

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 20, Sunday.—Fourth Sunday after Easter.
 „ 21, Monday.—St. Anselm, Bishop, Confessor, and Doctor.
 „ 22, Tuesday.—SS. Soter and Caius, Popes and Martyrs.
 „ 23, Wednesday.—St. George, Martyr.
 „ 24, Thursday.—St. Fidelis of Sigmaringen, Martyr.
 „ 25, Friday.—St. Mark, Evangelist.
 „ 26, Saturday.—SS. Cletus and Marcellinus, Popes and Martyrs.

St. Anselm, Bishop, Confessor, and Doctor.

St. Anselm was a native of Aosta, in Piedmont. At the age of 27 he became a member of the Benedictine Order at the Abbey of Bec, in Normandy. In 1093 he was consecrated Archbishop of Canterbury, a dignity which he held for sixteen years. A considerable portion of this time was spent by St. Anselm in exile in consequence of his refusal to submit to the intolerable pretensions of the English Kings, William Rufus and Henry I. As a profound thinker, St. Anselm holds a prominent position among the Doctors of the Church.

Saints Soter and Caius, Popes and Martyrs.

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

St. George, Martyr.

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

GRAINS OF GOLD

MORNING STAR.

Morning Star, I make my prayer:

Day has not begun;
 Darkness lingers everywhere,
 Hid is yet the sun.

Till the glowing dawn appears
 Lighting land and sea,
 Faithful Mother, calm my fears—
 Mary, pray for me.

Light of Hope, fall not in vain
 O'er a wanderer's path;
 Virgin without spot or stain,
 Shield me from His wrath.
 Christ shall shine before all men,
 He my Judge shall be;
 Ere thy Son shall come again,
 Mary, pray for me!

Radiant Queen of angel bands,
 Gleaming from afar,
 Thou hast gifts from Jesus' hands—
 Aid me, Morning Star.
 Mother of the Sovereign Son
 In eternity,
 Till the peace of Christ is won,
 Mary, pray for me!

—Ave Maria.

My God, how sad a thing is time, whether it goes or comes; and how right was that saint who said: 'Let us throw our hearts into eternity.'

Little folks, when seriously taught the importance of little things, when they grow up to be big folks, will more fully realise the importance of the 'bigger things.'

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: II.—THE ENDS OF THE MASS

The Sacrifice daily offered on our altars is the commemoration, though without shedding of blood, of the Sacrifice offered in the first instance by our Saviour at the Last Supper and consummated amidst bitter sufferings on Calvary. The sole purpose of its existence is to bring the graces of redemption purchased on the Cross home to each soul. Its effects, its benefits, whatever they may be, 'spring wholly and individually from the Sacrifice of the Cross. The Blood of Calvary was the propitiation for the sins of the whole world. In each Mass that precious Blood is virtually poured out afresh, in order to be applied to the souls of men, especially to those for whom the Mass is specifically offered, to the soul of the offerer, and to those who are present' (Bishop Hedley). It might well seem that the application of these graces in such a sacrifice should have no limits, but we must remember that no man can receive an infinite amount of grace, and that in our state of probation we are not saved without the co-operation of our freewill.

The Mass is, in the first place, a sacrifice of adoration, the perpetual homage of the Man-God (united with the Church) to God, the Creator and Lord of all things. In this respect it is like any other sacrifice—the outward expression of inward reverence; only of course it is of infinite value, for Jesus Christ is at once the Victim and the Offerer—and He is Divine. He does not merit afresh, but He does repeat, and repeat by way of application to our needs, the homage of the Cross. 'Thus the world is endowed with the inestimable prerogative of the perpetual "clean oblation," and "in every place there is Sacrifice"—the one and complete Sacrifice made by the Divine Person, Who is also the Head of the Church.'

Secondly, the Mass is a Sacrifice of thanksgiving offered by Christ in His own name and in ours to God the Father for countless spiritual and temporal graces and benefits. Hence the name, in use from the first, of Eucharist, or the rite of thanksgiving. Our Lord wished it to be so, for as we learn from all three Evangelists and St. Paul, it was not until He had raised His eyes to heaven and 'given thanks' that He pronounced the 'hallowing words' of consecration. He was about to give Himself to His Church, and no expression of gratitude to God His Father for that most precious of all gifts could be too great. The Church has not forgotten: she recognises that 'it is truly meet and just, right and salutary, that we should always and in all places give thanks to God, especially when we are gathered round the altar where the richest of His gifts is placed at our disposal.

The Mass is, as we learn from the Council of Trent, something more than a 'Thanksgiving,' a sacrifice of praise and thanks, a commemoration of the Sacrifice of the Cross; it is a sacrifice of propitiation for sin. 'The Lord being appeased by the offering of this Sacrifice, granting grace and the gift of repentance, cancels crimes and sins, be they ever so great' (Council of Trent, Sess., xxii., ch. 2). To explain: The Sacrifice of the Mass does not itself directly and immediately forgive sin—that is the work of the Sacraments, especially of Baptism and Penance; but 'it propitiates Almighty God, averts His just anger and so obtains for the sinner those abundant graces which will lead him to repentance and the the Sacrament of Penance.' If there be co-operation on the part of the sinner, the mind is enlightened by faith, the heart softened with thoughts of sorrow, mercy, and hope, and these 'cause us to approach in contrition and repentance unto God that we may obtain mercy and find grace in seasonable aid' (Council of Trent). Further, the Mass 'moves the soul to acts in which supernatural love and sorrow consume those stains of sensuality, passion, and self-

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love which in our sloth and indifference we incur at every hour of the day.' The punishment due to sin forgiven is also affected by the Mass; though to what extent we do not know. One Mass would of itself cancel this temporal punishment in the case of those who offer the Sacrifice, those who hear it, and those for whom it is offered, were it not that limits are placed to its efficacy by God, Who wishes the remission of the punishment due to sin, like the remission of the sins themselves to depend as a condition on man's own exertion. It would seem then that the Eucharistic Sacrifice directly and immediately cancels some part of the punishment attaching to forgiven sin; the remission of the other part depends on the offerer's measure of devotion, his acts of sorrow and love. 'Perhaps it could never be otherwise as long as the creature is in a state of probation: to extinguish all liability automatically would go far towards putting an end to probation' (Hedley). This happy effect of the Mass is felt by the needy souls in Purgatory as well, for though they cannot hear the Mass themselves, their friends on earth can offer it for their benefit. Here again we cannot say how and in what measure the punishment due to sin forgiven is cancelled, but it would seem that Christ wishes much to depend on the ready goodwill and fervent prayer of those on earth as they assist at the Sacrifice of the Mass.

Fourthly, the Mass is a sacrifice of impetration, a pleading through Jesus Christ, with the whole of the power of His Passion for graces and favors, spiritual and temporal, for wants of soul and body, for ourselves and for others. The whole Church thus benefits by every Mass that is offered; so do all the Church's children so far as some graces are concerned. But naturally those who assist at a Mass can receive a greater share in its fruits than those who are absent, for in this renewal of Calvary the graces of redemption are most abundantly poured out; and the better their dispositions, the greater their faith and devotion, the greater the benefits that will be reaped.

The Storyteller

A PROVIDENTIAL HAPPENING

Father Mullin had but little time to think of the beauty of the country, though the hills, through which he often had to drive many a weary mile, were exquisite in the variegated greens that clothed 'the incommunicable trees,' and that sense of mystery and loneliness that haunted all the forest paths.

Exhausted by hard work and privation, as he was, and, with a natural delicacy of constitution that had led some wiseacres to declare that he would never live to be ordained, it would have been quite possible that he gave more thought to the rough hills, roads, and the scorching yellow sand, through which he had to urge his horse painfully. But, in fact, the burning, eager heart of the man was as little concerned with one as with the other. The beauty, if it appealed to him at all, must have appealed subconsciously; and as for the weariness, what did that matter, in comparison with the souls that might be saved but that were perishing all around him, exposed to innumerable hostile influences. For there he was, entirely without resources, making a hand-to-hand fight against the proselytisers, or the advocates of agnosticism or indifferentism, who were making use of every material advantage to draw away from the fold the children of the faith. Money was supplied to them all in profusion, whilst he, who remained for himself not one cent of his salary and reduced his own personal needs to a minimum, was abjectly poor, deprived of everything material that could assist his work and enable him to sustain that long and cruel warfare. With the exception of a handful of Irish people and a few Mexicans, from over the boundaries of the State, practising Catholics there were none, though there were plenty of people with Catholic names, some of whom even acknowledged to

having been born in the faith, or to be, at least, sons and daughters of Catholics. Most of these could not be persuaded to accept Father Mullin's ministrations, even when they were literally thrust upon them, and their children swelled the schools and Sunday schools of whichever one of the denominations could offer them the greatest advantages. To such a pass had the need of priests, of churches, and of schools brought that extensive portion of the Lord's vineyard. Amid the sluggish indifference of Catholics, and a hostility on the part of non-Catholics scarcely credible to those who inhabit the more civilised portions of the country, in loneliness and isolation, in a daily routine of hardship and privation, which he felt most sensibly when it extended to the service of the altar, or when it directly interfered with his work, Father Mullin spent the days and the weeks and years with never a thought behind him to the comfort in which he had been brought up, to the love and devotion of his family, in which he had been an idolised youngest son, and the circle of friends who had predicted great things of his future.

He had managed to get the four walls of his little church roofed in, at the cost, on his part, not only of financial strain and anxiety, but of hard manual labor as well, for to his impetuous nature it had been impossible to stand by and watch other men toiling or, to see the pittance he had managed to scrape together being expended by delay in construction and by the employment of more workers. So he was to be seen helping to haul pulleys, to lay foundations of brick and mortar, or to drive in nails or pins. His long, slender, delicate hands, that had occasioned many prognostics as to his health, were now roughened and browned and toil-worn.

He had then erected a church, as it were, with his heart's blood, for he had faced insult and calumny, and, in a few instances, even rough usage in collecting the sums that were needed, besides having written scores of begging letters to the North. Of these latter but few indeed had met with any response. People whom he knew—as the popular expression puts it—to be 'rolling in luxury' had not deigned to write a word in answer to his appeal, nor to send even a small gift, a dollar or a half-dollar, nor even the cents which, as the priest reflected, multiplied, would have put him beyond worry. He had waited, he had gone to the post office, a distance of some miles, every day with the hope that some one would respond—former friends, college mates, millionaires, philanthropists. For to him, who was giving his youth and his manhood—the remnant of his strength—for that sacred cause, it seemed incredible that no one would respond to that cry from the darkness of these God-forgetting regions. His own father and brother, both in very moderate circumstances, had sent him all that they could afford—they and a very few others. For the rest, blank, dreary silence. And yet some of the names which the priest had written so confidently on the outside of the letters, belonged to those who were reported in the papers as piling up millions, as building superb residences, as the owners of motor cars or boats, or even of aeroplanes, or as giving inordinately large subscriptions to objects that were doubtful, if not positively harmful to society and to religion.

'Dear God,' Father Mullin murmured to himself, after one of his futile journeys to the post office, 'I wonder if they've got the faith at all, when they won't contribute one of those dollars, that they throw away so lightly on all sorts of things, while souls are perishing here for what they would spend on cigars or the theatre.'

It was the groaning of his anguished heart, as a lonely and dejected figure he pursued his homeward way, and looked up to the stars above him, as if in their clear radiance and in the infinitude of these worlds unnumbered he might find some answer to his query. Though his very soul within him was wrung with the bitterness of the thought that God's glory was lessened, and His redemption in many souls made void for the want of those material advantages, that long, steady gaze up into the firmament seemed to calm and soothe his troubled mind.

'God forgive me,' he said within himself, 'for

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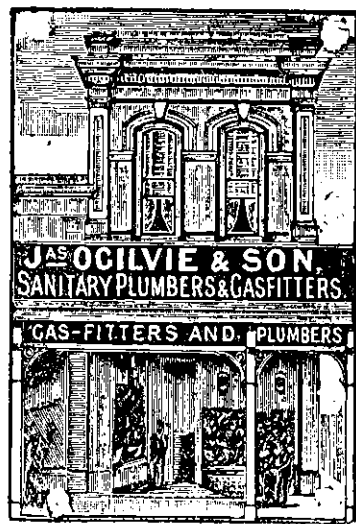
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judging others! I am sure there isn't one of those people that is not weighed down with calls upon him for the home needs, and for objects of every sort. At worst it can be only thoughtlessness, and because he can't realise how much a few dollars means to a missionary priest.'

And after all, as he reflected, he should be glad and proud that he had been able to raise the walls of the church at all, even if there were a heavy mortgage to pay upon it, and even if the interior were as yet like the merest barn, where the Lord of glory, to Whom all the kingdoms of the earth were as grains of sand, had to be called down in an abject poverty worse than that of the stable in Bethlehem.

The altar was the rudest kind of temporary one—some rough planks he had helped to put in place himself—and the lights, nearly all candle-ends, which he had been delighted to accept from a priest nearly as poor as himself, and the few vestments so shabby and patched—why, scarcely could he comply with what the rubrics demanded! The veil of the tabernacle was the merest apology of cheap, tawdry stuff, and the cruets—

He had a minor anxiety on his mind just then, and this was the approaching visit of the Bishop to administer Confirmation to the children. Kind and sympathetic as that prelate was, since he himself had been a missionary in the South and West and knew what it all meant, still he and the priests who accompanied him had to be fed and entertained in some sort of way and it seemed lamentable that they should find scarcely an appliance at all for divine worship. At least the floor and all else were scrupulously clean, scrubbed as white as snow by the vigorous arms of a poor Irishwoman, the mother of a considerable family, who would not accept one cent for her labor.

'Is it I take money,' she cried indignantly, 'for cleaning the house of God, when there's poverty on the place and yourself, Father dear, as we all know, next door to starving? Ah, then sorra on me, if I couldn't do that much itself for my God!'

The tears came into the priest's eyes, and streamed down his white worn cheeks, as he contrasted that reply and the generous ardor of that woman, to whom the money he offered would have been quite a godsend, with the subjects he had lately been considering as he walked home from the post. That cleanliness, then, for which Mrs. Fagan was responsible, would be the chief adornment for the Bishop's visit; cleanliness—and, to be sure, there were to be armfuls of beautiful flowers which the neighboring children had promised to bring from the surrounding fields and woods. How good it was, too, to see those little ones, so long strayed children of the flock, enrolled even in that humble way in the service of the sanctuary, and thus made to realise in a personal sort of way the Presence upon the altar. Father Mullin, too, had set them all to praying, and had prayed harder than ever for some weeks previous, that some help might come, if it were only to embellish the interior of the church and to help him out of the little difficulties connected with the visit of the Bishop. He told himself, as he pursued his way to the shack that had been run up for him as a residence, that the saints were wont to count upon the abundant treasures of Providence for all their needs, and that though he was no saint, in his humility he said at least he could put in practice some of their lively faith and literally visualise these treasures celestial.

Not very far from his dwelling he suddenly met a carriage, within which were two women, being driven up the hilly ascent from the station, probably to the little hotel at the crossroads. They were looking about them with interest and curiosity as upon a scene entirely unfamiliar. One was a woman well advanced in years, with snow-white hair gathered smoothly about her face, and wearing, like her companion, a widow's dress. The younger woman, who answered to the description of 'fat, fair, and forty,' had a bright, alert countenance and a pleasant, smiling expression. She glanced at the priest—a pitifully shabby figure he was—in his suit of rusty black and a hat that had seen much wear, relieved only by the immaculate whiteness—due to Mrs. Fagan—of the cuffs and Roman

collar. It was this latter article of attire that caught those observant eyes. The lady said something to her companion and, both bending forward, bowed respectfully to the dusty and footsore priest. This occasioned some surprise to the driver, a dapper, wiry little man, who could scarcely restrain his curiosity until the priest was out of hearing:

'I thought you told me,' he said, 'that you didn't know no folks 'round here?'

'Neither we do,' said the younger woman, while both smiled at his frank inquisitiveness. 'But the gentleman we just met is a priest, is he not?'

'Yes; he's the Romish priest, all right enough.'

He relapsed into silence a moment, after which he continued:

'I don't hold myself with the stories some folks 'round here has to tell about the Papist preachers. I guess they ain't one-half so black as they're painted.'

'Black!' cried the younger woman, in eager protest, 'I should rather say not.' But the man, paying no attention to her disclaimer, continued his cogitations:

'Now that thar young feller,' and he pointed backward with his whip after the retreating figure of the priest, 'he seems to me a decent sort of man, and harder-worked, too, fer no pay at all than any other Johnny in these parts. Not over strong neither, as I gather from his looks; 'pears to me as if he might hev some chest trouble. The Romanists round here they say that he's jest about half starved; he ain't got no food to speak of, and he's got a house worse than the pigs has got on some farms hereabouts. He's a bright feller, too, and a terrible fine talker. I heard him once in the town hall. Why in tarnation he stops here I can't by no means make out.'

The elder of his hearers, whose soft eyes filled with tears, listened silently to the speaker with an expression in which many emotions were blended; while the younger, pushing aside her widow's veil with an impetuous gesture, cried involuntarily, while her eyes shone and her cheeks glowed, 'Oh, I know; any Catholic would know why he stays here!'

The man stared at her, and then, as if dimly apprehending her meaning, continued:

'Anyhow, he's sartinly drummed up a lot of folks that were, I take it, lapsed church members. He'd only about a couple of dozen when he begun here, but I guess now he's got two or three hundred, maybe more. Some of them they sassed him when he went to see them, and asked what bizness he had to come nosin' 'round their premises. But somehow or other he corralled them, and he's took right hold of the children. He teaches them all the book larnin' they're like to get round here, Sunday and week-day, and fer as I kin see he's done them a sight of good. They wuz a tarnation tough lot when first he come here.'

The man paused in his discourse to chirrup up his horse and to ask, moreover, a prudential question before proceeding with his narrative.

'Be you,' he inquired, with a glance at their attire, 'Church of England?' The women shook their heads. 'Presbyterians, reg'lar Blue Noses?' he inquired further, naming the creeds which seemed to him most suited to their condition, and with so genial a smile as to bring a responsive laugh to the face of the younger widow.

'No, no! None of those things!' she said.

The man stopped and let the rains fall upon his horse's neck.

'You ain't never,' he cried, turning full around to have a good look at them and speaking in a hushed whisper, 'you ain't never Romanists?'

The horror in his tone was apparent, for he had been talking in a conciliatory tone about the priest, partly from a spirit of contradiction to the supposed opinions of his hearers, and to take a rise out of those two presumably orthodox churchwomen.

'Wa'al I never!' he said, in frank amazement; but having presently recovered from that sentiment, he began to think that they might be profitable guests at this little hotel, whither he was driving them, and also sympathetic listeners. So he launched out upon

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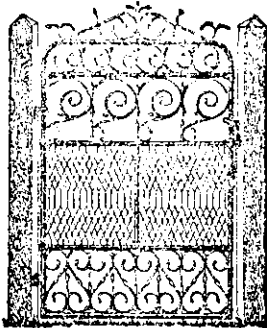


Fig. 41

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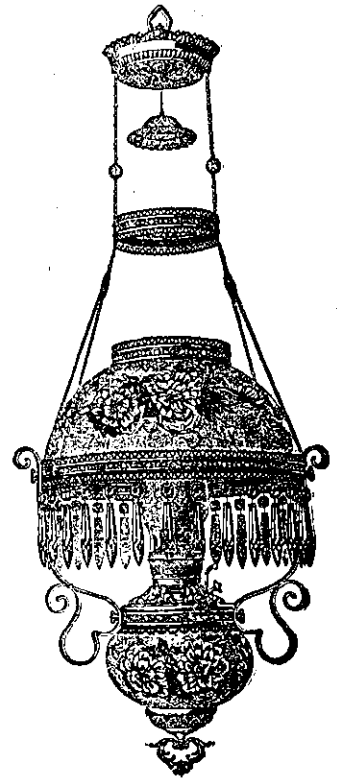
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the subject of religion, saying that he himself had 'never joined no Church,' and that he 'hadn't a mite of ill will agin the Papists, but I must say that those around thar were a mighty beggarly poor lot, and that the church, which the priest had helped to build with his own hands, was about as poor as could be, and Father Mullin 'most famished for want of nourishing food.' In fact he gave a lot of information which set these two ladies who had come here through the apparent accident of missing their train, to hard and painful thinking. Through the man's desultory talk they could see all the pain and misery which had been heroically endured by that brave-hearted cleric whom they had passed on the road while reaching out after the lost sheep, that, according to the narrator's story, were plenty as berries thereabouts. The man, warming to his subject, drew so lamentable a picture of the limits to which endurance had been stretched, as to make the listeners' eyes fill with tears and their hearts fairly ache. Their Catholic intuitions, too, supplied details which the man could not give, the necessary shading to the outlines of such a picture.

