Egan, as both have semi-official impressions to gather in America.

His Grace the Archbishop of Sydney intended to be present at the welcome tendered to his Grace Archbishop Mannix on his arrival in Melbourne from Ireland. Owing, however, to the necessity of his presence for the Holy Week ceremonies and for the ordination ceremonies at the Cathedral on Easter Monday, it was deemed inadvisable for the Archbishop to undertake the fresh fatigue of a long journey by train to Melbourne. During the week his Grace Archbishop Kelly received the following telegram from his Grace the Archbishop of Melbourne:—'Would not advise severe journey. Writing. Plentitude of Paschal joys.' The Archbishop wired felicitous greeting to Dr. Mannix as follows: 'Clergy, people, and Archbishop of Sydney send greetings'—to which Archbishop Mannix replied: 'Heartfelt thanks for gracious message from Archbishop, clergy, and people of Sydney.'

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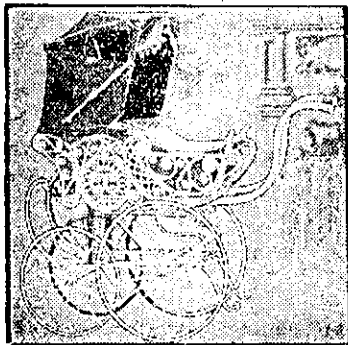
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HEROIC JESUIT APOSTLES

The heroic devotion of Father Damien, the apostle of the lepers, is well known to English readers; Protestants and Catholics alike duly recognised the example of self-sacrifice that was given to the world by one who cheerfully faced a lingering and horrible death in the service of his afflicted flock (writes a special correspondent of the *Catholic Times*). But Father Damien has had many disciples. Although during their life-time they avoided notice and sought to be forgotten, two Jesuits have lately attracted the attention of the French press by their generous devotion to the lepers of Madagascar. Both, after years of patient suffering, died of the hideous disease three months ago.

The first was a Pole, Father Beyzim, who arrived at Tananarive in 1898. He was then forty-eight years of age, a gentleman by birth, and in appearance tall and strong, who had obtained his superior's permission to devote himself completely to the worst cases among the lepers, to those whose condition was such that they were separated from their companions. In the lepers' hospital of Ambahivoraka he was at once the sick nurse, the cook, and the general servant of his charges. His dream was to build a new hospital for the lepers, where, if they could not be cured, they might, at any rate, be relieved and cared for, soul and body, till death released them from their sufferings. He found a suitable spot in the country of the Betsileos, and, with the alms sent to him by his friends and relatives in Poland, he

Began to Build a Hospital,

large enough to receive two hundred lepers—one hundred men and one hundred women. The chapel was to be in the centre; and so keenly did Father Beyzim long to see the work finished that he helped the workmen with his own hands to raise the walls of his lepers' future home. But, in the meantime, the disease insidiously laid hold of the big, strong, active Northerner. At first no visible signs appeared, but to a visitor who congratulated him on his escape, Father Beyzim replied by pulling up his sleeve and pointing to some dark stains on his arm. 'No one knows it yet,' he said, 'but look here.' Day and night he continued to live among his lepers, caring for them, encouraging them, tending their wounds. A photograph represents him surrounded by miserable wrecks of humanity, whose hideous deformities Pere Beyzim looked upon with infinite love and pity. When his own condition became more serious he was obliged to sacrifice the society of his fellow-religious and, except in cases of urgent necessity, he could no longer communicate with the Fathers of the mission. The lepers, to whom he had given his life, became more than ever his constant companions;

A Bond of Physical Suffering

now united them more closely to one who had become a leper for their sakes. Father Beyzim died among them on October 1, 1912, and it was a touching sight to see with what reverent love his leper children honored him to the last. They laid him out in the choir of the church that he had built, and at his head they placed a crucifix and a picture of the famous Polish Madonna of Czestochowa; around him they laid sheafs of fragrant lilies. They insisted that he should be buried among them; with their own hands they dug his grave and laid him to rest in the shadow of the big hospital built by him, with which his memory will for ever be connected.

Eight days after Father Beyzim, died another Jesuit, a Frenchman, Father Isidore Dupuy. During the campaign of Madagascar, Father Dupuy acted as military chaplain to General Voyron's troops, and his valuable services earned for him the Cross of the Legion of Honor. But his mind was set on a service less brilliant in the eyes of men than that of military chaplain, and, as soon as peace was signed, he devoted himself to the lepers of Ambohimahazo, where he soon caught the malady. He knew he would die a leper, and he cheerfully retired to a little cabin, where he was visited only by those who, being already touched by the disease, had nothing to fear from him. Instead of complaining of his lot, he considered himself as singularly fortunate.

In one of his letters he wrote: 'In former days the lepers were driven into the woods; they carried a little basket of food and a bell that warned travellers to keep aloof. Charity has changed all this. Instead of wandering in the woods, I live in a comfortable room, I do not need a basket, for my provisions are renewed three times a day. A little bell is at hand, but when I ring it, instead of anyone running away from me, my wants are immediately attended to. It is humiliating to be so kindly treated and to be able to give in return only a little gratitude.' Like Father Beyzim, Father Dupuy accepted the solitude and humiliation of his terrible malady with joyful equanimity; he was not only resigned, but

Content to Lay Down His Life

in so good a cause. Alluding to the honor bestowed upon him as a reward for his devotion during the campaign, he signed his last letter 'Isidore Dupuy, Knight of Leprosy.' The same Government that, for once, recognised the patriotic services of a Jesuit, has nevertheless done its best to ruin the religious foundations of Madagascar. The narrow, sectarian policy of certain high officials—M. Augagneur, for example—has led them to commit acts of sheer cruelty, of which the natives, even more than the French religious, have been the victims. In 1906 the Franciscan Nuns, who devote their lives to the sick, were brutally expelled from the hospital of Ambohidratimo, where they tended eight hundred lepers. Many of these were Catholics; they were broken hearted when they discovered that henceforth they were to be

Deprived of the Sacraments,

and those who were able to walk used to escape from the hospital at night to seek the missionaries, whose attendance was forbidden. The Bishop, Mgr. de Sauve, had to use his authority to prevent them from thus infringing the rules of the hospital, where the presence of a priest is tolerated only when the patient is at his last gasp. In 1906 the Jesuits, who direct the College of St. Michael, were forced to send away all their European pupils. That same year, in November, nine hundred schools belonging to the mission were closed, for no other reason but the Government's good pleasure, and at the present moment an attempt is being made by the authorities to confiscate all the property belonging to the religious Orders. Several lawsuits touching the matter have been commenced. If the Government officials have their will, the religious Orders in Madagascar will be treated as they are in France—robbed, and perhaps expelled. This sectarian policy is not only unjust and cruel; it is glaringly impolitic. All the French statesmen who have not been blinded by a party spirit recognise the fact that French influence in the island is powerfully aided by the example and popularity of the French missionaries. A former governor of Madagascar, M. le Myre de Vilers, went further. 'It is, he wrote, 'an undeniable fact that if we are in possession of Madagascar, we owe it to the missionaries.'

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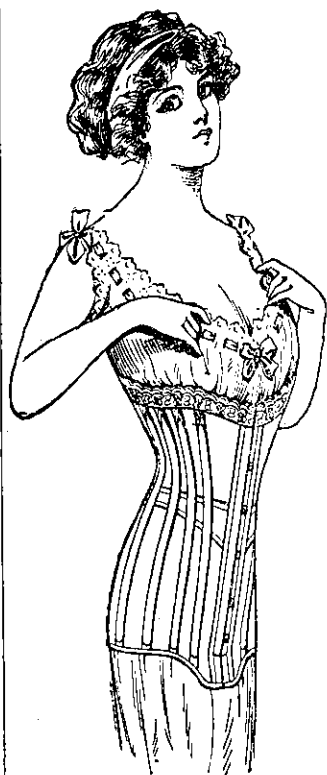


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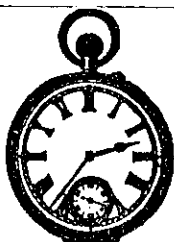
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CANADA

A WORK OF SACRIFICE AND CHARITY.

The Right Rev. Dr. Merel, the Bishop of Canton, petitioned recently the most Rev. Dr. Bruchesi, the Archbishop of Montreal, to send him some Canadian nuns to care for the lepers in China. Archbishop Bruchesi complied with this request, and then wrote to tell Bishop Merel that he had asked the Sisters of the Immaculate Conception to undertake this painful charge. In his letter the Archbishop wrote as follows: 'I went to the convent. The nuns knew my object. I addressed forty of them, and I said: "My children, the work I propose to you to-day is one that will involve both abnegation and sacrifice, but beautiful and glorious as the charity taught and practised by the Divine Master is the care of the leprous women. Will you undertake it? Any Sister who is willing to do so will please stand up." My Lord Bishop, at once the forty nuns present stood up. The matter is therefore settled, and I am pleased it is. Your leper settlement will be placed under the care of the nuns from Montreal, and this will be, I am certain, a source of blessings and graces for our diocese. We hope to send you some missionaries in the spring.'

ENGLAND

CATHOLIC PROGRESS IN LIVERPOOL.