'And now the Bishop he's coming here in three days' time, and I guess the priest is worried more'n ever, how he's goin' to feed him while he stays. He hates like pizen, so they says, to ask them poor Irish, cause he knows mighty well that they hain't got nuthin' and allus puttin' their hands in their pockets, as it is. Ef I wuz that priest, why I'd wire the Bishop to stop at home, and I'd jest run for it. He cud get a better job than that up north, even at the preachin' let alone, ef he cut the tails of his coat short. A hard-workin' feller like that, he could git payin' work anywheres.'

The priest was in conference next morning after Mass with Mrs. Fagan, at his house, where she was to do the extra cooking required for the coming of the ecclesiastical magnates, as well as such 'chores' as might be required. She was willing to supply not only her labor but anything that she could spare from her own scanty store, besides procuring some contributions from a few of the parishioners. But the results were not encouraging, and the good woman was almost in tears, while Father Mullin was considering the necessity of drawing out a few dollars of the carefully guarded interest money to supply deficiencies.

The two were startled by the sound of wheels coming up the mountain path, and the stopping of a vehicle at the door. The priest threw it open, in response to a light tap, and there in their simple but exceedingly handsome travelling costumes, which betrayed the fact that they were in mourning, stood the two women whom Father Mullin had seen driving on the afternoon previous. They introduced themselves as mother and daughter respectively, Mrs. Kelly and Mrs. Rollins, from New York.

How the priest's face brightened at the word. In the first place, the names suggested to Father Timothy Mullin home, where, not so long ago, he had been a fair-haired boy, attending St. Francis Xavier's School. A lump rose in his throat, for who is there that does not feel the lure of the past calling, calling! Moreover, New York was, as he knew if only one could get its ear, the paradise of the poor and of the charitable worker, a city of boundless, munificent charity.

Strange possibilities flashed into his mind. At least his present difficulties might be tidied over, and he might be enabled to feed the Bishop and those coming with him if only—if only he could make up his mind to beg. Beggin' letters were another matter, and even begging from the pulpit, when there was any one to respond. But it seemed to him immeasurably more difficult to broach the subject of his embarrassments, and to demand help from these casual visitors even though, as he surmised, they should be of friendly disposition.

Having invited them to enter, with a laughing reference to the poverty of the place, he introduced them to Mrs. Fagan as his good genius and the providence of the parish. The latter, after a few words in response to the cordial greetings of the women, discreetly withdrew into the adjoining kitchen, while Father Mullin discoursed on different topics with his guests. But the begging, which he dreaded, and which

he yet felt it his duty to do, remained in the background as an unpleasant spectre until it was presently dispelled by the kindly tact of his visitors. The elder began to speak, her eyes dimmed with tears and in a manner so motherly and kind that the heart of the lonely priest warmed to her instantaneously: 'Father,' she said, 'it is something more than chance that has brought us here. We missed connection with our train, when on our way to visit my son, who is an engineer at San Antonio. But I had another son. He was about your age, and, like you, he had given up all things to become a priest. His seminary course was just finished, and it was his ardent desire to devote himself to the missions, these missions here at home, of which he had thought and read so much. Oh, he could hardly wait for the time to come, and for the consent of his superiors. Then, all at once, he was stricken with pneumonia, and our dear Lord called him home.' The mother's voice faltered and broke, but the priest who had been listening, with a new light breaking over his face, said:

'And isn't your name Kelly, from New York? Your son was at the seminary class —, and died soon after his ordination?'

The woman nodded, 'Yes, that is all as you say.'

'Then your son was in class with me, and one of my dearest friends. We all looked upon him as a saint. How often we talked over these missions, where we hoped to labor side by side, or at least, heart to heart. What a blow it was to me when, made prefect in a short time, Father Kelly went to pray before the Throne of God for the missions that he loved.'

There was deep emotion in the priest's voice; seldom was he so moved, for the strenuous life, the apostolate at which he had spent so many years, did not leave much time for sentiment.

'Then,' said Mrs. Kelly, going over to him and taking his hand in both her own, 'we can see now how providential was our coming here through the mere accident of missing a train. My daughter, a widow like myself, is blessed with this world's goods. She was devoted to her brother. From this time forth, you will take his place in our regard. What we would have done for him, to help in his holy work, we shall do for you.'

The priest, fairly breaking down, sobbed aloud, laying his head upon the table, while, like an echo, came an answering sob, from the adjoining kitchen.

'Oh, is that Mrs. Fagan?' cried the younger woman, springing up and dashing away her tears, 'I am so glad you are not gone, for you and I will have to see, in the first place, that everything is ready for the Bishop.'

'My mother and you and I,' the woman said, 'will be co-workers henceforward. For I know my mother has the same thought in her mind that, after a week or two at San Antonio, we shall make our headquarters here for the summer.'—Anna T. Sadlier, in *Extension*.

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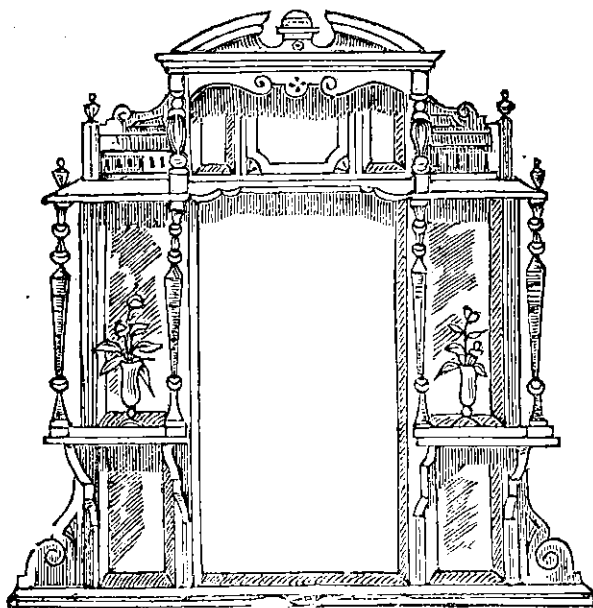
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MALTA AND ITS PEOPLE

The first Eucharistic Congress owed its inspiration to Bishop Gaston de Ségur, and was held at Lille, France, in June, 1881. The idea at first was merely local and met with few adherents, but it grew from year to year with an ever-increasing importance. The second gathering was at Avignon, in 1882, and the third at Liège in the following year. When the fourth Congress met at Fribourg in 1885, under the presidency of the famous Bishop of Lausanne and Geneva (Mgr. Mermillod), his influence and example drew to the platform members of the Cantonal Government, officials of the municipality of Fribourg, judges, army officers, and thousands of Catholics from all over Europe. Toulouse, in the south of France, was the place of meeting of the fifth Congress, which was held in 1886, and about 1500 ecclesiastics and 30,000 laymen were present at the closing exercises. Special importance was attached to the eighth Congress, which went to Jerusalem to hold its sessions in May, 1893. Pope Leo XIII. sent as legate Cardinal Langenieux, Archbishop of Reims. Here the reunion of the Orient was advocated, and an adoration of the Blessed Sacrament was preached on the very spot where tradition says the Agony in the Garden took place. Next year it was held at Reims, then at what was held in succession at Paray-le-Monial (France), Brussels, Lourdes, Angers, Namur, and Angoulême. The sixteenth Congress was held at Rome in 1905. The Holy Father added to the solemnity of the occasion by celebrating Mass at the opening of the sessions, by giving a special audience to the delegates, and by being present at the procession that closed the proceedings. The seventeenth was held at Tournai in 1906, and the next one at Metz, in Lorraine, the following year. The nineteenth was held in London at the invitation of Cardinal (then Archbishop) Bourne. This was the first held under the auspices of, and among, English-speaking members of the Church.

As the most representative and important of all the Congresses, the whole Catholic world was at once interested in the nineteenth, which was held from September 9-13, 1908, and regarded as the greatest religious triumph of its generation. Cardinal Vincenzo Vannutelli was appointed by the Holy Father as his Legate, more than 350 years having elapsed since a Papal Legate was seen in England. With him were six other Cardinals, fourteen Archbishops, seventy Bishops, and a host of priests. No such gathering of ecclesiastics had been seen outside of Rome in modern times. It had been intended to carry the Blessed Sacrament through the streets on the Sunday which marked the close of the Congress, but, owing to a protest made by a small and noisy faction of bigots, this part of the programme was abandoned at the request of the Prime Minister. The procession without the Blessed Sacrament took place, and the Legate, attended by a guard of honor comprising the Duke of Norfolk and eleven other English noblemen, the Duke of Orleans, and the Comte d'Eu, passed over the route, and finally gave Benediction of the Blessed Sacrament from the balcony of Westminster Cathedral.

In 1911 the Congress was held in the capital of Spain, and in Vienna last year. This year it takes place in Malta from the 23rd to the 27th of the present month. It is an auspicious omen for the future of Catholicism that at the very moment when the Ottoman Empire is fast crumbling into ruins, Malta should be the scene of the Eucharistic Congress, as it was the ultimate refuge of the knightly champions of Christendom when the Turkish hosts were threatening to overrun all Europe, and the Maltese capital was actually founded 350 years ago as the Mediterranean bulwark of Christianity against the westward advance of Islam.

Malta, perhaps the most Catholic jewel, even Ireland hardly excepted, in King George's crown, has a romantic history that is closely linked with the rise of the Turks to sovereignty in Europe, and in its architectural magnificence the stately conventual Church

of St. John at Valetta surely rivals the far-famed Byzantine Cathedral of St. Sophia in Constantinople, where Mohammedan insignia have defiled and obliterated the sacred symbols of the Christian creed. For Catholics all the world over, therefore, Malta and its religious history have a noble significance, especially at this juncture in the affairs of nations.

In ancient days, the Maltese Islands, comprising Malta, Gozo, and Comino, were colonised by the Phoenicians, and at subsequent periods were held in turn by Greeks and Carthaginians. Towards the end of the fourth century of the Christian era Malta became a possession of the Byzantine Emperors, whose capital was Constantinople, or new Rome. Saracens and Normans next held the islands, which at last came under Spanish sovereignty, until 1530, when the Emperor Charles V., granted Malta to the famous Order of the Knights of St. John on their being driven from Rhodes by Turkish invaders.

Knights of Saint John.

The knights of this great military Order had constituted themselves the valiant protectors of Crusaders and pilgrims and had fought the advancing Turks with ceaseless energy and courage. In Malta they held sovereign power and barriered with their dauntless swords all western Christendom against Mohammedan onslaughts. Then in 1565 came that glorious chapter in Maltese history when Jehan Perisot de la Valette, Grand Master of the Order of St. John, resisted a four months' siege by the Turkish forces of the Sultan Suleiman the Second. The successful issue of that great struggle went far towards keeping Mohammedan aggression in Europe well in check. The Order was at the height of its renown, and its ranks were recruited by the flower of Europe's nobility. In the midst of his triumph La Valette determined to rebuild the capital of his island kingdom, to constitute a great Christian fortress, and to build a splendid Church. Thus did the city still called Valette arise on the long narrow ridge of the Maltese coast. Jehan de la Valette himself lived only long enough to see the laying of the foundation stones.

St. John's Cathedral.

St. John's Cathedral is a stately edifice that has not quite its like anywhere in the world. Half castle, half church, as it has well been termed, its gorgeous interior belies the massive and meagre exterior. Its nave is a barrel vault in shape, and is 187 feet long by 50 feet wide. Four hundred tombstones of dead and gone knights glitter with heraldic splendors emblazoned in marbles and enamels. The superb ceiling is decorated with painted panels illustrative of the history of St. John the Baptist, encircled by figures of saints and martyrs. The Order was at one time divided into 'langues' or national groups, to each of which was assigned a separate chapel in the conventual Church.

The Oratory Chapel, once used as a place of instruction for the novices, because it was the shrine of the knights' long-cherished treasure—the hand of St. John, a holy relic presented by the Sultan Bjarit to Grand Master D'Abusson. The relic was brought from Rhodes and was enclosed in a solid gold monstrance made in the shape of a gauntlet. In the front of this lay a gold ring set with a gleaming diamond of great value. When, in 1798, Napoleon Bonaparte gained possession of Malta, by treachery, as it was believed, the setting of this famous relic aroused the Little Corporal's cupidity. He tried the ring on his fat little fingers, sent the monstrance aboard ship for conveyance to France, and left the relic itself to the trembling care of Grand Master Hompesch, the last chieftain of the Order Malta was destined to know.

Napoleon's advent led to the dispersal of the Order in its old-time form, and the Grand Master carried the relic of St. John to St. Petersburg, where, under the Emperor Paul, an attempt was made, in vain, to reconstruct the historic knighthood. Since 1814 Malta has belonged to Great Britain.

Another Account.

From early days (says a writer in the *Universe*), Malta was regarded as so valuable an acquisition that it was fought over, conquered, and re-conquered, and,

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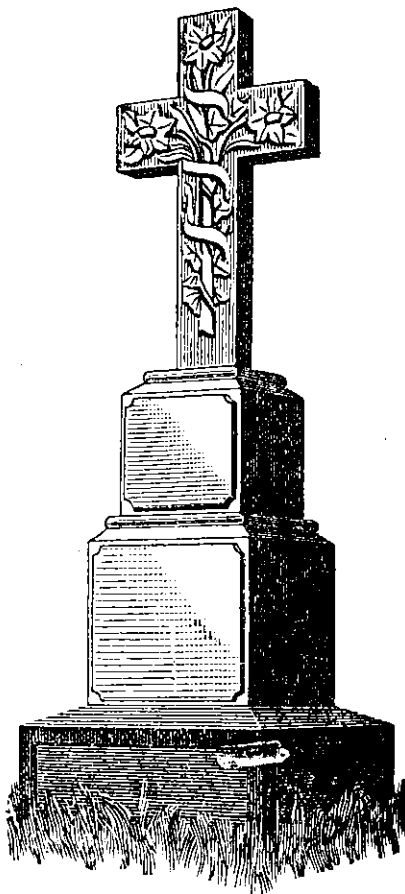
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indeed, did not cease to be a bone of contention until September 7, 1800, when it was delivered up to the English forces under the command of Major-General Pigot. History tells us that its earliest inhabitants were the Phœnicians, from whom it is generally thought it derived the name Melita (Malta), from the excellent honey found there. At a later period Carthaginians and Greeks disputed over it, and for some time they exercised a kind of joint ownership. The Romans were the next to occupy the island.

In the year 56 A.D., St. Paul, who had been imprisoned at Cæsarea, was wrecked on the coast whilst on his way to Rome to appeal against his imprisonment. The saint remained three months on the island, and converted the inhabitants to Christianity. Years later, the Saracens invaded and subdued the island, to be expelled in their turn by Count Roger of Sicily. The turbulent history continues. First the Germans, next the French, established themselves there. It was not until 1530, when the Emperor Charles V. handed the island over to the knights of St. John, that any secure form of government obtained. This distinguished order of knights traces its origin to the middle of the eleventh century. It was a religious association, presided over by a grand master, and made up of members from various nations. Here we are mainly concerned with the work it achieved in Malta.

On October 25, 1530, Grand Master L'Isle Adam, with several members of the order, landed in Malta from Rhodes. Their advent was the beginning of a peaceful and prosperous period. The first matter of importance to which the order directed its attention was the fortifying of the island against possible incursions. In 1566, the City of Valetta was founded, on Mount Sceberras, by the Grand Master La Valette, and in this great work the inhabitants displayed great ingenuity. La Valette died in 1568, and the work continued under the Grand Mastership of De Mont; and was completed in 1571.

The defence of the various portions of the island was entrusted to the knights of England, France, Italy, Castile, Germany, Arragon, and Auvergne. Outworks and fortifications were built from time to time. Fort St. Michael, which is on the opposite side of the grand harbour, was erected by the Grand Master Claudio della Seniglea from whom the town of Seniglea takes its name. Further fortifications were constructed in 1638, a Dominican Friar with a turn for engineering being sent by the Pope for the express purpose. Grand Master Manoel devoted his energies to strengthening the harbours of Marsa Muscetto and Lazzaretto.

The City of Valetta.

The city of Valetta is remarkable for many beautiful buildings, and these also owe their origin to the Order. Hospitals were opened, and medical and surgical attendance given gratis to the poor, the knights superintending the administration, at the same time attending to the sick. In 1760 a building, then known as the Conservatory, was opened as a library, a gift of 9700 volumes being made by Bailly de Tenein. A large number of these buildings are now used as Government offices.

Some Ancient Customs.

Some of the ancient customs of the people are not without interest. It was, says an early history, the custom of the Grand Master, on the last day but one of the carnival, to give an entertainment to the people in the great square of Valetta. Some large beams of wood were erected in front of the Palace, the intervals of which were filled with rope ladders suspended to them. The whole was covered with branches of trees, on which were placed living animals and birds, garlands and oranges. This fabric was terminated by a globe of linen, on which was raised the figure of Fame holding in her hand a banner with the arms of the Grand Master. The square was filled with the populace, and a personage armed with a staff was there to prevent the people from running at the prize. Battles were frequently the consequence of the scrambling, and the man who first reached the figure of Fame was presented with a prize. When he raised the standard to carry it to the Grand Master the globe of linen divided, and a number of pigeons were disclosed.

Quaint ceremonies attended the celebration of marriage. When the dower had been agreed upon by the parents of the contracting parties the young man sent to his intended bride a present of fish surrounded with garlands, and in the mouth of the fish was placed the ring. The mothers of the bride and bridegroom repaired to a small room, and there prepared a compound of aromatic plants mixed with salt and honey, with which the lips of the bride were anointed, that the words flowing from them might become pleasant and persuasive. But these are ancient customs, and have no doubt fallen into desuetude.

The Island and its Inhabitants.

Malta is situated in the Mediterranean, 60 miles south of Sicily, and 180 north of Africa. It has a magnificent natural harbor. The population amounts to about 225,000. In 1800, the estimated population was 80,000. Since then improved sanitation has considerably decreased the death rate, while religion has kept up the birth rate as high as ever. About 5000 women earn their living by the manufacture of Maltese lace; almost all women work lace for their own use.

The Maltese of the present day are strict Catholics, and enthusiastic observers of all festivals, feasts, and ceremonies. Out of the civil population of close on 205,000, about 1500 belong to the secular and regular clergy, and about 500 women belong to different religious Orders. There are 27 religious houses of men and 36 convents and institutes of religious women. The beautiful Cathedral of St. John is built on the highest point of Valetta.

Faith and Piety of the People.

Monsignor Heylen, the president of the permanent committee for Eucharistic Congresses, proceeded to Malta for the preliminary arrangements in October last. On his return to Luxemburg he said to a newspaper representative:—'Never have I been so edified as I was during my sojourn at Malta. Nowhere, in the course of my numerous peregrinations, have I ever met a population so fundamentally Christian, practising their religion so frankly. The island of Malta contains barely the same number of inhabitants as Luxemburg. And all the people—men, women, and children—daily attend holy Mass. There are very early morning services, at which all the working men attend before going to work. These services are followed by others during the morning, which are attended by all classes; at nine o'clock, in particular, is the Cathedral Mass, which is attended by all the officials and employees of the Government. Frequent Communion is resorted to by a large number of persons. The men do not content themselves, as is too often the case with us, with attending Communion at Easter and other great festivals; they go each month or oftener, each week very often. When the Holy Sacrament is taken to the sick, even if it is at night, the bells ring, the inhabitants get up, light up their houses, and a crowd goes out to accompany the priest as far as the sick person's residence; after that, they return in procession to the church to receive the Benediction of the Holy Sacrament. I had occasion many times to pass through the streets, in rich and poor quarters of the capital. Whether I went on foot or in a carriage, each time the passers-by stopped, remarking, "The Bishop," and bowed or knelt to receive the benediction.