The most Rev. Dr. Whiteside, Archbishop of Liverpool, deals in his Lenten Pastoral with the recent census of church attendance in Liverpool and the general question of public worship, and offers an explanation of 'the outstanding fact of the increase of the Catholic church attendance amidst the decrease of the other denominations. According to the official returns of the diocese, the attendance of Catholics at divine worship on Sunday mornings in the city of Liverpool last year was on the average about 76,000. The census put the figure at 22,000, but this was for one Mass only. In 1902 the attendance was 63,000, so that there has been an increase in ten years of 20 per cent., although the population of the city of Liverpool has increased by only 6 per cent. The advance in church attendance finds its counterpart in spiritual progress in other directions. The Catholics in the whole diocese have increased in ten years from 334,000 to about 372,000. This increase includes nearly 10,000 converts. Infant baptisms have risen by about 500. Attendances at Mass on Sundays throughout the diocese has increased from 162,000 ten years ago to about 189,000, and at the Sunday evening services from 35,000 to 42,000. Easter Communions (adults) have increased from 165,000 to 198,000, while the total number of Communions have increased on the average by half a million each year during the past four years. Lastly, of some 80,000 children of school age, all attend Catholic day schools except about 2200. Ten years ago the figures were 74,000 and 2500 respectively. While finding consolation in these results, Archbishop Whiteside contemplates the decadence among non-Catholic denominations with supreme regret, 'both for our own sakes and for the sake of the country to which we belong.' An increase in the number of those who are hostile to the Christian religion may eventually prove a menace to ourselves, who represent dogmatic Christianity in its most uncompromising form.

GERMANY

THE CHURCH AND THE STATE.

The new Archbishop of Cologne, Dr. von Hartmann, who was elevated to the See in succession to Cardinal Fischer last autumn, took the oath of allegiance to the Emperor William on February 13, in the Knights' Hall of the Royal Castle. He was introduced to his Majesty, who was accompanied by the Imperial Chancellor, by the Prussian Minister of Education, and

swore his oath of loyalty as 'called with the gracious consent of his Majesty to the See of Cologne by the election of the Chapter confirmed by the Holy Father.' Referring to a stained-glass window presented last year by the Emperor William to Cologne Cathedral, which represents Pope Leo XIII., appealing for protection to Charlemagne, the Archbishop expressed the hope that the Emperor would extend to his subjects of the Catholic Church the same gracious favor which Charlemagne had given. In reply, his Majesty assured the Archbishop of his Royal favor and benevolence. Alluding also to the subject of the window in Cologne Cathedral, the Emperor said: 'This historical event is an instructive example of the blessing which there is in relations of confidence between the Church and the supreme upholder of the power of the State, and at the same time it conveys a serious warning. Your conduct of office hitherto makes me confident that, mindful of this warning, you in your new dignity will instruct your clergy and your parishes to link with attachment to your Church true devotion to me and to my House, warm love for the German Fatherland, and obedience to the authorities ordained of God.'

ROME

RECEIVED IN PRIVATE AUDIENCE.

The Most Rev. Dr. Redwood, Archbishop of Wellington, and the Most Rev. Dr. Begin, Archbishop of Quebec, were received in private audience by the Holy Father on February 16.

FUNERAL OF THE POPE'S SISTER.

Since the death of Leo XIII. Rome has not witnessed such a spontaneous demonstration of respect as that which took place on the occasion of the solemn Requiem for and funeral of Signora Rosa Sarto, eldest sister of the Pope, whose death has been so keenly felt by Pius X. The visits of prelates and members of the Roman aristocracy to the humble apartment occupied by the sisters of his Holiness in the Piazza Ruscucci (says a Rome correspondent), made manifest the deep veneration in which the deceased was held. An imposing manifestation of sympathy followed. On the arrival of the hearse, bearing the remains, at the Basilica of S. Lorenzo beside the campo Verano, the principal cemetery of Rome, immense crowds were waiting to pay a tribute of veneration to the deceased. In a tribune erected on the Epistle side of the basilica sat Cardinals V. Vannutelli, De Lai, Cassetta, Rampolla, Respighi, Ferrata, Martinelli, Merry del Val, Gennari, Rinaldini, Gasparri, Falconio, Vico, Granito di Belmonte, Vives y Tuto, Bisleti, Pompili, and Billot, and Prince Thun, Grand Master of the Military Order of Malta. Near the Sacred College sat the Ambassadors of Austria-Hungary and Spain, and the Ministers of Belgium, Bavaria, Prussia, the Argentine Republic, and Colombia. Long lines of Bishops, dignitaries ecclesiastical and lay from the Roman Court, the heads of the chief aristocratic families of the city, the Commandants of the Noble, Swiss, and Palatine Guards and Pontifical Gendarmes, representatives of the Sacred Roman Congregations, Colleges, Seminaries, and Chapters, and of the Generals of Religious Orders and Societies, made up an assemblage which for solemn splendor and impressiveness has rarely found a parallel. At the conclusion of the Mass, the music of which Perosi conducted in person, the Cardinal Secretary of State waited in the sacristy to thank in the name of the Holy Father all those who had taken part in the funeral services. A procession was then formed of secular priests and the children of various institutes, and the coffin, borne on the shoulders of Pontifical Gendarmes, was temporarily placed in the vault of the Noble Oblates of Tor de' Specchi. From all over the world messages have reached the Holy Father sympathising with him in the loss of one who kept his house for nearly forty years. Various crowned heads, princes, prelates, associations, and many private individuals have joined in these expressions of condolence, and the Diplomatic Corps have visited the Holy Father en masse to convey their feelings.

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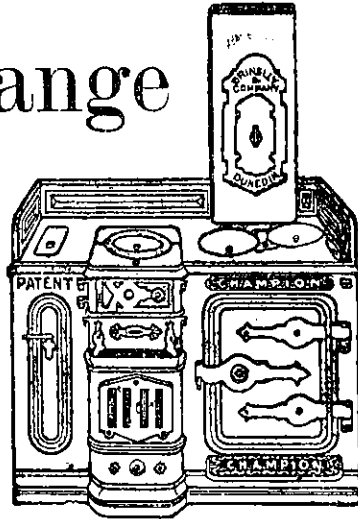
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Jesuits in Denmark

A letter from Denmark in the *Paris Univers* says that the German Jesuits established at Copenhagen, have won the admiration of all classes; their methods of education are so well liked that the Danish Government has authorized them to receive in their schools young men of religions. Furthermore, the certificates and diplomas given by the Jesuits have the same value as those given in the official academies.

A MIDNIGHT 'BARK.'

One night recently, just as the members of a South Island chemist's household had retired, someone—a visitor—was suddenly seized with a violent fit of coughing. It was a dry, 'nagging' cough at first, that tickled the throat and irritated the chest, but it gradually grew worse, and by midnight had developed into a veritable 'bark.' The coughing was incessant, everyone was kept awake, and at length the chemist in dismay went downstairs to his shop and got a bottle of cough cure which he took up to the coughing visitor. The visitor took one dose. The coughing ceased immediately. In the morning the visitor asked the chemist 'What was that remarkable stuff you gave me for my cough last night? It stopped my cough like magic!'

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HOME-MADE WINES.—When you send your name and address, not necessarily for publication, but as a guarantee of good faith, your request for the recipes will be complied with.

Caper Sauce (for Boiled Mutton or Fish).

Take one cup of liquid—that which the meat is boiled in will do—add one each good dessertspoonful of flour, butter, vinegar, and chopped capers. First add the flour, dissolved in a little milk, boil up and add other ingredients. Season to taste.

Buttered Eggs.

Take four eggs and beat in a warm basin, place two ounces of butter in, and stand in a pan of boiling water, and stir until melted. Pour the eggs in and bake until set. Butter a slice of toast, spread the mixture over, and serve on a hot dish. Garnish with slices of hard-boiled eggs.

Damson Preserve.

To every pound of damsons put 1lb of sugar. Put 1lb of fruit in a stone jar, spread over 1lb of sugar, and repeat until the jar is full. Cover with a plate, and bake six hours in a good oven. They will taste like prunes.

Apple Sauce.

Take 6lb of apples, 3lb of onions, and put through the mincer; add 3lb of brown sugar, two cloves or garlic, half-teaspoonful of cayenne, half-teaspoonful of mixed spice, one tablespoonful of salt, and enough vinegar to cover. Boil slowly in an enamelled pan for five hours. Strain through a colander and bottle.

Rabbit Pie.

All rabbit pies must be put into a very hot oven (when first put into) or they are not healthy; the heat may then be lowered gradually. Cut up two young rabbits ready as for boiling; put them into a baking-dish and cover each layer with minced fat bacon, season with minced parsley, shallots, and mixed whole spice. Cover the dish with a good dripping paste. A small jar should be put into the pie, and a gill of good stock. When the pie is cooked, through the hole at the top pour another gill of good boiling stock. Serve very hot with a dish of mashed turnips and a tureen of nicely-boiled potatoes.

To Extract a Splinter.

None of the small accidents to which every one is liable is more annoying than to have a sliver of wood stuck into the hand. Moreover, it is very painful if not promptly removed. If the wood of the splinter is soft, its removal is not easy, if attempted with a needle or other sharp instrument. Steam may, however, be employed, without inconvenience or pain, and is very effective. A wide-mouthed bottle, such as a milk bottle, should be filled nearly full of water as hot as the glass will stand, and the injured part placed over the mouth of the bottle, pressing down slightly, and preventing any steam from escaping. This will cause the flesh to be drawn down, and in a minute or so the steam will extract the splinter, at the same time relieving all inflammation. This is a simple bit of information, but well worth having.

Household Hints.

When making a ground-rice pudding, a great improvement to it is to add two teaspoonfuls of cornflour to the mixture. This makes it very creamy, and adds greatly to the flavor.

Put garments that are stained with perspiration to soak for a few minutes in lukewarm water to which a little carbonate of soda has been added before putting them into the suds. If put straight into suds the soap will set the stain.

Maureen

When Camping

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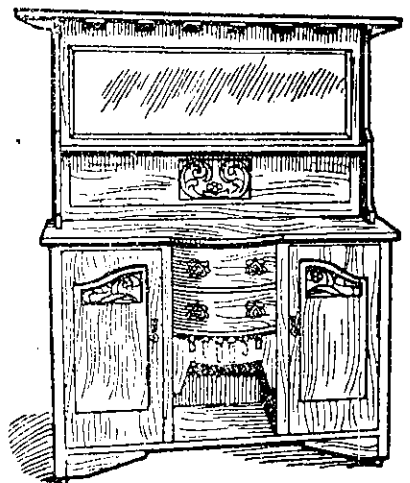
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On the Land

GENERAL.