Religion in the Schools.

'In the schools—where the teaching is in Italian, English, and Maltese conjointly—religion occupies the place of honor in the programme, and the teachers show zeal and intelligence in teaching the catechism and sacred history; they teach, and cause to be daily recited, all the principal prayers. In the course of certain months, they recite, in addition, some special prayers to the Virgin or to the Sacred Heart. All the newspapers read are Catholic. In them one never finds a disrespectful phrase or word about the Catholic religion, dogma, ministers, etc. There is not a single bad journal in the island. And those from elsewhere are firmly proscribed by the Maltese themselves. Everything there is pleasing. Have I not reason to tell you that rarely is it given to a foreign visitor to feel such joy, such occasion for edification?'

R. V. C. Harris

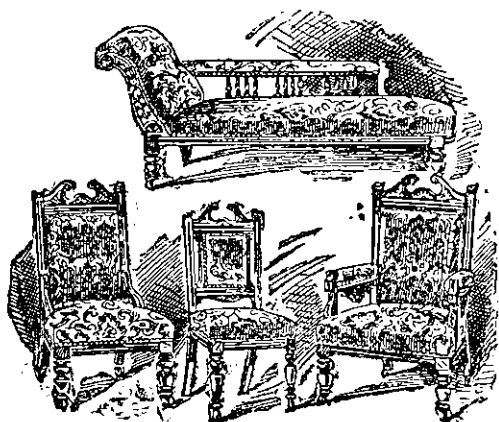
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PUBLICATIONS

Faustula. By John Ayscough. Chatto and Windus, London; pp. 332.

'Of the making of books there is no end,' says King Solomon; and with equal truth it may be said of Catholic fiction that of the making of books about the early Christians there is no end. *Fabiola* was the great prototype of a host of stories about the catacombs, and the martyrs and confessors of the Christian era. And before the time of Cardinal Wiseman, French dramatists had discovered the possibilities of the period, and Corneille's *Polyeucte* had started the vogue in 'martyr' plays. But from the first page of *Faustula* the author strikes out a line of his own. His ancient Romans live and think and talk as if they were alive to-day; and we have the novel experience of being on intimate terms with a classic Roman who had a haunting dread of growing fat; and with his daughter, who finds it impossible to keep the unaccustomed headgear of a Vestal Virgin from dangling into her plate. To have achieved a result such as this, where we indeed see the characters 'in their habit as they lived,' is in itself a triumph; but the author of *Faustula* has done more than this. He has given us a portrait-gallery of exceptional merit. The noble yet convincingly human figure of Faustula, her shamelessly yet attractively selfish father, Sabina with her Spartan characteristics, the Vestal Virgins with their various idiosyncrasies—all are drawn with a firm and skilful hand. And in the latter part of the book especially, we find a rare beauty of thought and expression, evidenced in phrases such as these:—'Nevertheless Faustula thought of her father, and drew him under the seamless robe of Christ's unreasoned love.' 'Those who ask few favors are heard for their nobility.' 'God lets me give, He is not like a vulgar king that overloads servants with big gifts, but will not stoop to take anything in exchange.' And John Ayscough knows a thing hidden from many novelists—he knows when and where to stop. The conclusion of his forty-third chapter, unexpected as it is, is as dramatic, as pathetic, as restrained, and therefore as effective, as Thackeray's recital of the death of George Osborne at the end of a chapter in *Vanity Fair*. Without betraying the secrets of the plot, we venture to predict that many readers will be surprised at the finale of this book. But the author, we think, has a definite object in view by his unexpected denouement. His gospel is evidently that there are other careers open to noble women besides that of Virgin Martyr. His heroine is a martyr in will; and, as he puts it—'Martyrs have their Queen also, and Faustula was one of her handmaidens.' A book-review is of course incomplete without a complaint or two; and ours are: we do not quite understand either the incident of the sleeping-draught or the reappearance of Fabian. Was Tacita attempting to poison Faustula, or was it the scheme of Flavia; and why did Volumnia recommend her to take the draught? One gathers, of course, that Fabian was saved from death somewhat after the manner of St. Sebastian; because that is the only possible explanation; but we think both incidents might have been made a little clearer. These, however, are small defects in a very fine novel which should prove interesting reading to Catholics and non-Catholics alike.

Corinne of Corral's Bluff. By Marion Miller Knowles. W. P. Linehan, Melbourne; pp. 197. Price 2s 6d.

This is the Australian story of an Australian authoress, published by an Australian firm; and as such, has special claims on our attention. It begins well, with plenty of local color, its heroine being the young hostess of an accommodation-house in a rough seaside resort. The book concerns itself with her adventures and those of her three suitors, one of whom succeeds to the English earldom of Poppledene, while the two others are respectively a struggling country doctor and a true 'son of the soil.' The book breathes a Catholic spirit throughout; and though the action of the plot violates the probabilities in several instances, that is a fault which the authoress shares with

many of her most famous and successful confreres. The shortcomings in style, however, are not so excusable. The book alternates between faults of slipshod construction and sentences which smack too much of artificiality and constraint. On adjacent pages, for instances, occur the two following sentences:—'Second to an arranged visit to England, to take place when the result of his final examination as a physician was known, and there to take his degree, and find among either the moneyed or titled a wife who might be an ornament in the house of Poppledene, was, he knew, a union with Isabel Lascelles, as far as the wishes of both parents were concerned.' 'Corinne was beautiful, of course—beautiful and graceful, too; but she lacked the "grande dame" manner that was like murmuring melody to his conservative soul.' In conclusion, may we suggest to the authoress, who is so well known as a contributor to the Australian press, to make her next novel still more Australian, and to let us see more of such characters as hard-worked Larry Hayes, the backblocks doctor. There is a big field for fiction in the country districts of Australia, and we would like to see the authoress of *Corinne of Corral's Bluff* adventuring a still more distinctively Australian story.

Our Own Country. By Louise M. Stacpoole Kenny. James Duffy and Co., Ltd., Dublin; pp. 142. Price 2s 6d.

This is a pleasant little story of modern Irish life, with many charming and convincing scenes, notably that of the Midnight Mass at Carrow. But there are two points we would like to take exception to. There are three religious vocations introduced into the book. The first is that of a girl who thinks she is called to the religious life, and subsequently finds she is mistaken, and very properly leaves the novitiate and marries. The heroine, a widow of forty, who is represented as devoted heart and soul to the memory of her dead husband, becomes a Religious of the Sacred Heart. And the hero, upon her refusal to marry him, becomes a priest. Now these three incidents are quite possible, though we have doubts as to the probability of the second; but surely this kind of thing is common enough in Protestant fiction. One can forgive non-Catholic novelists for utilising the religious life as a kind of asylum for their sentimental and unfortunate characters; but a Catholic writer should portray at once a truer and a more exalted idea of religious vocation. There are, no doubt, priests and nuns who have become so as a result of disillusionment with the world; but as a general rule, a religious vocation is a positive, not a negative one, and arises from an attraction to religious life strong enough to overcome the natural attraction towards life in the world. The too prevalent idea of convents as hospices for the heart-broken should not be countenanced by Catholic writers. And we hope Mrs. Stacpoole Kenny's knowledge of modern Ireland is at fault in her delineation of the charming Irish Catholic convent-bred girl of seventeen. Let her be as wild and wayward as she will; but we hardly like to read of her indulging in such language as: 'The postman is confoundedly late,' and 'It's deuced dull for her.' That is exceeding the ordinary limit of school-girl slang even in the colonies; and we in these new countries like to think of our Irish sisters as better than ourselves in these matters.

The Lady of Mystery. By Alice Dease. James Duffy and Co., Ltd., Dublin; pp. 159. Price 2s 6d.

Sir Walter Scott remarks in the preface to one of his novels that an author who misleads the public by his title, whether deliberately or accidentally, will find himself unpopular among the reading public. We are far from wishing such a fate to the authoress of *The Lady of Mystery*, but we must confess that the title of her book led us to expect a story of some dim, far-away period, with perhaps a touch of the supernatural in the plot. Instead of this, it is a tale of contemporary Ireland; and the *Lady of Mystery* is an Irishwoman of the present day who loses reason and the power of speech in a railway accident, and whose antecedents are consequently shrouded in mystery. How that is cleared up, we must leave the authoress to relate; and no doubt, also, readers must peruse for

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themselves the love-stories of the four attractive young people whose fortunes are intertwined with those of the heroine. The book is a pleasant picture of the quiet little village of Drinagh, which furnishes an attractive frontispiece to the volume; and one of the characters introduced is an Irish philanthropist of the right type, whose energies are devoted to providing home industries in his village, and so stemming the tide of emigration.

We have also received four exceedingly fine publications from the Australian Catholic Truth Society—*The Choice of Books*, by Rev. A. Murphy; *The Vocation of the Celt*, by the Rev. Robert Kane, S.J.; *The Birthright*, by Constance M. Le Plastrier; and *Sister Etheldreda's Experiment*, by M. Elizabeth Walton.

THE OUTLOOK IN BELGIUM

Without wishing to be an alarmist or a pessimist I cannot conceal that the outlook in Belgium just at present is far from bright (writes a correspondent of the *Universe*). Threatening clouds hang over both the internal and the international situation of this country. Since the dark days of 1870, during the Franco-Prussian war, Belgium has never found itself in so critical a position. The country is threatened with a general strike on April 15 if the Government does not yield on the question of the revision of the Constitution and give manhood suffrage, with one man one vote. But such a strike has been too long predicted and too often put off to be now successful. It was promised us after the general elections of last June, if the Catholics kept their small majority. They not only maintained but greatly increased that majority. The strike was then adjourned by the Socialist leaders until the Government should reject a motion asking the Chamber to take into consideration a revision of the Constitution, in the sense of manhood suffrage. This motion the Government firmly opposed; not that it is entirely opposed, nor its supporters either, to a measure of electoral reform in the direction of manhood and even of female suffrage. But the Premier, M. de Broqueville, rightly refused to revise under the Socialist threat of a general strike. The Chamber rejected the motion by a large majority. The Socialists thereupon have promised us the general strike for mid-April. Will they be able to keep their promise and inflict on the country a terrible blow to its present prosperous commercial and industrial condition? I think not.

One fact that militates against the success of a strike is that the Belgian Government railways—that is to say, the railways of nearly the whole country—have a stock of coal in reserve that would enable them to work during four weeks without being replenished. Further supplies have been ordered from England, and if all the Belgian mines were closed down the railways could still draw supplies from England and Germany, unless we suppose that German and English miners mean to have a sympathetic strike, in order that their Belgian brethren, many of whom have, as things are, a triple Parliamentary vote, should obtain a single vote apiece!

There is another factor that happily tells against the chances of there being a general strike—the attitude of the Catholic Workmen's Syndicates. The exact number of their members is not known, but it has been put at two hundred thousand. Be this as it may, the Catholic Syndicate of Brussels has issued a manifesto declaring itself against a strike in favor of manhood suffrage—a purely political question. It speaks in the name of eighty-five thousand Catholic workmen. I think that between now and the date fixed for the strike the Socialist leaders will find some excuse to adjourn it *sine die*.

Meanwhile the debate in the Chamber on the Government's Military Bill languishes, since all that was worth saying about it has been said by the first few speakers in the debate. The public is quite indifferent to what the orators have to say. It knows the Bill, and the plans of the Government, sees their need, and if it does not like the dose, swallows it patriotically.

M. de Broqueville has given his assurance that the international situation is such that Belgium must have for its defence six divisions of infantry of six regiments of four battalions each, with their proper complement of artillery, and special corps, and a division of six regiments of cavalry—this force to be held ready to mobilise in three or four hours; that it needs an army for field operations in war of 175,000 men, and a total force in war-time of 360,000 men for field and fortress duties combined, and that to this end military service must be generalised. The country, the Socialists excepted, is ready to accept the Government's demands. Even the anti-militarists among Belgians—international Socialists excepted—are ready to accept the fresh burdens, in men and money, which the Military Bill will impose. Happily, the country is rich in both money and men.

THE SPANISH POLITICIAN

The Christian manner in which the ex-Premier, Don Sigismundo Moret, died has been made public by the press. He was a man of singular intelligence and culture, a distinguished orator, a parliamentarian and political leader of eminent prestige in the Liberal party. He was remarkable for his anti-clerical tendencies, and, in point of fact, Spain owes him more injuries than benefits. His character, environment, and education led him into extreme and dangerous theories and policies, and into the futile and contradictory endeavor to harmonise with Catholic principles all the racial and secularising aspirations of the time (writes Norberto Torcal in *America*). Without consulting the genius of his own country, he was fascinated by what he conceived was done elsewhere, and so aimed at introducing into Spain the laws, customs, and so-called reforms existing abroad. In matters of religion his obsession was to imitate the state of things in the United States.

When, three or four years ago, he initiated and headed the movement of secularisation, preaching in Saragossa and Valladolid the formation of the *bloc* of the Left—a political and parliamentary union of extremists—against what he called reactionary ideas, he based his discourse on detached texts of Archbishop Ireland, Cardinal Gibbons, and even Pope Leo XIII., sustaining the theory that all modern arrangements called 'liberties' are perfectly compatible with the teaching of the Church. I repeat, however, that Moret was not a sectarian or advocate of impiety of the type of Combes or Clemenceau. He was an ill-balanced visionary like his fellow-townsmen Castelar: both were born in Cadiz. That he was a man of Catholic faith is shown in his death. Aware that death was near, he confessed with great signs of sincerity and repentance, received Holy Communion and the other spiritual subsidies of the dying, and repeating the words of the psalm, 'My heart is ready, O Lord,' he yielded up his soul to his Creator.

Amongst us here in Spain this is usually the end of the anticlericals, and even of the Jacobins. We may say of Spanish anticlericalism, as of Spanish Protestantism, that it is a handy thing to live in, but bad for death. You will scarcely believe that the late Senor Canalejas was, in private life, not only a Catholic to all appearances, but almost devout. Countless similar examples could be cited, not exclusive of Spanish Freemasons.

Anticlericalism in our country is just a mask, or a political platform, a means of advertising, a policy to acquire or retain political power. The majority of our politicians who advocated the *laicisation*, or entire secularisation, of the schools, have their children in schools taught by religious. And those who declaim most loudly against monks and nuns, have valued friends and even spiritual directors amongst them.

Those who break off official relations with the Vatican, and treat the Holy See with scant respect, often belong to pious associations, and even communicate frequently. The evil is that the unthinking masses take the mask for reality, and are driven to such deeds as were witnessed in Barcelona in July, 1909.

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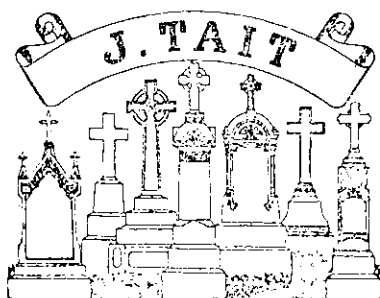
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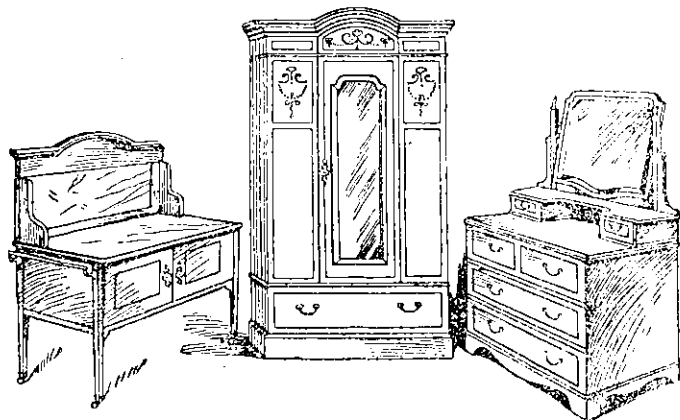
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Presentation to Father T. McKenna, Pahiataua

There was a crowded congregation at the 10.30 o'clock Mass at the Catholic church on Sunday, April 6 (says the *Pahiataua Herald*). People were present from all parts of the district, some having come from as far as Rakaunui, despite the inclement weather, in order to say good-bye to Rev. Father McKenna, who is about to visit Ireland. After Mass, Mr. H. McSherry, having made a few preliminary remarks, presented Father McKenna with a handsomely illuminated address. The address was worded as follows:—

'Rev. and dear Father,—To all men who have left Home there comes in later life the call of home, the longing to revisit the scenes made happy by memories of boyhood's years. That call has come to you, and you have answered it. Before you go, however, we desire to mark our appreciation of your worth during the years you have spent amongst us; of the work you have done; and the warmth of our regard for you as a priest worthy of your sacred trust. The churches, the convent, the school, the presence of the good Sisters of St. Brigid in our midst, are monuments plain for all to see of the efficiency and zeal of your administration, but dearer to our remembrance even than these is the memory of your conscientious discharge of your priestly duties, of your cheery encouragement and loving care for the sick and distressed, of the kindness of your generous nature towards all. This is the side of a priest's life least known in a mixed community to those who are not of his flock, but best known to those who are. Now that you are about to visit the dear scenes of your homeland, and to see again those loved ones you left when you came to labor amongst us, we desire to assure you of the feelings of esteem and affection which we have for you. We hope your holiday will prove a thoroughly enjoyable one, and that at its close you will return to us, where we pray that God may spare you many years of health and strength amongst us. (Signed on behalf of the Catholics of Pahiataua by the members of the committee.)

'Pahiataua, April 6, 1913.'

After the reading of the address, Mr. E. Sullivan, on behalf of the congregation, eulogised the good work done by Father McKenna in Pahiataua, referring particularly to his business ability and his kindness to those in trouble. He also wished Father McKenna an enjoyable holiday and a safe return to his parishioners in Pahiataua. He then presented Father McKenna with a purse containing 95 sovereigns.

Father McKenna, on rising to reply, was much moved. He found it difficult, he said, to know what to say or how to say it. He then gave a short resume of the progress made by the parish since he took it over, more than nineteen years ago. He exhorted his congregation to be steadfast in the practice of their religion and support freely the various societies connected with the work of the Church in this district. A short statement was then given, showing that the parish was in a very sound financial position. He proposed leaving Pahiataua on the following (Monday) night for Auckland, whence he would sail for Vancouver, thence through America and on to Ireland. After leaving Ireland, he proposed to visit Rome and see his Holiness the Pope, and from there he would return to New Zealand and his congregation in Pahiataua, which he hoped to reach in about ten months' time. He thanked the congregation for their generous gift, notwithstanding the many calls there had been on them during the past few years. He would not forget them on his journey; he hoped they would not forget him, and he begged that they would extend towards his successor, the Rev. Father Long, the same kindness and good feeling they had always shown towards himself.

The illumination of the address, which was most tastefully done, was the work of Miss E. Burgess.

The Very Rev. Dean McKenna (Masterton) and Rev. Father T. McKenna (Pahiataua) were entertained

by the members of the Tararua Club on the night prior to their departure for Great Britain. Mr. W. Wakeman, president of the club, occupied the chair. In proposing the toasts of the guests, Mr. Wakeman referred to their general popularity throughout the district, and the respect in which they were held by all classes of the community. On behalf of the members of the club he wished them a pleasant journey and a safe return. He also made a presentation to each of them, and asked them to accept the gifts as a token of goodwill from their friends in the Tararua Club. Mr. Tosswill, president of the Pahiataua Lawn Tennis Club, also made a presentation to Father T. McKenna, who, he said, had done more to assist the Pahiataua Lawn Tennis Club than any other member, having been president for several years. A very pleasant evening was spent.

OBITUARY

MRS. ELLEN HANRAHAN, ST. BATHANS.