An eighth of an acre of Buda kale at Moumahaki Experimental Farm, which last year produced feeding-material at the rate of 57 tons to the acre, was allowed to go to seed. The result was highly gratifying. Though the small birds were very troublesome, and it is estimated from close observations they took fully half the seed, the threshing produced a fine sample, representing a return equal to a local market value of £48 per acre.

The efficiency of spraying potatoes with the Bordeaux mixture has been amply demonstrated by the result of an experiment conducted by the Government expert at the garden plots of the Milton District High School (says the *Otago Daily Times*). In February—which must be considered as rather late to spray—two of six plots of growing potatoes were treated with the mixture, and while the tubers so dealt with have returned good crops the remaining four plots were attacked with the potato blight, and have proved an absolute failure.

At Burnside last week there were large yardings of fat cattle and sheep, while fat lambs and pigs were in full supply. The yarding of fat cattle consisted of 215 head, principally good quality bullocks. The number forward was in excess of requirements, and prices showed a drop of fully 10s per head. Quotations: Best bullocks, £11 10s to £12 10s; extra, to £13 10s; medium to good, £10 to £11; light, £8 10s to £9 10s; best cows and heifers, £8 10s to £9 15s; extra, to £11 2s 6d. There was an entry of 4089 fat sheep. All prime sheep showed a drop of 1s per head, whilst ewes and medium-weight wethers declined 1s 6d per head. There were not many pens of heavy sheep forward. Quotations: Prime wethers, 20s to 23s; extra, to 28s 9d; medium to good, 18s to 19s 6d; light, 16s 6d to 17s 6d; best ewes 17s 6d to 20s; extra good, to 26s. The lambs penned totalled 1530, these being mostly of good quality. Exporters were operating freely and prices were fully up to previous week's rates. Best lambs brought from 18s to 19s 6d, extra good to 23s 9d; medium to good 15s 6d to 17s 6d; light 13s 6d to 14s 6d. The pigs forward numbered 148. Prices for baconers and porkers were fully up to previous week's rates, but store pigs showed a decline. Suckers brought from 12s 6d to 16s; slips, 17s to 23s 6d; stores, to 26s; porkers, 32s to 42s; light baconers, to 53s; heavy baconers, to 72s; choppers, to 90s.

At Addington last week there were very large entries of all classes of sheep, and fair entries in other departments. The demand for store sheep was again keen, and prices were fully maintained. Fat lambs showed a further weakening in prices, and owing to the large entry fat sheep were easier. Fat cattle were also weaker in price, as were also fat pigs. There was a good sale for store cattle, of which there was a special entry from Gisborne. Export buyers were operating freely for fat lambs, but at prices about 6d per head below the rates ruling the previous week. The bulk of the purchases were made on a basis of 5d to 5½d per lb. Light lambs sold rather better in proportion than medium or heavier weights. Togs sold at 17s to 20s; a few extra to 21s; ordinary freezing weights, 15s to 17s; and lighter, 13s to 14s 9d. The range of prices for fat sheep was as follows:—Prime wethers, 19s to 22s 9d; lighter, 15s to 18s 6d; merino wethers, 10s to 15s 4d; prime ewes, 16s to 21s; medium, 13s to 15s 6d; aged and light, 10s to 12s 6d. For fat cattle the prices were unchanged, beef realising 22s 6d to 30s per 100lb, according to quality. Steers made £7 10s to £11; extra, to £14 2s 6d; heifers, £6 to £9, extra to £11 7s 6d; and cows, £5 15s to £10 2s 6d. The boom prices of fat pigs at the previous sale were not maintained, values dropping considerably. Choppers realised £3 to £5 10s; heavy baconers, £3 5s to £3 13s; and lighter sorts, £2 12s 6d to £3, equal to 5d to 5½d, against 6d per lb the previous week. Heavy porkers made £2 4s to £2 9s, and lighter sorts £1 18s to £2 3s.

WESTERN WOLTHS RYEGRASS.

An experimental paddock of the above grass (writes our Hamilton correspondent) was very successfully grown at the Ruakura Farm of Instruction last season. Three acres were sown on May 14, 1912; and the first crop, averaging 15 tons to the acre despite the natural poorness of the paddock, was carted to stock on October 7. The second crop was kept for seed, but it was ready to be carted to stock on December 1 had it been required for that purpose. It was, however, threshed, and yielded 30 bushels per acre. The grass has again sprung up and a third crop should be ready shortly. The first crop, if sown in May, comes to maturity when there is a great scarcity of feed, and is consequently relished by stock of all kinds. The great disadvantage of this crop is that it removes so much fertility from the soil. It undoubtedly produces a luxuriant growth of foliage, but the above-mentioned fault is a great drawback. The fact that the grass is an annual is also to its disadvantage. Seed was sown at the rate of 30lb per acre and manured with 4cwt of basic superphosphate. No attempt was made to graze the grass last season, but there is no reason why it should not be a success, especially if the grass were allowed an occasional short respite to recuperate.

FEEDING AND CARE OF PIGS.