We regret to record the death of a very old and highly respected resident of St. Bathans in the person of Mrs. Ellen Hanrahan, relict of the late Mr. T. Hanrahan, who passed away on March 28, after a short illness. The deceased, who had reached the age of 76 years, was a zealous and practical Catholic, and always took an active interest in Church affairs. She was a native of County Clare, and came out to the colonies over fifty years ago, forty-six of which she spent in New Zealand, being a resident of St. Bathans during the whole of her married life. She was predeceased by her husband by thirty-six years, and leaves four sons and one daughter to mourn their loss. The funeral took place on March 30, the remains being interred in the Catholic cemetery, St. Bathans. Rev. Father O'Dea, who officiated at the graveside, made feeling reference to the many good qualities of the deceased, and especially to her exemplary life as a devoted and fervent Catholic, on Sunday morning at St. Patrick's Church.—R.I.P.

Remuera

(From an occasional correspondent.)

The monthly meeting of the Children of Mary took place on Sunday afternoon last, when there was a large attendance of members. Rev. Father Kirrane gave an interesting instruction on the aims and objects of the sodality.

The annual report of the St. Vincent de Paul Society, just to hand, shows that some good work was done by the local conference. The members now visit the gaol each Sunday, and hold devotions there for the benefit of the prisoners. Rev. Father Kirrane, B.A., is the local spiritual director.

The stallholders and assistants of the recent St. Michael's Fair were entertained at a social evening at St. Benedict's Hall last Friday by the executive committee. There were some 200 ladies and gentlemen present. In the euchre competition the prizes were secured by Miss Finnerty and Mr. Ward. Special music was supplied by Hawthorne's orchestra.

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Current Topics

St. Patrick and Rome

A few weeks ago we made some casual comments in this column on the fantastic theory which finds favor in certain Anglican circles to the effect that St. Patrick had no connection with and did not acknowledge the authority of Rome, and that his Christianity was of an entirely non-Papal type; and our remarks found their way into a controversy which has been going on in the columns of the *Adelaide Register*, which controversy was inaugurated by an Anglican clergyman, the Rev. W. H. Winter, B.D. His references to the *Tablet*—a paper which he has presumably never seen—and his method of controversy generally are not remarkable either for manners or modesty. Sweeping assertion, and a lordly dogmatism and cocksureness which are entirely alien to the spirit and attainments of the true scholar, are his constant characteristics. Here is a specimen of his idea of controversial courtesy: 'The *Tablet* shows complete ignorance when it says that the non-Roman theory has been in existence for only 50 years.' The *Tablet* said no such thing. What it said was that the theory had been 'flitting about on the field of polemics' during the last fifty years—which is an entirely different thing. There exists in London an organisation known as the Flat Earth Society, which disseminates literature for the purpose of proving that the earth is flat; and it establishes its thesis by the simple process of ruling out all the evidence on the other side. In his method of dealing with awkward statements Mr. Winter is a follower of the Flat Earth school of controversy. In his first letter he asserted very confidently that St. Bede 'does not mention' St. Patrick. When confronted with our specific and fully attested quotation from Bede's *Martyrology*, he calmly declares that the *Martyrology* is spurious—and triumphantly proves that the earth is flat! The *Adelaide* cleric is in error. The specific quotation which we gave from the *Martyrologium de Natalibus Sanctorum* is recognised as genuine not only by the distinguished Oxford scholar from whom we quoted, but also by that erudite investigator and brilliant Celtic philologist, Professor Zimmer, in his article 'Keltische Kirche,' in the *Realencyclopädie für Protestantische Theologie u. Kirche*, 1901.

*

The *Adelaide* writer evidently found the two direct quotations which we gave from St. Patrick's sayings a difficult hurdle to negotiate. To the first 'As you would be children of Christ, so be you children of Rome,' he makes no direct reply. Nor could he, for the genuineness of this third Dictum, as it is called, of St. Patrick is, says the learned Hartmann Grisar, now recognised. The actual text runs: '*Aecclesia Scottorum immo Romanorum, ut Christiani ita et Romani sint*' ('The Church of the Scots—i.e., Irish—is a Church of the Romans. Be Christians, but in such wise as to be Romans also.') In regard to the second—the famous canon ordering disputes to be referred to the Apostolic See—the *Adelaide* writer, still following the Flat Earth method, observes: 'The *Book of Armagh* was not written by St. Patrick at all, therefore a citation from it is not to the purpose.' Here again the Anglican apologist blunders. The *Book of Armagh*, besides containing the earliest and best authenticated life of St. Patrick in Latin by Muirchu Maccu Maictheni, contains also the *Dicta Sancti Patritii*, or brief sayings of the Saint, which are recognised as certainly authentic. The canon is given in two forms—the longer form (from the *Book of Armagh*) quoted by us, and a shorter form found in the *Collectio Hibernensis Canonum*, which is of unquestionable authority and dates from the year 700 (Wasserschleben, 2nd ed., 1885). We may mention in passing that the theory that the word 'archbishop' stamps the canon as a forgery is a pleasant invention of Mr. Winter's, which finds no countenance in scholarly works on the subject such as that of Professor Bury (1905), who deals exhaustively with the whole question of the organisation

of the Irish episcopate. Even Mr. Winter's great standby, the ultra-Protestant Dr. Todd, admits that the word 'archbishop' occurs in early Irish Church history, though not, of course, in the precise and definite sense which it now has. The actual text of the famous decrees as given in the *Hibernensis* is as follows: '*Si quae (difficiles in three MSS.) quaestiones in hac insula oriantur, ad Sedem Apostolicam referantur.*' ('If any difficulties arise in this island let them be referred to the Apostolic See'). The Protestant Wasserschleben contends that the longer canon is the original. Others maintain that it is but a paraphrastic explanation of the shorter one, yet conveying its true meaning. But as Salmon (*Ancient Irish Church*) points out: 'As far as the Papal supremacy is concerned, the point is of no importance. Both canons involve that doctrine. Both direct that disputes be carried to Rome. One provides for a preliminary reference to Armagh; the other does not. And this is the only difference, in substance, between them.'

*

The argument from silence is always more or less dangerous, but the use made of it by the *Adelaide* writer is a beautiful sample of logic gone stark mad. The argument from the silence of Bede fails, as we have seen, because there happens to be no silence. Equally disastrous is the misguided attempt to draw an anti-Roman inference from the silence of St. Patrick's *Confession* as to his Roman mission. 'Can we imagine,' writes Mr. Winter, 'Cardinal Moran or Archbishop O'Reilly writing an account of their faith at great length, and answering objections against their mission, making no mention whatsoever of the Church of Rome or of the Pope. The thing is incredible.' The man who wrote that either shows 'complete ignorance'—to use his own expression—as to the subject matter of the *Confession*, or he shows that there are few lengths to which he is not prepared to go in the way of misrepresentation. The full text of the *Confession* lies before us. It is not, and was not intended to be, a set exposition of all the articles of Patrick's faith. Nor was it written to 'answer objections against his mission.' It is an almost entirely personal document, written as a reply to things that were said to belittle him personally. One charge that was brought against him was his lack of literary education. Another referred to the matter of a youthful peccadillo committed when Patrick was about the age of fifteen, and which was thrown up against him 45 years later when he was about to be promoted to the episcopate. The two main objects of the *Confession* are to vindicate his personal character against certain specific charges, and to exhibit the wonderful ways of God in dealing with his own life. He did not refer to the Roman mission for the simple reason that the Roman mission had nothing to do with the subject he was writing about.

*

Mr. Winter commits himself to theories as to the 'anti-Roman' attitude of St. Aidan, St. Columba, etc., that have long ago been discarded by scholars, and which could be easily refuted, did space permit, from the testimony of Anglican historians themselves. But this discussion began with the question of St. Patrick's relation to Rome, and to that it shall for the present be confined. On this general question the following summary of the position—necessarily condensed—will furnish a sufficient answer to the utter travesty of the facts presented by the *Adelaide* partisan. (1) The learned Protestant writer, Dr. Whitley Stokes, in his edition of *Tripartite Life of St. Patrick* (I., cxxxv) says of St. Patrick: 'He had a reverent affection for the Church of Rome, and there is no ground for disbelieving his desire to obtain Roman authority for his mission, or for questioning the authenticity of the decrees that difficult questions arising in Ireland should ultimately be referred to the Apostolic See.' (2) Another Protestant authority, Wasserschleben, in his edition of the *Hibernensis* (or eighth century collection of Irish canons), distinctly states that the ancient Irish Church was in unison with Rome, and acknowledged the Pope as its head (p. xxxv). (3) St. Patrick's canon regarding appeals to Rome was not alone known in the early Irish Church. It was acted upon. A conspicuous

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instance of this is given in the Paschal Epistle of St. Cumman to Segenus, Abbot of Hy, in 634, published by the Protestant Archbishop Usher. Mr. Winter refers to the controversy which agitated the Irish Church regarding the proper day for celebrating Easter. In that epistle of St. Cumman, Rome is referred to as 'the place which the Lord hath chosen,' 'the fountain of their baptism and of their wisdom.' The Synod of Magh Lene in 630 despatched deputies to Rome as 'children to their mother'—says St. Cumman, one of the Fathers of the Synod—'in virtue of the precept that if disagreement shall arise between cause and cause,' etc. The decision of Rome on the question was promptly adopted on the return of the deputies in or about A.D. 633. The primacy of St. Peter—which involves that of his successors—was clearly acknowledged, as Salmon clearly shows, in the early Irish Church. Thus the Bobbio Missal, an Irish manuscript of the seventh century or earlier, in one of the Masses of his feast, declares that God had made him 'the head of the Church after Himself.' In the ancient *Hymnology* St. Peter is styled 'the Supreme Pastor,' 'the Key-bearer,' 'the First Pastor,' and is addressed as 'ruling the kingdom of the Apostles.' Claudius, a ninth century Scripture commentator, says that he 'specially received the keys of the kingdom of heaven, and the principedom of judicial authority,' and that all who separated themselves 'in any manner from the unity of his faith or society can neither be absolved from the bonds of sin, as such, nor enter the gate of the heavenly kingdom.' St. Columbanus, writing to Pope Boniface IV. in 613, refers to Rome as 'the head of the Churches of the world,' 'the principal See of the orthodox faith,' and to the Pope as 'the Pastor of Pastors,' 'the prince of the leaders,' 'the first pastor,' 'the highest,' 'the greatest,' etc. (Migne's *Patrologia*). Macnani's Latin Life of St. Patrick (seventh century) styles Rome 'the head of all the Churches of the whole world.' A similar expression occurs in the Third Life of St. Patrick, as well as in the Fifth Life, by Probus—both of which are set down as tenth century compositions. The devotion of the early Irish people towards the Holy See, the pilgrimages of the early Irish saints to Rome, the papal character of the Christianity established by the Irish missionaries on the Continent of Europe and of the Churches in the neighboring countries with which the Irish people were in those days in constant communication, are matters that the limitations of available space forbid us entering upon. The ordinary reader will find sufficient to interest and instruct him in Salmon's *Ancient Irish Church* (Gill, Dublin, 1897), which proves incontestably in how thorough accord the early Irish Church was with us in its government, our principles of Church authority, our sacramental and penitential system, the use of holy oils, the invocation of saints, veneration of images and relics, fasting, praying for the dead, exorcisms, the use of blessed palms, incense, holy water, the sign of the cross, and all the doctrines and practices that are distinctly Roman. To this faith the Irish people have clung in sunshine and storm ever since St. Patrick's days. The present and continuous faith of Ireland is, as we have said, the best evidence of the faith which St. Patrick held. All the documents that have come down to us through the wreck of ages tell the same way—and that is in favor of the papal and Catholic character of the early Irish Church.

*

After writing these lines we turned to the last edition of the *Encyclopaedia Britannica*, and find that the results of the latest scholarship as there given entirely corroborate the position above taken. We quote a single decisive sentence. 'His importance in the history of Ireland and the Irish Church,' says the article on 'Patrick,' 'consists in the fact that he brought Ireland into touch with Western Europe and more particularly with Rome, and that he introduced Latin into Ireland as the language of the Church.' That should settle the matter. The choice is between the unsubstantiated assertions of the Adelaide partisan on the one hand, and the measured utterance of the authoritative *Britannica* on the other; and intelligent readers

will have little difficulty in deciding which witness to accept.

Evading the Issues

The following reply to Dean Fitchett and others, which appeared in Saturday's *Otago Daily Times*, explains itself:—'Sir,—I did well to ask your readers to watch carefully the answers that would be given to the two questions which I submitted in your issue of April 5, and to note the unanimity with which the League apologists would evade the point. The questions were quite simple, and, whatever else they were, they were plain and definite, so that for those who had any real answer to give there was not the slightest excuse for evasion. Mr. Braithwaite had asserted that 'the wonder is that any Christian should object' to the League's scheme, and arising out of that assertion I asked these two questions: (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?' (2) 'Is it a Christian thing to compel Jewish taxpayers, by the strong arm of the law, to pay for the propagation of Christianity and of religious teaching which they believe to be blasphemy against the God of their fathers?' The local secretary of the League who a few weeks ago huzzaed in your advertising columns for 'liberty of conscience' preserves a judicious silence. Mr. Braithwaite discourses *de rebus et omnibus*—about Bishop Moran, Bishop Cleary, the *New Zealand Tablet*, the *Fifth Pacific Reader*, Abou Ben Adhem, Home Rule, etc.—but gives not a single syllable in specific reply to my questions. The word "Christian" is not so much as mentioned in his letter. Incidentally, he shows his sense of honor and of the fitness of things by making an entirely false statement about myself—the evidence of its falseness being before his eyes at the time of his making it, and being again brought under his notice by me,—and by declining chivalrously to withdraw it, thereby discrediting both himself and the League which he represents. Dean Fitchett makes no reply at all to the second question, and tries to side-step the first by saying that under the League's proposals the teacher will give religious instruction only 'in the sense in which he is giving religious instruction now.' I will have more to say on this point in my next two letters, when I will continue the series of communications on this aspect of the subject, which were interrupted by a temporary digression in answer to the letters of Mr. Barnett and Mr. Braithwaite. For the present I content myself with pointing out that Dean Fitchett's statement is, to use the mildest word available, not correct, and that to say that a teacher who imparts the facts embodied in such lessons as "Gethsemane," "The Crucifixion," etc., is only teaching "ethics" is to trifle with the intelligence of your readers. In the meantime, until some better defence is forthcoming, the statements implied in my two questions must stand—namely, that the League by its proposals, is prepared to compel Jewish teachers, present and future, few or numerous, to teach, and Jewish taxpayers to pay for, teaching which they conscientiously believe to be blasphemy. That, I contend, is simply religious persecution.

*

'With grave defects and blemishes staring us in the face, we are invited to surrender our own judgment in regard to the League's scheme, and to take it on trust and on the testimony of outsiders. "The excellent record of this system in New South Wales," says Dean Fitchett, "has converted to belief in it . . . Tasmania, Western Australia, and Queensland." To begin with, this is not a correct presentment of the position. Take the case of Queensland as an example. I will give the final figures in connection with the taking of the referendum, and your readers shall judge to what extent that State has been "converted to belief in" the New South Wales system. The number of voters on the roll

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was 260,009, and the voting resulted as follows:—Yes, 74,238; No, 56,681; informal, 7651; refused to vote, 121,449. Thus, nearly 48 per cent. of the voters refused to vote, and the proposals were actually carried by 28.5 per cent. of the possible voters. Those who were against the proposal and those who refused to vote totalled 178,130, or considerably more than twice the number of those who voted for the proposal. That is the extent to which Queensland has been "converted."

*

"There is a further and absolutely conclusive answer to this appeal to the alleged testimony of certain of the Australian States. It is found in the fact that the League proposals involve questions of right and wrong, of elementary morality and Christian principle, and in regard to these issues it is not only our right, but our duty as conscientious people, to judge for ourselves. Wrong does not become right even if the whole Australian continent gave voice in its favor, and in the light of this moral aspect of the movement the suggestion that the Australian experiment disposes finally of the question is seen to be as futile as it is weak. On these moral issues we can, and must, judge for ourselves. In this connection I submit two out of the many questions which must be faced and answered by the League if it is to justify its far-reaching demands in the eyes of fair-minded men.

*

'(1) Is it morally right that objecting taxpayers should be forced by law to pay for the propaganda of Biblical and "general religious teaching" at variance with their conscientious convictions? It is not a question of majorities or minorities; for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. It is part of the common teaching of Christianity that rights of conscience are rights of God, and that the rights of conscience of a minority are as sacred and inviolable as the rights of conscience of a majority. Presbyterians fling a glory round the memory of their Covenant ancestor, who (they say) dyed Scottish hillsides with blood rather than violate conscience at the bidding of ruling majorities. At this very moment Nonconformists in England are allowing their goods to be distrained and sold rather than submit to the very form of persecution now proposed to be introduced into this country—that is, rather than pay taxes for a form of religious teaching in the schools to which they conscientiously object. Do their brethren in New Zealand care less for liberty of conscience? Are they prepared themselves to turn persecutor, and to throw their Christian principles to the winds?

*

'(2) Under the existing New Zealand law no one is compelled to conduct Biblical and "general religious teaching" of any kind—much less Biblical and "general religious teaching" at variance with his conscientious convictions. The League proposes to make such religious teaching compulsory, by law, for all State school teachers, of any creed, or of none. The profession, by an overwhelming majority, have declared themselves opposed to the proposal; and my question is, Is it morally right to coerce and force the consciences of the teachers? Ten years ago the Bible-in-schools denominations with one voice answered no; and declared that they would be no parties to such tyranny. At a conference held in Wellington four resolutions (afterwards endorsed by the Council of the Churches) were unanimously agreed to, and were submitted to Mr. Seddon with a view to securing a referendum. I transcribe the fourth resolution as it is given in your issue of May 2, 1903: "*That teachers who conscientiously object to give Bible lessons shall not be compelled to give them, and scholars whose parents have conscientious objections shall not be compelled to receive them.*" The churches represented at this conference were the Anglican, Presbyterian, Wesleyan, Congregational, Baptist, Primitive Methodist, and Church of Christ; and the official report supplied to the press declared that there was the most absolute harmony and unanimity regarding the platform

adopted. If, then, it was by unanimous consent of the Bible-in-schools Christians, morally wrong to force the consciences of the teachers in 1903, has it become morally right to do so in 1913, and if so, how.—I am, etc.,

'J. A. SCOTT.

'April 11.'

BISHOP CLEARY ON BIBLE-IN-SCHOOLS

A FURTHER CHALLENGE.

The following letter, with further challenges from his Lordship Bishop Cleary, appeared last week in the *N.Z. Herald*. The final paragraph is in further reply to the allegation that Catholics are out for subsidies, this being merely for the obvious purpose of creating a prejudice—as if the specific question of moral or immoral conduct hung by the Catholic demand for subsidies. His Lordship writes:—

'Sir,—The burden of justifying its scheme falls upon the League. It is admitted that there is "a strong theoretic objection" to it. The objections really relate to practical moral conduct. The League dares not face them. Let two local examples suffice. (1) As shown in my letter of March 12, not a scrap of "proof" has been advanced in support of the sectarian doctrine that it is the practical "moral right" and "duty" of the Government to teach religion—much less a sectarian view of religion at the expense of conscientious objectors. My position stands unchallenged and unassailable. No such doctrine is taught in the Bible. No Christian Church I know of teaches it. The Presbyterian Confession of Faith denies to the Government "the administration of the Word." There has been literally "no proof." (I did not, as misquoted, here say "no reply.") (2) How is it "morally right" for the New Zealand Government to compel the vast body of publicly objecting teachers to impart a form of "religious instruction" which their conscience forbids? It is obviously no "reply"—and no "proof" of such "moral right"—to assert that all teachers conscientiously acquiesce in such compulsion in parts of Australia! This last assertion is demonstrated fiction. And when did tyranny in one country make tyranny "morally right" in another?

'Such persistent evasions are easy in newspaper correspondence and in "replies to Bishop Cleary" from the safe cover of "private meetings" and gatherings of "friends" and "sympathisers." They would be promptly exposed in the two public "question nights" to which I again invite the League's picked representatives—one night for them to answer my relevant questions, the other for my answers to questions by the League and all comers. Well organised "question nights" are of great practical value in missionary work and in debating and mutual improvement clubs. All my lecture nights have also been public "question nights." Question and answer were invariably conducted with faultless courtesy, and proved intensely interesting and illuminating to Protestant-majority audiences, who readily grasped this subject. We have everything to gain by open discussion. The League has everything to lose. It dares not thus face the public. Its representatives would have either to refuse replies to fair, relevant questions or to make most damaging admissions in regard to the League's sundry anti-Christian principles and its proposed active proselytism and persecution of conscience. No Leaguer could defend the League's pamphlet and other misrepresentations, including the alteration of a New South Wales Government return, for controversial purposes, by striking out one set of words and substituting another set ("Methods of Opposition," pp. 2-3).