At a recent meeting of a branch of the South Australian Farmers' Bureau, Mr. John Lewis, a practical pig raiser, said many people seemed to think that any place is good enough to keep a pig in, as long as there is some sort of enclosure to keep him from romping over the garden, and a few sheets of iron over one corner to keep it dry; but, in his opinion, if pigs were to be kept at a profit, they needed as much care and attention as any other animal. The sty should have a good slab floor and be well covered, as when kept dry the pig fattened quicker and did not need so much food. When there was a scarcity of food it was a mistake to wean young pigs and allow them to get low in condition. The better plan was to sell them right away, as they were usually in good condition when taken from the mother. He considered six weeks about the right age to wean the young pigs. The matter of breed he would leave to the discretion of the owner. The farmer should grow as much of the food required as possible. He thought peas the most profitable, as they provided bedding as well as food. The pigs should only be given as much food at a time as they could clear up. Pigs that are being prepared for market, or sows with litters, should be kept under cover, but for store pigs and others he would advise setting aside a small run of, say, an acre or two, with a good warm sty to shelter them at night. He thought the pigs should be fit for market when from 80lb to 120lb in weight, but, if for home consumption, they might be fed a little longer.

EXPERIMENT IN POTATO CULTURE.

Mr. W. H. Sayer, of Forth, N.W. Coast, Tasmania, has just concluded an experiment in potato culture. In 1911 he received from the Tasmanian Government potato expert three potatoes of a new variety, and named the Canon Tuber. The potatoes weighed 1lb, and they were planted on October 13, 1911, and yielded 123lb of tubers. From 123lb, Mr. Sayer planted on September 2, 1912, 120lb potatoes, and the yield at his digging recently gave 1663lb of potatoes. The ground planted measured 66ft by 30ft wide, and is grey and sandy. Mr. Sayer aims at raising an early red and is satisfied that he can produce a first-class article in twelve weeks from planting.

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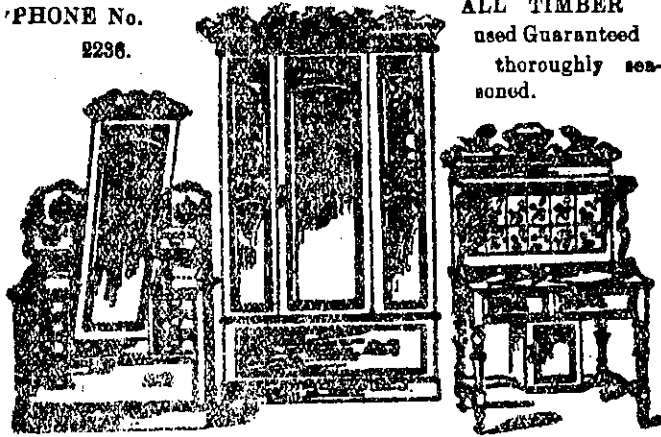
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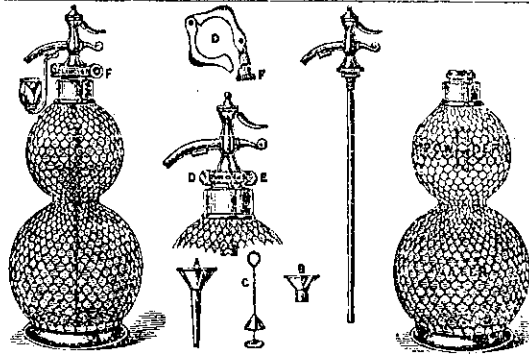
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ACHIEVEMENT

It isn't the job you intend to do,
Or the labor you've just begun,
That puts you right on the ledger sheet;
It's the work you've really done.

Your credit is built on things you do,
Your debt on things you shirk,
The man who totals the biggest plus
Is he who completes his work.

Intentions though good will never pay bills,
It's easy enough to plan,
To wish is the play of the office boy—
To do is the work of a man.

HOW THEY HELPED EACH OTHER

Laura curled herself up in the window of her brother Jack's workshop overlooking the smooth, green lawn surrounding the adjoining residence. She had been busy all the forenoon, washing dishes, sweeping, dusting and running errands for her mother. She was warm and tired, and just a little rebellious and discontented, and had come out to the tool-house, where she was sure of being alone, to think things over and get cool and rested before making herself tidy for the afternoon.

There were new neighbors in the next house. Laura had watched them unloading furniture the day before—such lovely chairs and carpets and pictures. There was a girl, too, about her own age—a frail, slender girl. It was not the girl herself, however, but the clothes she wore that attracted Laura's particular notice and incited her envy. They were fine and beautiful and of the latest style. Even in the early morning, when Laura had been busy with her dishes, the other girl was wandering idly about on the lawn, in the freshest of French gingham.

'They must be rich!' Laura thought, gazing gloomily from the window. 'She hasn't to work as I do, and can have everything she wants. I do so hope some family would take that house who had a real nice girl for me to chum with. But I shall not even try to get acquainted with her. I almost hate her already.'

In the midst of Laura's reflections the new girl herself came slowly across the lawn toward the point nearest the tool-house.

'I saw you in the window,' she said, smilingly. 'I am Esther Wilson. I know I ought to wait for you to come and see me first, but I just couldn't. I have seen you every day since we came, and have been trying so hard not to envy you.'

Laura was speechless with astonishment. To envy her—Laura Melrose—who wore plain, cheap clothing and had to help mother with the housework! She could not believe it.

'I—I don't understand,' she said at last. 'There is surely nothing for anyone to envy me for. I was just thinking about you, too.'

'Oh, don't! You can't when you know!' The pale girl leaned upon the post supporting the hedge that divided the lawns, and Laura could see, then, that she was very fragile. 'I am not strong, you see. There is something wrong with my back. Some days I try to make believe I can run about and be like other girls, but I always have to give up. The doctor says I shall never be better.'

A wave of quick sympathy drowned every other feeling in Laura's heart. In a moment she was out of the tool-house and had opened the little gate in the hedge.

'Come in and sit down while we talk,' she said. 'Here is a comfortable chair under this tree. My name is Laura—Laura Melrose—and I am your nearest neighbor.'

'Thank you! How good you are! I was afraid, when I saw you flying around all the morning helping

your mother, that you would never want to make friends with me because we could never do the same things, and that is really what makes a girl feel close to other girls; don't you think so?'

As the newcomer said this, her eyes held a wistful look.

'Not always, though it helps,' said Laura; 'but I am sure', she added, 'there must be many things we can both do. You can help your mother, too, if not just in the same way I do mine.'

A shadow fell on the thin face of the other girl. 'I haven't any mother,' she said simply. 'She died two years ago, and since then I have lived with my uncle. Auntie and uncle are as kind as can be, and get me everything I need, and more, but'—she paused, then finished bravely—'that was what I envied you for—having a mother, and you two working together like a couple of girls.'

At that moment Laura heard her mother singing to the baby, and a thrill of appreciation of her mother ran through her, mingled with sympathy for the one beside her who had no mother. How could she ever have thought life hard?

'I am so sorry,' she said contritely; 'you shall share my mother.'

In the days of close companionship that followed, Esther unconsciously gave Laura many a glimpse of pain and weakness and loneliness, which made Laura appreciate as never before the blessings of health and home and mother, while she, in her turn, imparted the uplift of her abounding health and spirits to the one so sorely in need.

'I just love Esther,' Laura said to her mother, some months later, when they were washing the tea things together. 'She is so generous and thoughtful and cheery even when she is sick. I believe I love her all the better because she can't run about with me as the other girls do, and there are so many things I can do to make her life happier. It is better to have a friend who really needs one, don't you think so, mamma?'

'Indeed, I do, dear,' her mother replied, 'and I am sure you need Esther just as much as she needs you.'

'Yes,' said Laura softly, 'and I think she helps me even more than I do her.'

TWELVE TO ONE

The clock struck twelve, and the China Lady with the parasol, who stood on the mantelpiece, put down the parasol with a sigh of relief.

'One does get so tired of standing in the same position all day,' she said to the China Gentleman in pink knickerbockers, a green coat lined with yellow, and a cocked hat with a blue bow in it, who stood leaning on a walking-stick with a green tassel on the other side of the clock.

He tucked the stick under his arm and took off his hat with an air of great politeness.

'I have found the day unusually long,' he said with a low bow to the China Lady, 'for that idiotic housemaid who took the liberty of removing the dust from my coat—which she did very imperfectly—turned me round so that until now I have been deprived of the pleasure of seeing you.'

At which speech the China Lady looked very pleased and made a low curtsy, though it was only one of those silly things that humans call 'compliments,' which just mean nothing at all.

'When you two have done smirking at each other,' said the Copper Warming Pan, hanging upon the wall near the fireplace, 'perhaps we can have a little rational conversation.'

'Some people forget that their original habitation was the kitchen,' remarked the China Lady.

'I hope we are not going to spend the short time we are permitted to use in our own way in quarrelling,' said a cheerful voice, 'we have only an hour, remember.'

The voice came from the Inkstand on the study table.

'You have a much more cheerful time than the

rest of us,' ticked the Study Clock, 'because you know what the humans are thinking about.'

'I get a good deal splashed at times, however,' replied the Inkstand, 'though *that* doesn't matter,' he added, cheerfully.

And just then there was a great tapping at the glass doors of the cabinet against the wall.

'Dear me!' exclaimed the Cabinet Key, 'I quite forgot to turn!'

So he turned at once, and the doors flew open.

'We felt sure you had forgotten us,' said the little Dresden China figures, that stood all in a row.

'Oh, I *am* so glad the doors are open!' squeaked a tiny voice.

And the Dresden China ladies, who all wore their hats very much on one side, and carried crooks like shepherdesses, gathered their flowered skirts closely round them, and uttered funny little shrieks, just like humans—when girls—sometimes do on such occasions.

For out of a corner had come a wee bright-eyed Mouse.