'Gifted League electioneers wisely decline the perils of public questioning. I will furnish my list of past questions and demands; will they "discover" their invisible "proofs" and "replies" thereto, and submit them to arbitrators expert in evidence, selected in the customary way, the verdict to be published?

'The question of a subsidy to Catholic schools is not in issue here. (1) We never follow the League's

example by demanding State teaching of our view of religion at State cost; nor would we tolerate it. (2) We have not asked for a penny from non-Catholic taxpayers for our schools. (3) We demand only a fair proportion of our own paid taxes for State-certified secular results. Herein, we ask for less than is done for denominational schools in New Zealand's Cook Islands; for less than is done for the Salvation Army's Homes on Rotorua and Pakatoa; and for the Anglican Girls' Friendly Society; for less than is demanded by the Young Women's Christian Association. (4) We would gladly agree to any reasonable scheme of Biblical instruction in the public schools—with equal treatment and freedom of conscience—quite apart from subsidies to our schools.

* HENRY W. CLEARY,
Bishop of Auckland.

April 5.

P.S.—The New South Wales Minister of Education informs me there is no foundation for the story about the over-proportion of Catholic teachers there.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 12.

The Catholic Club's dramatic branch will stage 'The Barrister' at St. Peter's Schoolroom early next month.

Mr. Martin Kennedy, K.S.G., who is on an extended visit to the Old Country, will return to Wellington by the Remuera, due on June 22.

Preparations are now being made for the usual Te Aro social in aid of the Catholic Education Fund, which is to take place at the Town Hall early next month.

Very Rev. Dean McKenna, of Masterton, and the Rev. Father McKenna, of Pahiatua, are passengers by the Makura leaving Auckland to-day for Vancouver. They will be absent from the Dominion for about a year.

Mr. Patrick Dwyer, an ex-student of St. Patrick's College, died yesterday morning at the early age of 27 years. Mr. Dwyer recently returned from England, where he had been pursuing his studies in engineering.—R.I.P.

The St. Aloysius branch of the H.A.C.B. Society commenced its winter weekly socials on last Monday evening at St. Anne's Hall. Despite the bad weather prevailing there was a large attendance, and a thoroughly enjoyable evening was spent.

The Rev. Father Venning memorial committee met at St. Mary's Presbytery on last Wednesday, under the presidency of the Very Rev. Dean O'Shea, V.G. Reports of the treasurer and the canvassers were received. It was decided to continue the canvass, and to invest the amount at present in hand.

The marriage took place in the Basilica, Hill street, on Monday, of Mr. L. J. Kay, second son of Mr. and Mrs. G. Kay, of Karori, and Miss Nellie Mahoney, third daughter of Mr. P. Mahoney, of Portland Crescent. The ceremony was performed by the Rev. Father Tymons. After the ceremony the bridal party were entertained at the wedding breakfast, held at the residence of Mr. Mahoney.

Last Thursday, at St. Anne's Hall, the ladies and gentlemen who worked so hard for the recent bazaar were entertained at a social gathering by the Ven. Archdeacon Devoy on behalf of the Sisters of Mercy. The Ven. Archdeacon returned thanks to all those who contributed to the success of the bazaar. The Sisters (he said) were extremely grateful for the result achieved in spite of the many counter attractions. Songs were contributed by Mrs. Sharpe and Mr. O. Foote, and a very pleasant evening was spent.

A well attended meeting of the Particular Council of the St. Vincent de Paul Society was held at St. Mary's Presbytery, Boulcott street, on last Friday evening to consider the best manner of celebrating the centenary of Frederick Ozanam, the founder of the society. Bro. B. Ellis presided, and there were also present the Rev. Fathers Hurley and Joseph Herring. It was decided that members should go to Holy Communion in a body on Sunday, April 27, and hold a special meeting in the afternoon in St. Patrick's Hall at which a paper on the life of Frederick Ozanam will be read by one of the members of the society. It was also decided to approach the parish priests of the city with the object of having a special charity sermon preached in each church in the evening.

At the meeting of St. Patrick's branch of the H.A.C.B. Society, held in St. Patrick's Hall last evening, under the presidency of Bro. J. A. Sullivan, a large number of delegates from the south, who were passing through on their way to the triennial conference at Napier, were present, including Bro. Curry (Blenheim), Bros. Smyth and Keating (Greymouth), Bro. Grimes (Christchurch), Bro. McGrath (Kaiapoi), and Bros. F. O'Gorman and Lambert (Westport). The president extended a hearty welcome to the delegates and called on Past-president Bro. M. Walsh to move a resolution welcoming them to Wellington. Bro. Hoskins (secretary) seconded the resolution, which was replied to by Bros. G. J. Sellars, F. O'Gorman (Westport), Smyth (Greymouth), Grimes (Christchurch), McGrath (Kaiapoi), Flanagan, Carrigan, Callaghan, and Sister G. O'Flaherty. Advantage was taken of the occasion to present the Rev. Father Joseph Herring with a framed photograph of the members of St. Mary's (ladies) and St. Patrick's branches, taken on the occasion of their last annual Communion. The presentation was made by Sister Daisy McGrath, B.P., in a few well-chosen words. Rev. Father Herring replied, thanking the members for the pleasant surprise sprung upon him. He would treasure their thoughtful present, and trusted that the society would expand as it should expand, and be productive of much good. Items were rendered by Bros. Smyth (Greymouth), O'Gorman (Westport), and Sister Maureen Griffin. A very pleasant evening was concluded by the singing of 'Auld lang syne.'

WELLINGTON SOUTH.

(From an occasional correspondent.)

The bazaar, which was brought to a close in St. Anne's Hall, Wellington South, was a great success, notwithstanding the other attractions in Wellington during Easter week. The bazaar, which was got up to help in paying off the debt on the Convent of the Sisters of Mercy, realised over £400 nett, independent of the art union got up for the same purpose. One of the features of each evening's entertainment was the maypole dance by the pupils of the school under the supervision of Miss Johnson, who was untiring in her attention to the children. The orchestra, under Mr. Dean, added considerably to each evening's enjoyment. Great credit is due to the lady stallholders and their assistants, including the members of the ladies' branch of the Hibernian Society, and the gentlemen of the committee, headed by the Ven. Archdeacon Devoy.

In connection with the late bazaar, the maypole children assembled at Miss Johnson's residence, Broadway Terrace, a few days ago, and made her a present of a very handsome tea set, to show their appreciation of her kindness to them; and Miss Johnson in turn entertained her young friends at afternoon tea.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 14.

Rev. Father Melu, S.M., of Otaki, is at present on his periodical visit to the Maori Missions of Canterbury and Kaikoura.

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At the camp of the mounted rifles at Yaldhurst on last Sunday, Mass was celebrated at 10.30 a.m. in the officers mess of No. 8 Regiment by the Rev. Father Hoare, S.M., military chaplain. Addressing the troops present he spoke of the duties of soldiers, loyalty to their country and the King, and to the King of Kings. In each service they needed the same qualities. As they required training and discipline to carry out their duties as soldiers, so also did they need preparation to perform their duty to God.

A general meeting of the Society of St. Vincent de Paul, in accordance with the rules, was held on last Monday evening in St. Mary's Schoolroom, Manchester street. The Very Rev. Dean Hills, S.M., V.G., spiritual director of St. Mary's Conference, presided, and the attendance was exceptionally large. A considerable amount of correspondence was read by the president, all of which had been previously attended to. Excellent reports were given by the presidents of the various conferences in the circumscription of the Particular Council of Christchurch, and also received from the diocesan confraternities of Ladies of Charity of the Cathedral and St. Mary's. A pleasing feature of the meeting was the evidence of the vitality of the society as reflected in the several conferences. Excellent and consistent work is being done in visiting families, and public institutions, and in supplying the spiritual and temporal needs of those requiring such help. Particularly satisfactory, too, is the greatly-increased membership of the society of late in this city.

An interesting address was given by the Very Rev. Dean Hills in the course of which he reiterated his appreciation of the Society of St. Vincent de Paul, acknowledging the helpfulness of its members in the parishes where a conference flourishes, and incidentally doing work that the priests could not undertake. Doing all for Almighty God was the watchword of all true Vincentians, and for this an everlasting reward would surely await them. In conclusion, the Very Rev. Dean expressed his intention of having erected in the immediate future a parish hall adjoining St. Mary's to be the home of all the societies, sodalities, and guilds under his jurisdiction, where each would have its own particular apartments, and where meetings could be held without disturbing the existing arrangements of any other place.

Greymouth

(By telegraph, from our own correspondent.)

April 14.

The Catholics of Greymouth are giving very tangible proof of their devotion to their religion as is evidenced by the large congregations which attend the various services of the mission, now being conducted by the Marist Missioners—Very Rev. Father O'Connell, and Rev. Fathers Taylor and McCarthy. On many occasions the accommodation of the sacred edifice has been taxed to its utmost, and in fact extra seats have had to be supplied. The wonderful success of the mission was evidenced by the extraordinarily large congregations on Sunday. Yesterday morning there were Masses at 7.30, 9, and 10 o'clock. At the first over 500 people received Holy Communion, and over 100 at the second. At the 10 o'clock Mass a large congregation assembled, when Very Rev. Father O'Connell, S.M., explained the ceremonies of the Mass, and also preached from the text, 'Amen, amen, I say to you, if you ask the Father anything in My name He will give it you' (John xvi, 23). He urged his hearers to be faithful to daily prayer as a means of persevering in the friendship of God. Last evening at 7 o'clock, in spite of the very heavy rain, the church was packed, and many were accommodated in the sanctuary and sacristy. The sermon was preached by the Rev. Father McCarthy, S.M., who took for his text—'Without faith it is impossible to please God.' It is safe to say that a more brilliant exposition of the Catholic doctrine of 'Faith' was never heard from any pulpit in Westland. The missionary Fathers have quite won the hearts of the people who are responding in a marvellous manner

to their instruction. The congregational singing, led by Father O'Connell, is quite a feature of the mission. Missions have also been conducted at Barrytown, Cobden, and Rewanui, and the whole-hearted response of the people is most gratifying.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

April 14.

Very Rev. Dean McKenna and Rev. Father T. McKenna left by the Makura on Saturday for Vancouver *en route* for the Old Land.

Rev. Father Holbrook is having a pleasant holiday. Writing under date March 11 to Rev. Father Furlong, he stated he was enjoying the best of health. From Jerusalem he intended proceeding to Nazareth, Constantinople, and Rome, after which he goes to Ireland.

Large numbers approached the Holy Table at the various churches in the city on last Sunday. At St. Benedict's the men's monthly Communion took place, and there were close on two hundred communicants. Exposition of the Blessed Sacrament was held at the Sacred Heart Church, and large numbers received Holy Communion.

A moonlight concert, held at Mrs. Geo. Fraser's grounds, Northcote, last week in aid of the Church funds, was largely attended. Many town sympathisers were present at the function, which was very successful.

Mr. Walter Kirby, the eminent Auckland vocalist, who opened a short season in the Town Hall to-night, was entertained at a reception in St. Benedict's Hall last night, when 300 parishioners attended. Speeches were made by Right Rev. Mgr. Gillan, Messrs. J. J. O'Brien, and E. Mahoney. Vocal items were given by Messrs. J. Egan and F. Adene.

Napier

(From our own correspondent.)

April 11.

At the Napier Competitions, held during Easter week, it is pleasing to note that the pupils of our Catholic schools were able to hold their own against all-comers. Master Archie McGrath, a pupil of the Marist Brothers and son of Mr. W. J. McGrath, was a successful competitor. Out of three entries he secured the special gold medal, which was presented by Miss Cecil Haynes for elocution, for boys under fourteen attending school and not receiving professional tuition; the second prize (silver medal) for the vocal solo, for boys or girls under sixteen; and the second prize (silver medal) for vocal solo by boys. Miss Kathleen Cox, a pupil of the local convent, secured first prize in the piano solo for children under sixteen, and second prize in the piano solo for those under eighteen. The judge (Mr. Baeyertz) complimented Master McGrath on the quality of his voice, and said that more should be heard of him at future competitions.

Stratford

The Catholic social held in the Town Hall on the evening of April 3 (says the local *Evening Post*) was a very successful function, the attendance being estimated at five hundred. The musical programme was contributed to by the Misses Sullivan and Sheehan, two songs; Mr. Coleman, two songs; Mr. Wilkie, who gave one of his numerous recitations. The accompaniments were played by Mesdames McNeely and Bianchi. A tasty supper was provided by the ladies. Prior to the social, the Stratford Municipal Band rendered several selections outside the hall in the early part of the evening. The members of the committee carried out all the arrangements very capably, and deserve the hearty congratulations of all present.

The Holy Week services were very well attended, and on Easter Sunday over 150 persons approached the Holy Table.

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CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive met last Thursday under the presidency of Mr. A. H. Casey. A neat design for letter headings was selected. A good part of the evening was devoted to discussing the immigration question, which had been brought under the notice of the executive by the Christchurch branch and the Ladies Auxiliary of the St. Vincent de Paul Society, Wellington, and it was decided to write to the Minister of Internal Affairs requesting a verification of the reported statement made by him before the Empire Trade Commission in reference to the subsidising of certain denominational institutions out of public funds, and also to apply for the extension of facilities to the lady members of the St. Vincent de Paul Society to visit the Home vessels with the immigration officers to look after the wants of Catholic immigrants.

The following are the officers elected for the To Aro Parish Council:—President, Rev. Father Barra; vice-president, Mr. George Lambert; secretary, Mr. R. H. Williams; treasurer, Mr. H. A. Parsonage; delegates to the Diocesan Council, Messrs. R. H. Williams and B. Ellis.

CHRISTCHURCH.

The enrolling of members in the Catholic Federation (writes our Christchurch correspondent) is now occupying the spare time of the promoters. The organising committee have so far received official notification that of the twenty parishes outside the city, but seven have formed parish committees, and of these five only have sent in the names of the representatives for inclusion in the diocesan executive. Numerous difficulties exist in scattered districts to complete arrangements such as are necessary in this connection. It is hoped, however, that within a week of the appointed date (May 8) for holding the inaugural meeting to form the diocesan executive, all returns will be to hand.

REMUERA.

(From an occasional correspondent.)

At the recent meeting for the inauguration of the Catholic Federation the following officers were elected: President, Rev. Father Doyle; vice-presidents, Messrs. T. Mahoney and J. J. Cotter; treasurer, Mr. W. J. Duggan; secretary, Mr. John Duggan; members of diocesan council, Messrs. J. Duggan and W. Wright. The St. Vincent de Paul Society is to be represented by Messrs W. and J. Duggan, Miss L. Frost, and Miss J. Desmond. Messrs. W. Wright, J. Lineen, Mrs. Clarke, and Mrs. Duggan will represent the Sacred Heart Society; while Miss C. Jones and Miss F. Finnerty are the delegates from the Children of Mary's sodality. The parochial representatives are Messrs. Mahoney, Cotter, Hall, Desmond, Pilling, and Farrell. This committee is now making a vigorous canvass of the parish for new members for the Federation, and it is hoped that very soon every parishioner's name will appear on the roll.

WEDDING BELLS

TWOHILL—HAYES.

A wedding of considerable interest was celebrated in Gisborne on April 2, when there was a large attendance of friends present. Miss Matilda Frances Hayes, daughter of Mr. and Mrs. P. Hayes, of Gisborne, was united in the bonds of Matrimony to Mr. E. Twohill, youngest son of Mrs. K. and the late Mr. E. Twohill, of Thames. The ceremony took place in St. Mary's Church and Rev. Father Lane officiated. The bride was given away by her father, and looked exceedingly handsome in a dainty white satin charmeuse princess robe,

the whole being draped with exquisite Limerick lace. The skirt showed draped lace outlined with orange blossoms, and this was continued in a long train, and finished with a large bow of satin and a small bouquet of the same flowers. The following were the maids of honor: Miss Lucy Hayes (sister of bride), Miss Violet Twohill (sister of bridegroom), and Miss M. Martin (cousin of bride). Mr. J. Mahoney, of Auckland, attended the bridegroom as best man, and Messrs P. Parker and J. Harding, of Gisborne, acted as groomsmen. The church was artistically decorated for the occasion, and there was a large attendance of the public. After the wedding the company adjourned to the Gisborne Hotel, where the wedding breakfast was partaken of. The couple left for the south by the Wimmera, the bride's travelling costume being of changeant Irish poplin in black-blue and tangerine colorings, the smart coat having collar and cuffs of poplin revers.

MILLER—GEOGHEGAN.

A very pretty wedding was solemnised at the Cathedral on last Wednesday, April 9 (writes our Christchurch correspondent), when Mr. Joseph Henry Miller, of Dunedin, was married to Miss Emily Geoghegan, third daughter of Mr. Michael Geoghegan, of Fitzgerald avenue, Christchurch. The Very Rev. Father Price, D.C., Adm., celebrated the Nuptial Mass, and officiated at the marriage ceremony. A large number of friends were present. The bride was beautifully attired in white spotted muslin, trimmed with guipure lace, pearl beads, and satin ribbon. She also wore a wreath and veil, and carried a bouquet of white flowers. The bridesmaid was Miss Josephine Geoghegan (sister of the bride). She wore a cream serge costume and brown velvet hat, trimmed with variegated flowers, and carried a bouquet of autumn leaves and white flowers. The bridegroom was attended by Mr. E. W. Spain as groomsmen. The bridegroom's gift to the bride was a set of fox furs and to the bridesmaid a handsome gold bangle. After the ceremony the wedding party assembled in the Oddfellows' Hall for the wedding breakfast. The Very Rev. Father Price, D.C., Adm., presided, and the usual toasts were proposed and duly honored. In the evening the newly wedded couple journeyed to Wellington by the Mararoa and thence to Rotorua by the Main Trunk line, for their honeymoon. The bride's travelling dress was a Harris serge costume. They were the recipients of many useful and costly presents. The future home of Mr. and Mrs. Miller will be at Kaikorai, Dunedin.

CADE—JOYCE.

At St. Mary's Church, Manchester street, on April 3 (writes our Christchurch correspondent) a pretty and interesting wedding was solemnised. The contracting parties were Mr. John Cade, of Addington, and Miss Nellie Joyce, daughter of Mr. and Mrs. John Joyce, of Bligh's road, Papanui—prominent parishioners of St. Mary's. The Nuptial Mass was celebrated by Rev. Father Hoare, S.M., who also officiated at the marriage ceremony, which took place in the presence of a numerous gathering of friends. The bride wore a charming dress of crepe de chine, trimmed with silk lace, and carried a beautiful bouquet of white lilies. She was attended by her two sisters (Misses Rhoda and Kathleen Joyce), who wore dresses of crepe crystal and carried bouquets to match. The bridegroom was attended by Mr. John Joyce, jun. (brother of the bride), as best man. After the ceremony the guests to the number of about one hundred were entertained at the residence of the bride's parents, all assembling in a large marquee for the wedding breakfast. The Very Rev. Dean Hills, S.M., V.G., presided. Seated on his left were the Rev. Father Hoare, S.M., and on his right the bride and bridegroom. An apology was received for the absence of the Very Rev. Father Price, D.C., Adm., owing to the fact of his having a similar engagement at the Cathedral at the same hour. Several toasts were proposed and responded to, after which the guests retired to view the very numerous and costly collection of presents, which included the deeds of a building section of land, the gift of the bride's father. The newly-wedded couple left later for the south on a

honeymoon tour, taking with them the best wishes of their many friends for a happy and prosperous future. The bride's travelling dress was of fawn color cloth with hat to match.

H.A.C.B. SOCIETY

TRIENNIAL MOVABLE MEETING

(From our special correspondent.)

Napier, April 12.

The triennial movable meeting of the New Zealand district of the H.A.C.B. Society was opened in St. Patrick's Hall, Station street, Napier, at 11 a.m. on Wednesday, April 9. The roll having been called, the following officers and delegates answered to their names:—District president, Bro. Joseph M. Foy; district vice-president, Bro. Daniel Flynn; past district president, Bro. Hon. William Beehan, M.L.C.; district treasurer, Bro. Michael J. Sheahan; district secretary, Bro. William Kane; Greymouth, Bros. P. Smyth and M. Keating; Charleston, Bro. C. Reynolds; Grahamstown, Bro. J. McAnteer; Dunedin, Rev. Father Coffey, Adm., and Bros. J. A. Hally and J. J. Marlow; Auckland, Bros. J. Smith, J. Corbett, and P. J. Nerheny; Christchurch, Bro. M. Grimes; Onehunga, Bro. A. J. Martin; Napier, Bros. P. Cunningham and C. Colhoun; Wellington, Bros. E. Carrigan, J. J. L. Burke, and J. W. Callaghan; Blenheim, Bro. A. J. Curry; New Plymouth, Rev. Father Ormond; Waipawa, Bro. S. McGreevey; Hastings, Bro. G. O'Shea; Leeston, Bro. J. O'Brien; New Headford, Bro. P. F. Ryan; Timaru, Bros. J. Sullivan and P. Mahoney; Masterton, Bro. B. Chapman; Milton, Bro. F. Calvey; Oamaru, Bro. D. McCarten; Waimate, Bro. M. Lyons; Denniston, Bro. J. Moye; Westport, Bros. F. O'Gorman and J. Lambert; Gisborne, Bro. A. J. Smith; Reefton, Bro. A. M. Carroll; Wellington South, Bros. T. Pender and J. B. Stead; Palmerston North, Bro. M. J. Kennedy; Waihi, Bro. J. Patterson; Kaiapoi, Bro. W. McGrath; Lower Hutt, Bros. M. J. Hodgins and C. J. O'Brien; Hawera, Bro. L. Hooker; Taihape, Bro. McLauchlin; Maniaia, Bro. J. Bourke; Invercargill, Bro. T. Pound; Gore, Bro. M. T. Francis; Geraldine, Bro. C. J. Murphy; Thorndon, Bros. G. J. Sellars and R. P. Flanagan; Petone, Bro. R. Moore; Opunake, Bro. E. J. O'Hanlon; Port Chalmers, Bro. F. J. Doolan; Wanganui, Bro. W. R. Setter; Inglewood, Bro. E. Dane; Levin, Bro. R. A. MacDonald; Millerton, Bro. P. Duffin; Kaponga, Bro. J. C. Crowley; Eltham, Bro. N. Reardon; Otahuhu, Bro. J. C. Griffin; Sancta Maria (Auckland), Sister V. Walsh; St. Mary's (Wellington), Sisters D. McGrath and G. O'Flaherty. The following branches were unrepresented—Ashburton, Otautau, Meanee, and Wairoa.

Rev. Father O'Sullivan, S.M. (Napier) and Rev. Father Bergin, S.M. (Waipawa) were present at several of the sittings. Greetings were received from the National Directory of the H.A.C.B. Society (Western Australia), St. Patrick's branch (Christchurch), Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Father O'Connell, S.M. and Mr. D. Mahoney (Timaru).

The Holy Father's Blessing.

His Lordship Bishop Cleary wired that through the Rev. Father Holbrook a message had been received bestowing upon the Conference the blessing of his Holiness Pope Pius X.

Rev. Father Coffey moved, and it was carried by acclamation, that the following cable be despatched to Monsignor O'Riordan, Irish College, Rome, for transmission—'The Hibernian Australasian Catholic Benefit Society, representing over 3000 members, sitting at Napier, New Zealand, tender respectful homage to his Holiness the Pope, thank him for his Apostolic Benediction, and assure him of our prayers.—Joseph M. Foy, president.'

Rev. Father Coffey also moved the following resolution—'The triennial movable meeting of the Hibernian Australasian Catholic Benefit Society, held at

Napier, April 9, 1913, and thoroughly representative of the Society in this Dominion, desires to heartily congratulate the Irish Parliamentary Party through its incomparable leader, Mr. John Redmond, M.P., upon the passing of the Home Rule Bill through the House of Commons; and the meeting expresses the cherished hope that the measure will soon reach the Statute Book, when a new and brighter era will dawn upon Ireland.'

Bro. J. B. Stead, in seconding the motion, said that as an Englishman it gave him very great pleasure to do so.

The motion was carried without dissent, and permission was granted to cable Home a digest of it.

Financial Position.

The minutes of the previous meeting were then read and confirmed. The district officers' report and balance sheet disclosed the following interesting items: Benefit members, 3096; honorary members, 321; district funeral fund, £10,123 at credit; district management fund, £671; district guarantee fund, £573; sick fund in branches (returns from eight branches still to come), £16,291; branch management funds, £1776; branch benevolent funds, £480.

A resolution of condolence with the relatives of the late Rev. Father C. J. Venning, S.M., was moved by Bro. J. W. Callaghan, seconded by Rev. Father Ormond, supported with many feeling references by Sister McGrath, Bro. Hon. W. Beehan, Bro. R. P. Flanagan and Bro. M. J. Sheahan, and carried in silence, all the delegates standing.

The Banquet.

The Napier, Hastings, and Waipawa branches had set apart Wednesday evening for a banquet to the district officers and delegates in the Gaiety Skating Rink. The building was excellently lighted, and decorative flags of many hues formed a pleasing canopy over the bountifully laden tables. Bro. D. J. Cummings (Napier) presided, and was supported by the clergy above mentioned with Very Rev. Father Keogh and Rev. Father Goggan, Mr. J. Vigor Brown, M.P. (Mayor), and Mr. John Payne, M.P. After full justice had been done to the ample spread provided, the following lengthy toast list was honored:—'The Pope and King' (the chairman); 'The H.A.C.B. Society,' proposed by Bro. J. W. Callaghan, and responded to by Bro. J. M. Foy, D.P., and Bro. W. Kane, D.S.; 'The delegates,' proposed by the chairman, and responded to by Bros. P. J. Nerheny and J. J. Marlow; 'N.Z. Catholic Federation,' proposed by Rev. Father O'Sullivan, and responded to by Bro. J. L. Burke; 'Our medical officers and dispenser,' proposed by Bro. W. J. McGrath; 'The commercial progress of Napier,' proposed by Bro. Hon. W. Beehan, and responded to by the Mayor of Napier (Mr. J. Vigor Brown, M.P.) and Councillors McGrath and M. Treston; 'Our chaplains and clergy,' proposed by Bro. J. Cunningham, and responded to by Rev. Father Goggan; 'Parliament of New Zealand,' proposed by Mr. J. Higgins, and responded to by Messrs. J. Vigor Brown and J. Payne, M.P.'s; 'Kindred societies,' proposed by Mr. M. Murray; 'The ladies,' proposed by Bro. T. Pound, and responded to by Sisters McGrath and O'Flaherty; 'The press,' proposed by Bro. D. Flynn, and responded to by Rev. Father Coffey. Pleasing vocal items were rendered by Mrs. C. R. Allen, Miss Walsh, Messrs. Flanagan, F. O'Shannessey, M. Treston, J. Madigan, Luke, and Hooker. The singing of 'God save Ireland' brought the proceedings to a close.

A resolution, which had for its object the restoration on the order paper of certain motions by Wellington branches and ruled out of order by the D.P., was moved by Bro. J. B. Stead, and seconded by Bro. O'Gorman. The following took part in the discussion which followed:—Bros. J. M. Foy, Smythe, Doolan, Kane, Sellars, Marlow, Flynn, Ryan, Curry, Hooker, A. J. Smith, Moore, Carroll, J. L. Burke, J. Bourke, Mahoney, Martin, Dane, Lambert, Setter, Callaghan, Patterson, Nerheny, Flanagan, Sister O'Flaherty, and Rev. Father Coffey. The motion was lost, 24 being for it and 45 against.

A motion to establish a district sick fund, comprising the whole of the moneys at credit of branch

George Barrell

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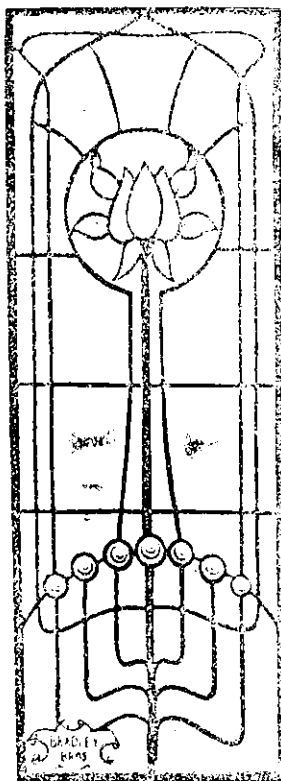
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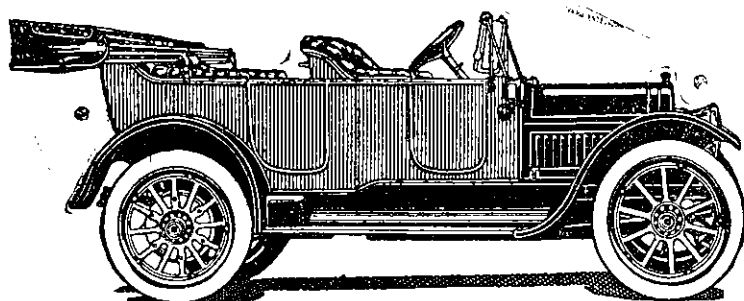
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sick funds, with clauses providing for sick pay reserves, and an optional one allowing branch trustees to lend money under certain conditions, was moved by the D.S. Bro. W. Kane, and seconded by Bro. T. Pound. After Bros. Sellars, A. J. Smith, Hooker, and McGreevey had spoken, Bro. J. Hally moved an amendment, empowering the district executive to take charge only of the funds of those branches whose investments were returning less than 5 per cent., but giving such branches an option of investing in Dunedin, Auckland, Christchurch, and Wellington. The amendment was seconded by Bro. P. F. Ryan. The speakers following were Bros. Mahoney, Hon. W. Beehan, Marlow, Kennedy, Dane, Doolan, J. L. Burke, McEnteer, Moore, Carroll, Flanagan. At this stage both motion and amendment were withdrawn at Bro. Nerheny's suggestion, so that more consideration might be given the matter by the branches.

A committee was then set up, consisting of the district executive, with Bros. Pound, A. J. Smith, Doolan, Curry, O'Gorman, Carroll, J. L. Burke, Mahoney, Grimes, Ryan, Francis, Martin, J. Smith, and Hally, to consider fully the remaining motions on the order paper, and to report to the meeting on Saturday morning.

The Hawke's Bay branches invited the district officers and delegates to attend the new Municipal Theatre on Thursday evening to witness the performance of the 'Blue Bird' by the Williamson Opera Co., and practically the whole of the delegates complied.

Sick and Funeral Funds.

After sitting for several hours the special committee agreed, and their report was presented at the morning session on Saturday. The first matter dealt with was a new motion establishing a supplementary general sick fund under district executive control, raised by payments of 1d per week from every full benefit member who entered branches of the society established prior to January 1, 1912, for the purpose of assisting branches which may be unable to meet claims for sick pay, such payments to start at the beginning of next quarter. Members of new branches (opened since January 1, 1912) are exempted.

Contributions were next dealt with, and the scale to the sick and funeral fund affecting incoming members was altered as follows:—

Age 16 and under 20	...	7d per week.
" 20	" 24	8d "
" 24	" 30	9d "
" 30	" 33	10d "
" 33	" 36	11d "
" 36	" 39	12d "
" 39	" 40	13d "

This does not include contributions to management funds of the branch, which has been altered from 7d per week for every full benefit member to '2½ per week or such sum as the branch may from time to time decide, together with the sum paid by the branch per quarter for doctor and medicine except in cases of exemption.' Slight alterations were made in the case of reduced benefit, female, funeral, and medical benefit, and honorary medical benefit members. Regarding new branches every full benefit member shall pay a proposition fee of 5s, which shall be his full entrance fee. The full sum to be paid into the branch management fund. The order paper contained several minor alterations and suggestions, some of which met with the committee's approval, whilst others were rejected.

Bro. Marlow, in moving the adoption of the committee's report as a whole, paid a well-deserved tribute to the members of the special committee for the excellent report presented. His branch did not approve of all the suggestions embodied therein, but he knew they would accept the alterations in the spirit of true Hibernians ever ready to advance the cause of their society and to promote its best interests.

Bro. E. Dane seconded the motion. The District President (Bro. J. M. Foy), Bros. Corbett, J. L. Burke, Nerheny, Sellars, Sheahan, Stead, and J. W. Callaghan also spoke. The last-mentioned said that while willing to accept the report as the result of arduous labor on

the part of the special committee, and without wishing to reflect upon or comment in any way on the composition of the committee, which contained some of the ablest men in the society, at the same time he desired to protest against the procedure which allowed about 70 delegates to be brought together at great expense, and then relegated practically the whole of their work to a committee of 19. The motion, on being put to the meeting, was declared carried—54 votes for and none were recorded against it.

Bro. the Hon. W. Beehan, having received permission, addressed the delegates on the subvention scheme of Friendly Societies, moved a resolution to the effect that the Government be requested to bring in a Bill during the ensuing session on the lines of the New South Wales Subvention of Friendly Societies Bill, operating since 1908, and which has proved of great benefit to the societies, that copies of the resolution be sent to the Prime Minister (Hon. Mr. Massey) and Hon. F. M. B. Fisher, and request Government to circulate copies of the Subvention Bill among the friendly societies before Parliament assembles in June, 1913. Bro. E. Carroll seconded the motion and it was carried.

Bro. F. Doolan moved and Bro. Sellars seconded the following resolution, which was carried—'That the reception committee from the Napier, Waipawa, and Hastings branches be cordially thanked for the generous hospitality extended to delegates, and that enlarged photographs of the district officers and delegates be presented to these branches.'—Carried. Bro. Colhoun briefly expressed his appreciation and thanks on behalf of the Hawke's Bay branches.

Blenheim, Greymouth, and Westport were duly nominated as the locale of the triennial meeting in 1916. On a vote being taken, Westport was selected.

Bro. McGreevey moved, and Bro. Hon. W. Beehan seconded, the following, which was carried—'That for the purpose of providing the D.S. with extra clerical assistance he be allowed £100 yearly in addition to his present salary.'

Bro. J. W. Callaghan was granted permission to withdraw the Wellington nominations for the District Board. Bro. J. M. Foy then declared Bro. D. Flynn elected D.P., Bro. R. J. Martin D.V.P., Bro. W. Kane D.S., and Bro. M. J. Sheahan D.T. These were duly installed in their respective offices. After a close contest, Bros. James Smith and James B. R. Stead were elected district auditors.

The retiring President (Bro. J. M. Foy) was the recipient of an appreciative resolution at the instance of Bros. O'Gorman and Carroll. This was accompanied by a P.D.P. collar, and his name inscribed on the merit board. Several delegates supported the motion in complimentary terms.

Bro. J. Hally moved, and Bro. John Bourke (Manaia) seconded, a resolution affirming the principles of unity among Hibernians, and expressing the conviction that the best interests of the society would be served by the preservation of such unity. The motion was carried unanimously.

Bro. A. J. Martin (minute secretary) was highly complimented on his work, and on a motion moved by Bros. Moore and Carroll, he was voted a sum of £3 3s.

The successful efforts of both the Redemptorist and Marist Missionaries in the cause of Hibernianism were brought under the notice of the conference in a motion by Bro. M. Hodgins, which expressed the society's gratitude to the good Fathers for all they had done to spread its usefulness. This was seconded by Bro. R. P. Flanagan and carried.

Rev. Father Coffey, Adm., Dunedin, was the recipient of a motion recording the pleasure of the delegates at meeting for the first time at a Triennial Movable Meeting a priest who, for so many years had labored with much success to foster the true spirit of Hibernianism in the south. This was moved by Bro. E. Dane (Inglewood), and seconded by Bro. J. Bourke (Manaia).

The oldest delegate present was Bro. James McEnteer, of the Grahamstown branch, having passed by three years the allotted span.

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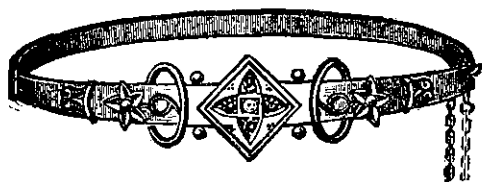
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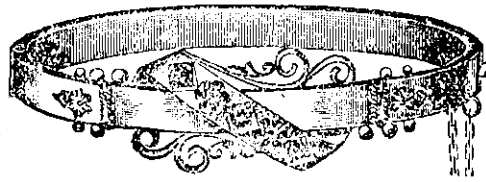
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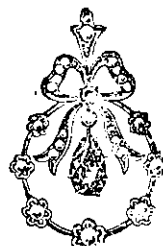
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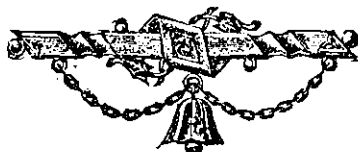
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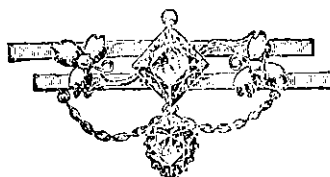
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Sunday was a particularly busy day with the delegates. Mass was celebrated at St. Patrick's Church by the Rev. Father O'Connor, S.M., who preached an appropriate discourse. A number of Hibernians approached the Holy Table. In the course of his sermon Father O'Connor pointed out that many of the saints were distinguished for their special virtues. As a happy death was the aim and object of our lives, St. Joseph, whose patronage feast it was, should be besought to assist us to that end.

After breakfast the delegates set out in four brakes for Hastings, where they were met by the branch officers and members. High Mass at 11 o'clock was celebrated by Rev. Dr. Martin, S.M., Very Rev. Father Keogh, S.M., being deacon, and Rev. Father Mahoney, S.M., subdeacon. Very Rev. Father Keogh, S.M., preached. After Mass the visitors were shown over the school buildings and grounds. An object of much interest to the visitors was the fine Hibernian banner painted by the Sisters of St. Joseph in Sydney.

The dinner was served in the Grand Hotel, a fine new building of stately proportions containing over 100 rooms. The host (Bro. Tim. Cotter) and his staff served a really excellent repast, with which all expressed their very warm satisfaction. After dinner a start was made for the Seminary at Greenmeadows, where the visitors were graciously received and welcomed by Very Rev. Dean Smyth and the students.

Dean Smyth said that although living practically in solitude and retirement as they were, yet they felt a peculiar pleasure in welcoming representatives of the great organisation to which they belonged, and who were upholding in the world the same principles which the young students, who were passing through Greenmeadows, were preparing to uphold when their labors would be crowned with the blessings and privileges of the priesthood. The three flags flying in the grounds of the Seminary indicated what those principles were. The first represented their religion, the second their nationality, and the third their adopted country.

Bros. Callaghan and Marlow, representing North and South, expressed the warm thanks of the delegates to the Very Rev. Dean Smyth and the Hawke's Bay branches for the generous hospitality meted out to them from their arrival in Napier.

Bro. Cummings, president of the Napier branch, said the Napier branches considered it an honor to entertain such a representative body of Irishmen.

Bro. D. Flynn, D.P., on behalf of the male delegates, made presentations to Sisters Walsh, McGrath, and O'Flaherty (delegates), Mesdames Pound and Burke (visitors), and Master Patrick Redmond O'Hanlon (Opunake) the youngest Hibernian at the Conference.

Bro. O'Gorman (Westport) returned thanks on behalf of the ladies, and Bro. O'Hanlon for his son.

Another presentation was made during the Conference by Bro. J. W. Callaghan, on behalf of branch No. 95, Wellington, for services as delegate at D.B. meetings at Auckland. The recipient was Bro. James B. Stead, and it took the form of a beautiful gold Maltese cross with the emblem and motto of the society tastefully engraved thereon.