'Pray do not be frightened, ladies,' he said, for he was a most polite little Mousie; and then he made a spring right into the middle of the writing-table, and sat down by the Inkstand.

'You must see a great many interesting things in the course of your travels,' said the Quill Pen pleasantly; 'it is very nice to be able to move about just as you like.'

'I do see some extremely curious things sometimes,' answered the Mouse, combing his whiskers, for it was rather dusty in the cabinet.

'Now let us tell our adventures,' suggested the fat China Teapot, all covered with queer figures, that stood on the lowest shelf.

'We will ask you to begin then, if you please,' said the Blue Plate. It always took the lead in everything, for it was badly cracked and gave itself great airs, thinking that a special distinction.

'With pleasure,' returned the Teapot; and they all settled themselves comfortably to listen, when sudden the clock struck One, and the hour was over.

HOW WAS IT?

Lawyers have a way of making things so clear that no one but a lawyer can often understand them. A distinguished member of the profession was recently probing a witness.

'My good woman,' he said, in an imperfectly patient voice, 'you must be specific; you must give an answer, in the fewest possible words of which you are capable, to the plain and simple question whether you were crossing the street with the baby on your arm and the omnibus was coming down on the right side and the cab on the left and the brougham was trying to pass the omnibus, and you saw the plaintiff between the brougham and the cab, or whether and when you saw him at all, and whether near or not near the brougham, car, or omnibus, or either, or any two, and which of them respectively—or how was it?'

'Yes, sir?' ventured the witness, in utter confusion.

SCATHING CRITICISM

Colonel G— is a fine commander, but not a musician. He sent for the chief musician of his regimental band one day, and delivered this scathing criticism:

'I notice a lack of uniformity about the band, which must be regulated. Yesterday morning they were out on parade, and the largest man in the band was playing a little bit of an instrument—flute, or something of the kind—and you had the big drum played by a small man. That sort of thing doesn't look well, and must be attended to. I want the small men to play small instruments, and the big men the big instruments. And, another thing—I want the trombone players to slide their instruments in and out in unison. It annoys me to see them all step with their hands.'

FAMILY FUN

TRICKS AND ILLUSIONS.

(Special to the *N.Z. Tablet*, by 'MAHATMA'.)

The Disappearing Coin.—The effect of this pretty little trick is that a coin is placed on the palm of the performer's hand, which is then closed. Upon being opened immediately, the coin is found to have disappeared. In order to perform this, all that is necessary is to cover the third finger nail with soft wax or soap. The coin is placed near the ball of the thumb. When the hand is closed the coin will adhere to the finger nail. A little care will be needed in showing the hand in such a manner that this finger nail is not seen. It would be advisable to practise this—and indeed all tricks—in front of a mirror, before performing it in public.

A Card-reading Feat.—A pack of cards in case is shown. The performer proceeds to take one card out at a time and correctly names it. The pack may be new and have the duty stamp still affixed. The explanation is very simple. When the performer has satisfied all that the pack has never been opened, he tears a piece from the bottom of the case, which exposes the index of one of the cards. This card he calls out and immediately draws it forth. This movement may be repeated until several cards have been named in a similar manner. The performance of this illusion will be rendered much easier if the performer places the case of cards to his forehead each time as if in thought, when he will have no difficulty in reading the index of each card.

The Handkerchief and Broken Match.—The effect of the following trick is very mystifying. The performer borrows a wooden match. This he places in the centre of a handkerchief and requests a member of the company to break, through the folds of the handkerchief. Upon unfolding the latter the match—which may be marked beforehand—is found intact. In order to perform this all that is necessary is to place a wooden match before commencing the illusion in the hem of your handkerchief where its presence will not be detected. When you borrow a match you ask a gentleman to mark it with a pencil so that he will recognise it again. You then place this match in the centre of the handkerchief and place the half containing the match in hem over it. You then reverse handkerchief and ask a gentleman to break the match. It is the one in the hem which he breaks, the other marked match being held lower down. When he has broken the match shake out the handkerchief and let the marked match drop on to the table.

A Simple Card Trick.—The effect of this pretty trick is as follows: The performer shows a card—the eight of hearts—and after naming it places it back on the top of the pack. Without exposing the front of the card he again takes it up and places it in the centre of the pack. Before pushing it right home he shows the top of the card to prove that it is no other than the eight of hearts which he is putting in. The pack is then squared up and upon flipping the cards the eight of hearts is found to be upon the top again. Some will probably exclaim that you have a duplicate eight of hearts. The conjuror however allows the pack to be examined and everything is found in order. All the preparation necessary for performing this trick is to have a seven of hearts and an eight of hearts on the top of the pack before beginning the trick. When you show the eight of hearts at the commencement of the experiment you really have the seven of hearts behind it. When these cards are again placed on the pack the latter will of course be on top. It is this card which is placed into the middle of the pack. You show a part of the card just before pushing it home, and if you keep one finger over the index no one will suspect that it is not the eight. The rest of the trick needs no explanation.

The religious statistics of Mauritius show an increase of 5584 Catholics in the colony since the last census in 1901.

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