In the evening the delegates assembled again at St. Patrick's Church, Napier for Vespers. The sermon was preached by the Rev. Father Coffey, Adm., Dunedin, and the church was crowded.

Monday morning saw the greater number of the delegates depart for their homes.

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ITEMS OF SPORT

Master Wm. P. Fennell (late of the Convent School, Hawera), was successful in winning the junior silver challenge cup and gold medal at the Hawera Swimming Baths this season. He was also winner of a special prize last season, given for the most improved boy swimmer at the baths.

The members of St. Joseph's Hockey Club, Dunedin, are practising assiduously, and some really good play was shown by all on Saturday. The secretary has been very fortunate in securing for the use of the club one of the grounds on the Oval, and wishes to intimate that on Saturday next and following Saturdays practice will be held on the Oval at 3 p.m. sharp.

At a special general meeting of the Shamrock Harrier Club, Dunedin, on Wednesday evening, it was decided to revert to the old name of St. Joseph's Harrier Club. Mrs. Jackson was, at the recent annual meeting, re-elected a vice-president of the club. The opening run of the season takes place on Saturday from the residence of the Hon. J. B. Callan, M.L.C., Roslyn.

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."

DUNEDIN MAYORAL ELECTION

COUNCILLOR W. DOWNIE-STEWART

Will be a Candidate for the office of MAYOR of the City of Dunedin. He has had six years continuous service in the Council, and for more than two years has occupied the position of Chairman of the Finance Committee—the most arduous and responsible post in the Council next to that of Mayor. Councillor Stewart is a graduate of the Otago University and represents the City Council on the Otago University Council.

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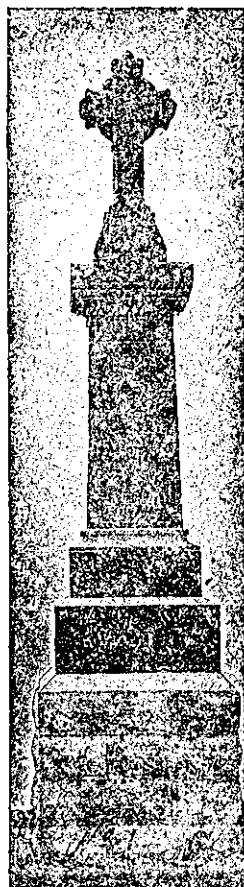
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IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted.

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 Medicine and Medical Attendance if required.

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

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

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DEATHS

HANRAHAN.—On Friday, March 28, 1913, at St. Bathans, Ellen Hanrahan, relict of the late T. Hanrahan; aged 76 years.—R.I.P.

The relatives of the deceased desire to return their sincere thanks to all kind friends for their practical sympathy in their sad bereavement.

MEADE.—Of your charity pray for the repose of the soul of Bridget, the beloved wife of John Meade, who died at Poolburn, Otago Central, on March 24, 1913; aged 61 years.

PIGOTT.—At the Dunedin Hospital, on March 11, 1913, George Joseph Pigott.—R.I.P.

PIGOTT.—At Invercargill, on April 10, 1913, James Henry Pigott.—R.I.P.

IN MEMORIAM

BOLAND.—In loving memory of David Boland, who died at Oamaru on April 15, 1912.

'Though cruel Death has snatched from view
A loving father kind and true,
Death cannot from our minds efface
His tender smile, his loving face;
His words, his actions, are not dead,
But in our minds are daily read.'

—Inserted by his loving wife and family.

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SUNDAY, APRIL 20, 1913.

BLESSING AND DEDICATION OF THE TOWER

BY THE

VERY REV. DEAN REGNAULT, S.M., PROV.

Solemn High Mass, 11 o'clock,
Celebrant, VERY REV. DEAN HILLS, S.M., V.G., Adm.

Evening Devotions at 7 o'clock.

ALL NATIONS' CARNIVAL AND FANCY FAIR

RESULT OF ART UNION.

No. 1, 136; 2, 634; 3, 3926; 4, 2996; 5, 3711; 8, 505; 9, 626; 10, 3667; 11, 283; 12, 1509.

We hereby certify that the above numbers were drawn in our presence, and are correct.

J. E. FITZGERALD, }
B. DOHERTY, } Scrutineers.
M. J. REARDON, }

W. P. McLACHLAN, Secretary.

20 Mein Street, Wellington.

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 17, 1913.

THE POPE



DURING the last few days Pius X. has been in the arena wrestling, if not with death, at least with grave disease and weakness. The world by proxy has been looking on, with a keen and sympathetic interest for the great and good old man who bears upon his shoulders the weight of nearly four score years, who has within the compass of a single decade done wonderful things for the Church of which he is the Visible Head, who is the friend of humanity and one of the most lovable and saintly of the long line of Pontiffs that have sat in the chair of St. Peter. It is possible that his journey into eternity is near at hand. But as we write, the physicians' report as to his condition is reassuring; and his loving Catholic children all over the world cling prayerfully to the hope that the day is still far distant when the 'good grey head whom all men know' must rise from the pillow no more.

Soon or late, in God's good time the soul of Pius must flit. The Pope dies. But the Papacy lives on. It knows neither decrepitude nor decay. Men in times past have sought in various parts of the earth the marvellous foundation of perpetual youth—and have died with the waters undiscovered. The Church's

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waters of youth come from a higher source than that of earth. Her marvellous vitality has been the theme of many an unfriendly pen. Macaulay's words have been often quoted. But the following sentences therefrom, well worn as they are, will, in the present circumstances, bear repetition:—'The proudest royal houses,' says Macaulay, 'are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. . . . Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all governments and of all ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca; and she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.'

THE LEAGUE AS RUNAWAY

We desire to briefly direct attention to the two further challenges issued by Bishop Cleary to the representatives of the Bible in State Schools League which appear on page 29 of this issue. In one, his Lordship undertakes to furnish his list of past questions and demands, and challenges the League to set forth their 'proofs' and 'replies' thereto, and submit them to arbitrators expert in evidence, selected in the customary way, the verdict to be published. In the other, he repeats in a more emphatic form his invitation to the League to hold two public 'question nights'—one for the League's picked representatives to answer his relevant questions regarding the League's scheme, the other for his answers to questions by the League and all comers. Men with a strong case would literally 'rush' such an opportunity, especially as they claim 86 per cent. of the population as their supporters—a percentage which would (if existent) presumably appear to hear and support them. But instead of eagerly closing with Bishop Cleary's offers, the League representatives in Auckland intimate in Saturday's *N.Z. Herald* that they decline both invitations, and say, in effect, that they have had enough. This is only the last of a long series of challenges from Bishop Cleary which the Leaguers have failed to face. We have ourselves also challenged them to hold a 'question night' in Dunedin, and have personally undertaken that the meeting should not fail for want of questions. We have further offered the League representatives—and the offer is hereby made a standing one until the question shall have been finally settled—reasonable space in the columns of the *N.Z. Tablet* to answer any or all of the moral issues arising out of their demands which have been placed before them again and again in our columns and in the columns of the public press, but so far without eliciting any response. In the columns of the *Outlook* and at 'demonstrations' of their supporters League representatives declare that their case is 'fair, full, factual, and final,' and that they have everything to gain by full discussion; and then, when the opportunity for full discussion is offered to them, they promptly run away. If the League leaders continue these tactics much longer, they will begin to look positively foolish.

Notes

An Easy-going 'Mahatma'

The 'Mahatma' who supplies, from a distant town in the North Island, the 'Tricks and Illusions' for our fireside page, has sent us his matter just as we go to press—in excellent time for our *next* week's issue. Will our contributor please note that matter for our domestic page must reach us not later than Thursday morning, for insertion in the following week's issue of the paper.

Appreciation

Catholic journalists, like other people, are none the worse for an occasional word of encouragement; and the following letter from a brother journalist, the editor of a flourishing secular paper, is couched in such kindly terms that it would be ungracious on our part not to make acknowledgment. The letter, which bears date of Saturday last and is addressed personally to the editor, runs:—'This morning I have just read your letter in the *Daily Times* on the Bible-in-schools question. Every time I read your letters I feel exceedingly proud that your services are available to write in defence of the Catholic side; and on several occasions I felt I should write a word in acknowledgment from one individual at least. But this morning I think you have topped your previous efforts, and I will put off no longer dropping a note. Amongst a very wide circle I must state my admiration for the manner in which you uphold "our" side, and hope your pen will long be available in the able manner in which you use it at present.'

'The Monk and the Woman'

New Zealand Catholics have received ample warning—both through notifications in the *N.Z. Tablet* and from the published resolution of the Provisional Executive of the N.Z. Catholic Federation—as to the objectionable character of this specimen of 'bellow-drama'; and we have every reason to believe that they are doing their duty and staying away from the production. We have not looked up the North Island press notices of the play, but the reports in South Island papers indicate that it is encountering heavy weather in its passage south. The *North Otago Times* of April 11 is very severe on the production. 'There was a good, though not crowded, house last night at the Opera House,' it says, 'to greet the initial performance of George Marlow's dramatic combination. The piece presented was "The Monk and the Woman," and we frankly confess that the drama was not to our liking. The author has, with great daring, explored a new field, and a field that it would have been better to have left unexplored for dramatic purposes; for scenes and subjects are dealt with of a nature that do not furnish proper material for the playwright's skill. Moreover, they are presented in a manner that cannot be other than intensely displeasing to a large section of the public, while there is nothing about the piece calculated to have an elevating influence amongst even those who may not see ought particularly wrong in the adoption of the theme. In parts it certainly possesses no small degree of literary merit, and the situations are on occasions undeniably strong, but these qualities do not compensate for the inherent faults of the piece or its flagrant improbabilities. As to the staging of the drama and the acting of its exponents a good deal of praise may be honestly bestowed, and our only regret is that so much talent should be expended upon so bad a work. It is, therefore, pleasing to receive the assurance that the play to be presented to-night will be of higher merit and the players relieved of the weighty task of making acceptable something it were better had never been created.' After referring in detail to the different characters, our contemporary concludes: 'There were at least two other male characters of some prominence, but in our mercy we abstain from comment there anent.'

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The *Oamaru Mail* of the same date is equally outspoken. 'We are at a loss,' it says, 'to describe last night's production, *'The Monk and the Woman.'* It is not melodrama—though mellow enough in parts—nor is it farce; it is an injudicious combination of these two—injudicious because there is the desire to be mirthful where the author intended to impress. The writing itself is all well enough, in fact there are many glimpses of literary merit in the work discounted by surprising lapses into banality. The drama purports to be historical, dealing with the French court, and ventures upon religious topics in such a manner as cannot but be unpalatable to a numerous body in the community. There is little justification for the work, and, despite capable handling last night, it failed to convince; it gained no grip. . . . The acting on the whole is good, several of the principals showing more than usual ability, and it is a pity that they are asked to struggle against such odds as the drama presents.' The *Mail* gave no report at all of the second night performance; and in discussing the different members of the cast both the *Oamaru* papers completely ignored the existence of the 'funny' character, the impersonator of the gluttonous monk.

The *Dunedin Evening Star*, which deservedly ranks as an expert in the matter of theatrical criticism, has the following in the course of a conspicuously just and impartial estimate of the production: 'An objection presents itself at the very outset. The first act deals largely with life in a monastery. Such a scene is inherently difficult for a playwright—difficult in that he can scarcely hope to get the religious atmosphere on a stage, difficult also because a mixed audience does not understand monastic routine, and specially difficult when, as in this case, a comic monk who paraphrases Captain Marryat's joke about "such a little one" shares with the devout principal the duty of disciplining Brother John for having looked at a woman. Even a non-Catholic must admit that there is a risk of offending the laws of good taste and fairness in parading on a stage the contentious subject of monkish celibacy, and the act of Divine adoration in private as distinguished from public worship is not a proper topic for any drama. It jars on sensitive feelings. . . . Our point is that there is really no need to drag on the sacred element at all. As much of the monastery life as is really necessary to the play could be shown without giving offence except on general grounds. The scene of Liane taking refuge there, and falling in love with Brother Paul, and the intrusion of the guard, and the wedding before the altar—these are excusable, even if of doubtful propriety. The quarrellings of the monks, the devotional exercises, the high-pitched exclamations of horror at the mere mention of "woman," and the gibes about gluttony, could be very well dispensed with.' Even the much boomed earthquake scene seems to be something of a fiasco—at least as it was given on the *Dunedin* first night appearance. Our *Dunedin* evening contemporary thus makes merry over this part of the performance: 'The idea of the earthquake may be worth considering, but as carried out it was ridiculous. The audience heard the stage hands summoned to quarters, and got a glimpse of the operations in the rear, and the pillars broke from their tops instead of being shaken at the base. The climax to the play would have been no more absurd if instead of an earthquake the *corps dramatique* had been simultaneously disabled by appendicitis.'

It is, of course, the duty of the press to be perfectly candid in their notices of theatrical entertainments, but it is a duty which is, as a rule, more honored in the breach than in the observance, and the journals we have quoted certainly deserve thanks and credit for their straight and honest speaking on this occasion.

HELD OVER

Owing to extreme pressure on our space late reports from Timaru and Palmerston North and a quantity of other matter are unavoidably held over.

DIOCESE OF DUNEDIN

Rev. Father Buckley celebrated Mass at the Territorial Camp at Sutton on Sunday.

The *Southland Daily News* reports that his Lordship Bishop Verdon administered the Sacrament of Confirmation on Sunday afternoon in St. Mary's Church, Invercargill, to about 200 candidates. His Lordship was assisted by Very Rev. Dean Burke, V.F., and Rev. Father Woods.

On Sunday, the feast of the Patronage of St. Joseph, there was Solemn High Mass at eleven o'clock in St. Joseph's Cathedral. Rev. Father Collins (Holy Cross College) was celebrant, Rev. Father Liston (Rector Holy Cross College) deacon, Rev. Mr. Kaveney (Holy Cross College) subdeacon, and Rev. Father Corcoran master of ceremonies. A sermon on 'St. Joseph' was preached by the Rev. Father Corcoran.

On Sunday evening after Vespers the members of St. Joseph's Cathedral Choir presented Mr. R. Devaney, a prominent member of the choir, with a set of carvers, in connection with his recent marriage. Mr. J. Flynn, in making the presentation, referred to the excellent services given by the recipient in the rendering of the music of the Church. Mr. Devaney briefly thanked the members for their very handsome present, and said he hoped to be with them for many years to come.

ST. JOSEPH'S LADIES' CLUB.

The annual report and balance sheet of St. Joseph's Ladies' Club for the year ended March 31 were read and adopted at the meeting held in St. Joseph's Hall on Wednesday evening of last week. The committee in their report said:—It was to be regretted that there was such a considerable falling out in the membership, and the committee hope that the members will do all they can this year to increase the membership and also to further the usefulness of the club. Early last year the president (Mrs. Jackson) left for a trip to the Old Country, and we are glad to welcome her once more amongst us. During her absence the work in connection with the club was carried out by the vice-president, Mrs. Stone. During the year, owing to the resignation of the secretary, Miss Salmon was elected to the position. The best thanks of the club are due to Mr. Spain (debating instructor) and Mr. C. Tarleton (gymnastic instructor) for the valuable assistance given by them during the season.

The election of officers for the current year resulted as follows:—President, Mrs. Jackson (re-elected); secretary and treasurer, Miss E. Salmon; committee—Misses Duhig, Curran, Johnson, Fogarty (re-elected), Mrs. Salmon and Miss O'Rourke.

Hamilton

(By telegraph, from our own correspondent.)

April 15.

A branch of the Catholic Federation has been formed at Hamilton. The following were elected to the parish committee:—President, Very Rev. Dean Darby; vice-presidents, Messrs. Andrew Casey and Edward Jones; secretary, Mr. Joseph Duffy; treasurer, Mr. J. B. Hooper; members of committee—Messrs Charles Lafferty, John Hair, Leo O'Malley, Michael O'Leary, Michael McCarthy, Patrick Sweeney, Misses Madeline Swan, Theresa McCarthy.

RONALD STEWART TESTIMONIAL FUND

We have received a postal note for 5s from 'Sympathiser' for the 'Ronald Stewart Testimonial Fund.'



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SERIOUS ILLNESS OF THE HOLY FATHER

A cable message from Rome under date April 8 stated that his Holiness the Pope on the previous day gave audience to a number of prelates. He appeared to be in his usual health, but fainted in his study during the evening from heart weakness.

A later message stated that he was suffering from an acute attack of Bright's disease, and that his temperature was up to 100.

A cable of April 9 stated that the relatives of his Holiness had been summoned to the Vatican, and that prayers had been ordered in all the churches in the Eternal City. He passed a better night, but was still very depressed and weak.

More hopeful reports came to hand on Saturday when we were informed that his Holiness was slightly better, but that the weakness of the heart and the intermittency were the cause of much anxiety. He passed a fair night, and his condition was unchanged.

A message from Rome, dated Sunday, brought the disquieting news that his Holiness had a relapse on Saturday night, and that his temperature was up to 103. His illness has been diagnosed as tracheal bronchitis.

A message, under date April 13, was more hopeful. It said: The Pope passed a tranquil night, and the fever has diminished, but the tracheal bronchial symptoms persist, especially on the left side. The kidneys are working well, and his general condition is satisfactory. The physicians are convinced he will recover. The physicians, though declaring there is no immediate danger, admit that the disease is making steady headway, and that the bronchial catarrh is extending lungward.

A message under date April 15 states that his Holiness is now free from fever, and the improvement in his condition continues.

Invercargill Catholic Club

The following are the principal points of the report to be presented at the annual meeting of the Invercargill Catholic Club:—The financial position of the club is very sound, notwithstanding the fact that only a small sum was received by way of subscriptions. This position has been attained mainly through the energy and ability of the hon. secretary (Mr. Giffedder), who undertook a great deal of work other than secretarial. We wish to impress upon members the advisability of prompt payment of subscriptions if the financial position of the club is to be kept on a sound basis. We regret that the proposal to hold a lecture by our esteemed patron, which would have greatly augmented the funds of the club, had to be abandoned. A very comprehensive programme was carried out during the year. The enthusiasm displayed by members in the debates was a pleasing feature of the club's work, and members are to be congratulated for their splendid performances in this respect. We also had some very successful social and musical evenings. A successful euchre party was held, to which the ladies of the congregation were invited. A football match was played between the Gore Hibernian Society and our club, which resulted in a draw. The visiting team, which was in charge of the Rev. Father Tobin, was suitably entertained. We have to record with regret the departure to Greymouth of the Rev. Brother Arthur, a vice-president of the club. While in our midst he was always ready to assist us in our various undertakings. We have also to record the departure of Mr. T. Cavanagh on a trip to the Home Country, and Messrs. P. Neville and V. Mitchell, who have been transferred to Wellington. Mr. James Mulvey, of the Postal Service, one of the oldest members of the club, has been promoted to Stratford. We warmly congratulate him on his promotion, but his departure will be keenly felt, not alone by our Catholic Club, but by our kindred societies and the people of Invercargill generally. The annual Communion of the members was held during the time of the mission, a very fitting occasion, and was largely attended in a body with the kindred societies. The Rev. Father

Tuohey congratulated the men on the occasion, and remarked that he highly appreciated the good Catholic spirit of the men, and that it was a record in the history of their Australasian tour as far as attendance of men in a body was concerned. Your committee desire to specially thank Messrs. P. Scully, P. Kelly, L. McCarthy, and Peter Kelly for their willing assistance. The president, though handicapped in the matter of attendance, rendered valuable assistance in the execution of the business of the club. We thank the Rev. Father Kavanagh for his continued interest in our welfare, and also the clergy and laity for assistance during the past year.

Presentation at Ngapara

A large gathering of the friends and well-wishers of Mr. and Mrs. Nolan met in the Ngapara Hall last Friday evening to bid them good-bye, and to offer them tangible tokens of the esteem in which they were held by the residents of that and the surrounding localities. Mr. McGillivray, who occupied the chair, expressed the general regret that prevailed at Mr. Nolan's leaving. Apart from carrying out in a most praiseworthy manner the duties of his position as stationmaster, Mr. Nolan had entered wholeheartedly into the social life of the town. Every movement that had for its object the well-being of the district had found in Mr. Nolan a willing and capable helper, and at all entertainments for the many objects for which public appeal had been made Mrs. Nolan's much valued services had been readily given. He assured Mr. and Mrs. Nolan that they carried with them the most kindly feelings of the residents of the Ngapara district, and hoped that their future would be cast amongst most pleasant surroundings, and that the advancement to which Mr. Nolan's abilities entitled him would not be slow in coming. Mr. E. Conlan, on behalf of the farmers of the district; Mr. Y. T. Shand, representing the tennis club; Mr. O'Connor, chairman of the pictures and sports' committee; and Messrs Duggan and Livingstone, representing the residents of Windsor, also spoke, adding words of tribute to the value and esteem in which Mr. and Mrs. Nolan were held. A handsome gold Albert, with a pendant suitably inscribed, was handed to Mr. Nolan, and a solid silver service, also inscribed, was presented to Mrs. Nolan. After Mr. Nolan had replied cheers were given for the guests of the evening. During the proceedings a programme of music and song was contributed.

Attempt to Assassinate the King of Spain

As King Alfonso was returning from a review on Sunday, three shots were fired at him. One struck the King's horse on the chest. The miscreant, a Catalonian named Alegre, who was expelled from France a few weeks ago as an anarchist, was arrested. He was seized by a policeman, who, by his action, deflected two other shots.

King Alfonso had presented the colors to the recruits, and was returning at a walking pace, when Alegre, quitting the front of the crowd, darted forward and seized the bridle of the King's horse and flourished a Browning pistol. The King, with his usual admirable coolness, realising the position, with a sudden pull of the bridle raised the horse a moment as Alegre fired, and only the horse's chest was hit.

The Queen and the Princess of Battenberg witnessed the ceremony, and followed the King in an open carriage. The Queen heard the shots and guessed what had happened. She was terrified until the King's aide-de-camp arrived and reassured her.

King Alfonso, on seeing his assailant overpowered, rose in his stirrups and saluted the crowd in military fashion, and loudly shouted 'Viva Espana.' The cry met with an enthusiastic response. The King then dismounted, smiling, and without betraying the least emotion, replied to eager questions. To his entourage he exclaimed: 'Gentlemen, it is nothing.' Then he lightly vaulted on to his horse and proceeded to the palace. At the palace there was a renewed outburst of cheering.

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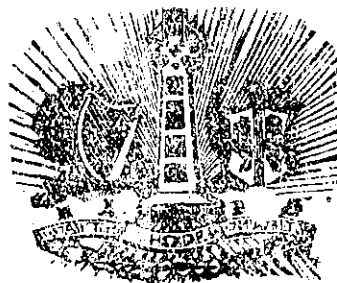


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Irish News

GENERAL.

Lord Mayor Sherlock of Dublin has been installed for a second term of office as Lord Mayor of Dublin.

Mr. Brennan, lately postmaster at Dungarvan, Co. Waterford, has been presented by the staff of the Post Office with a beautiful illuminated address and testimonial in recognition of his service for more than 50 years as postmaster there.

The White Star liner Olympic has come out of the Queen's Island dry dock, Belfast, after having had placed in position an inner hull—a most difficult work. The job is the most expensive in the history of ship-building, the cost reaching £350,000.

Rev. Cornelius O'Leary, the popular parish priest of Inchigeela, County Cork, died on February 20 at the age of 56. He was President of the Irish Training College at Ballincarry, and did much in the Irish language movement, as well as for the improvement of education in general.

The ancient name of Londonderry, which so nobly returned a Home Ruler to Parliament, was Dairie Colgach, Dairie being the Gaelic for oak wood, and Colgach signifying fierce warrior. It was afterwards changed to Derry Columbkille, and later to Londonderry by a charter granted to some London merchants by King John.

Mr. Gerald H. Murphy stated at a meeting of Dalkey Urban Council that the Irish flag of the future was to be like the Canadian flag. It would be a Union Jack with the arms of the provinces of Ulster, Munster, Leinster, and Connacht encircled by shamrocks. That, he understood, was to be the new national flag of Ireland under Home Rule.

Great interest was aroused in the Dublin Cattle Market recently when it became known that buyers were purchasing cattle for shipment to Germany. The general impression amongst traders was that whilst the presence of German buyers would have the effect of benefiting the farmers materially, it would seriously interfere with the prospects of the trade with England.

In the case in which Mr. Joseph Devlin, M.P., and Dr. Caleb Powell claimed damages, the former £3000 and the latter £1500, from Autocars, Ireland, Ltd., for personal injuries arising out of a motor car accident in the County Donegal on the 21st of September last, the jury, after two hours' deliberation, failed to agree on all the questions submitted to them, with the result that the Judge directed a verdict for the defendants.

The Most Rev. Dr. Coyne, Bishop-Elect of Elphin, has announced that Mr. Stafford King-Harman, son of Dr. Stafford, Medical Commissioner to the Local Government Board, and grandson of the late Colonel King-Harman, is making arrangements with the Estates Commissioners for the gift to the Catholics of Boyle parish of the fee-simple of the beautiful grounds on which the church and presbytery are built, and which carried a considerable annuity.

The Donegal family of Hilley come near the record in the matter of the number of members of the same family, all residing in the same house, in receipt of the old age pension. There were five of them—three sisters and two brothers. One of the latter, Owen Hilley, a well-known personage, being the town billposter and bellringer, died recently, much to the regret of the community, by whom the Hilley family are held in high respect. His death reduced the pensioners in the house to four, but it is stated that another brother will be eligible for the pension in the course of a few months.

The historic Vale of Avoca, which the Irish poet, Thomas Moore, has rendered classic by his famous song, has been sold in the Land Commission Court to the numerous tenants who occupy the several farms along the banks of the Avonmore. The estate belonged to the late Colonel Bayly, who was succeeded in the pro-

perty by his son, Captain Bayly, who has now parted with his interest to his tenants, though he will still continue to reside at his beautiful seat at Balyarthur.

AMERICA AND HOME RULE.

The series of messages in support of Home Rule for Ireland received from representative public men, and State Legislators in the United States of America, constitute a very remarkable testimony to the sympathy with Ireland and her cause which exists in the great English-speaking Republic of the West. It is an open secret that Mr. Roosevelt, when he visited England as President of the United States, spoke out his mind very clearly and decisively in high quarters on the Home Rule question, and that he found very little hostility entertained to Home Rule in principle. Now that he is no longer President, Mr. Roosevelt speaks out as strongly as possible in favor of Home Rule, not only as a policy of justice, but in the interests of peace between the Empire and the Republic. The value of such support cannot be ignored, even by Tory Statesmen. But surely, unless in the case of Home Rule itself, there is no precedent for official declarations in favor of Home Rule for Ireland from State after State of the American Union? These declarations, be it noted, are couched in terms of respect for England, and of gratitude for the triumph of the policy of justice and good will between Ireland and the Empire, and they exhibit the keenest appreciation of the merits of the Anglo-Irish difficulty in all its bearings. Everybody knows that an Anglo-American Alliance has been for years the dream of British Statesmanship, and that the one obstacle to that Alliance is the failure on the part of England to satisfy Ireland's reasonable demand for Home Rule. In view of this, these expressions of American opinion cannot fail to have a most salutary effect.

A WELL-DESERVED TRIBUTE.

Mr. John Dillon, M.P., in acknowledging a resolution of the Sligo County Council, expressing confidence in the Irish Party, pays the following well-deserved tribute to the Irish leader:—'Mr. Redmond and the Irish Party have undoubtedly passed through a very strenuous time during the last year. Constant attendance in Parliament and absence from home have entailed an unparalleled strain upon the members of the party, and I do not think that any political leader in modern times has been subjected to such continuous and exhausting labors as has been the case with Mr. Redmond for the last three years.' After paying a tribute to Mr. Asquith, Mr. Dillon goes on to say:—'It is in the highest degree encouraging to the Irish Party and their leader to receive from the representative bodies of Ireland such resolutions as that which I now acknowledge, proving that the mass of the Irish people are solidly behind the party, and that, in spite of an unparalleled and cruelly unjust tempest of criticism to which Mr. Redmond and the party have been subjected during the past two years, the confidence of the people in Mr. Redmond's leadership and in the honesty of the Irish Party remains unshaken. One more year of effort is all that is required to carry the cause to victory, and I feel quite confident that the appeal which will be made by the leader and the party for a continuance of trust at the hands of the people and a renewed effort in this last struggle will meet with such a response as will silence all our enemies and all our unjust critics.'

A LIMERICK EXPERIMENT.

A very interesting experiment is about to be initiated in County Limerick. It has been shown that the soil of that county is specially favorable to the cultivation of hops; indeed an analysis has proved it to be more suitable than the soil of Kent, most famous of hop-growing districts. Limerick agriculturists can now avail of a kind offer made by Baron von Horst, who is largely engaged in the raising of this crop, principally in America. The offer, made through Alderman Joyce, M.P., who at the request of Mr. John Redmond drew attention to it in Limerick, is to supply a number of hop roots, with full instructions as to cultivation, free of cost.

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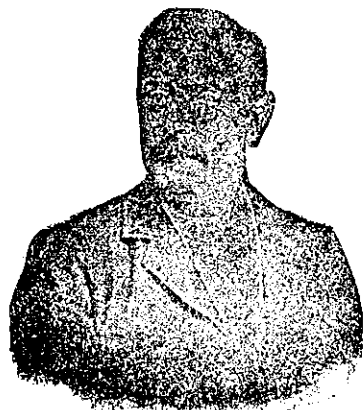
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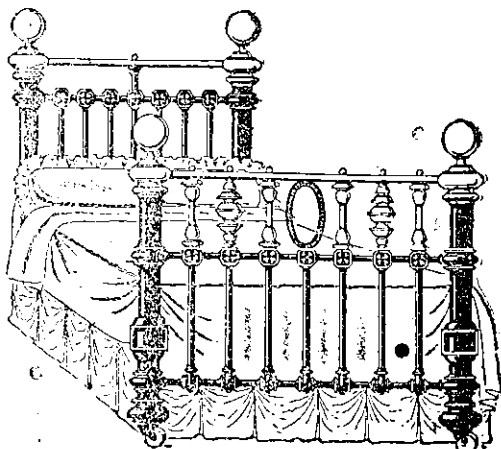
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WEALTHY COMMONERS.

Mr. Patrick Mahon Power, a venerable Co. Waterford man whose death took place the other day (says the *Irish Weekly*), has been generally referred to as 'the richest commoner in Ireland.' Mr. Power was a D.L. and J.P. in Waterford; but his name and fame were unknown to 99 per cent. of his fellow-countrymen until his death revealed the fact that he had existed and disclosed his only title to public consideration. The fact that he has been described as 'the richest commoner' seems to indicate that, in the opinion of persons who deal authoritatively with matters of wealth, there is a person not a 'commoner' in Ireland whose riches exceed Mr. Power's; otherwise we should have been told simply that the latter was 'the richest man in Ireland.' Who is the richest person in this country—the individual whose command of wealth is greater than that of any other Irishman? We were under the impression that if 'the richest commoner' was to be sought for, the seeker should come to Belfast; but an almost unknown Co. Waterford squire appears to have been better equipped with 'worldly gear' than any 'merchant prince' or 'captain of industry' amongst us. Lord Pirrie is a rich man; but it is probable that both Lord Ardilaun and Lord Iveagh—the Brothers Guinness—have 'made' more out of the manufacture and sale of porter than Baron Pirrie has to his credit after his long career as the world's greatest shipbuilder. If hoarded wealth—money and 'securities,' apart from 'real property'—were the basis of comparison, the Most Noble Marquis of Clanricarde, whose estates are now the subject of an application for compulsory acquisition by the Congested Districts Board, would, in all likelihood, have a fair remainder after producing a sovereign for every twenty shillings to the credit of any other Irishman, peer or commoner—not even excluding Lords Ardilaun and Iveagh and the late Mr. Power from the interesting competition. The amiable nobleman and legislator has 'enjoyed' a vast income during the past forty years; and during that long period he has led the existence of a miser—a Gaspard without any redeeming quality. He has never expended the price of a third-class ticket between his dreary London lodgings and the great area of Galway County whose people have provided him with countless thousands since he succeeded another Clanricarde of whom, with strict regard to the charitable motto, 'de mortuis,' etc., it may truly be said that he was worthy of his paternal relationship to the present Marquis.

THE DERRY CORONERSHIP.

A special meeting of the Derry Corporation was held on February 21 to appoint a coroner for the borough, and Alderman O'Neil moved that Dr. O'Kane be elected to the position. Alderman McCarter, seconding, said that Dr. O'Kane had performed the duties for three years for the late coroner without emolument. If the Unionists insisted on a division it would leave in the minds of the Nationalists a feeling of bitterness. Councillor Hime proposed Mr. H. Babington, solicitor, and said the Unionists, who had a majority on the Council, should not be intimidated by threats of bitterness. Councillor McGahey seconded, and on a division Dr. O'Kane was elected by 20 votes to 19, the majority consisting of Nationalist members and the Mayor, Alderman Ballintine, Alderman Harper, and Councillor McFarland. Councillor McFarland is the ex-Mayor, who in January refused nomination at the hands of the Unionist caucus, and who voted for a Nationalist—Councillor McCarron—who was put forward for the Mayoralty.

Blow, blow thou wintry wind!
Blow all you know!
Rain, hail, or snow,
You may be most unkind.
Really, I do not mind,
For I'm immune—secure;
I take Wood's Peppermint Cure,
Leaving ill-health behind.

People We Hear About

Mr. Charles Droomgoole, K.C., the new Irish County Court Judge, who is fifty years of age, is a Catholic and an old student of Blackrock College. He took his M.A. and LL.D. degrees at the Royal University, and after his call in 1894, he soon acquired a large practice on the North-East Circuit. He has also filled the posts of Revising Barrister for Dublin City and temporary Divisional Magistrate in the Dublin Metropolitan District. He married a daughter of the late Dr. John G. Fleming, head inspector of Irish National schools.

Mr. John Lavery, R.S.A., the most renowned of the Glasgow school of artists, has been commissioned by the King and Queen to paint a family group comprising their Majesties and their children. Mr. Lavery is now at work on the picture in Buckingham Palace. Although a Belfast man by birth, Glasgow Catholics count him one of themselves because of his long residence in Glasgow. Mr. Lavery is one of the most distinguished of living artists, the excellence of his work being attested by high appreciation in all the civilised countries.

Mr. Medill McCormick has forwarded to Mr. Joseph Devlin, M.P., the congratulations of a large number of the members of the General Assembly of the State of Illinois who are of Irish birth or Irish descent on the victory of Home Rule in the British House of Commons. In forwarding this tribute, Mr. McCormick says that every elected officer of the State of Illinois to-day is Irish either by birth or descent, as also are the Speaker of the House of Representatives and from a quarter to a third of the membership of that House and of the State Senate. Irish fitness for public affairs and political administration has had many proofs from many quarters of the globe, and this most lately from the State of Illinois.

A contributor to the *Daily Independent*, writing of Mr. John Redmond's appearance at the recent Home Rule demonstration in Dublin, says:—Everything about Mr. Redmond was familiar. His familiar head showed a little more glossy surface and a little less silver hair than when last I saw him on a public platform. He wore his familiar low cut collar, and his dark plain tie and his much-worn lounge jacket. Of course, he sported the button-hole of violets. With the caution of a statesman he made no utterance without consulting the little sheets of notes in his left hand. He spoke well and always deliberately—but never strayed from the written word. He was ever fluent, but never faltering. He held his audience silent, and raised them to their feet and roused them to the roar. His speech was the speech of a man certain of himself, certain of his mission, and absolutely confident in the entire success of that mission.

The death of the Marquis of Sligo recalls a romantic story of half a century ago. At that time Lord Sligo (then Lord Ulick Browne) was in the Indian Civil Service, and when the Mutiny broke out his wife and his eldest son were at Moughyr, where it was thought they would be safe. A revolt, however, broke out at Moughyr, and Lady Sligo and her child fled to the collector's house, where a few fellow-countrymen held out for weeks against the mutineers. They eventually got to Calcutta, and when Lord Ulick came to look for his family he found on joining his wife that his young son had disappeared. For a long time his fate was a mystery, until at last it was discovered that a faithful ayah, who loved her charge, had darkened the baby's skin, and had passed through the Sepoy's lines unsuspected, to a place of safety. The late Marquis was heir-presumptive to the Earldom of Clanricarde, a title now held by his cousin. The Sligo family springs from Colonel John Browne, who served in the army of James II., and was one of the parties to the Treaty of Limerick. The new Marquis, who held the courtesy title of the Earl of Altamont, was the baby who so narrowly escaped death during the Indian Mutiny. He is a clever amateur actor.

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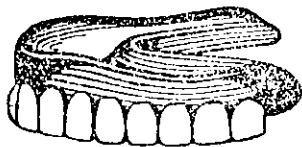
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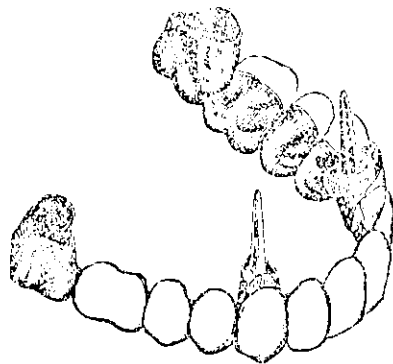
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OBITUARY

MR. MYLES MCPADDEN, WESTPORT.

Mr. Myles McPadden, J.P., passed away at his residence, Grouse Lodge, Buller Gorge, on the morning of March 17, after an illness of several weeks' duration. Mr. McPadden was one of the best known men in the Buller district, having for many years occupied seats on local governing bodies, notably the Buller County Council, Hospital Board, and Westport Harbor Board. For several terms he was County Chairman. He was a splendid citizen, held in the very highest esteem by the whole community. Mr. McPadden was born in Leitrim, Ireland, some 84 years ago. As a young man he came out to Victoria, and was a pioneer gold-miner of Bendigo and other famous gold-fields. He took part in the mining 'rush' to New Zealand, landing at Dunedin. Subsequently he worked in Marlborough and Canterbury, and at the opening of the West Coast he walked from Christchurch to the Coast. He settled at Addison's Flat in the early 'sixties, and carried on business as a storekeeper, afterwards removing to Westport. The deceased gentleman leaves an adult family. His wife predeceased him by a year. The deceased died fortified by the rites of the Catholic Church, of which he was a very devoted member. The funeral was very largely attended. The members of the H.A.C.B. Society, of which the deceased was an honorary member, were present in regalia. As the cortege was leaving the church, the 'Dead March' from 'Saul' was played. The Ven. Archpriest Walshe officiated both at the church and graveside.—R.I.P.

MRS. JOHN MEADE, POOLBURN.

The death occurred on Easter Monday, at Poolburn, Otago Central, of Mrs. Meade, wife of Mr. John Meade, a well-known carrier and contractor throughout Otago. The deceased lady was a native of Knocknagh, County Clare, and came to Dunedin from Geelong, Victoria. She was for many years a resident of South Dunedin, being one of the first parishioners of St. Patrick's. Of late years she had resided in the Ida Valley, and at Tarras, where, owing to her genial disposition, she made a wide circle of friends, as was testified by the large numbers who attended the funeral as a tribute of their respect. She is survived by her husband and two sons. Rev. Father O'Dea attended the deceased during her long illness, and officiated at the graveside in the Omakau cemetery.—R.I.P.

Temuka Catholic Club

The ninth annual meeting of the above club took place in the club rooms on Tuesday evening, April 8, the president (Mr. E. B. Gillespie) presiding over an attendance of some thirty or forty members.

The annual report and balance sheet, which were read by the secretary, were considered satisfactory, and after a small amount of discussion, were adopted.

The question of continuing to enter teams for the football competitions, provoked a lively discussion. Mention was made of the difficulty experienced in the past in obtaining a sufficient number to travel, and after the pros and cons were considered it was decided to allow this branch to lapse for the forthcoming season. This decision went further, and was responsible for the annual subscription being considerably reduced.

It was decided to hold weekly meetings on Tuesday evenings, and to enter more into the literary and debating branch, all members present speaking of the good work that had already been accomplished in this direction.

The election of officers for the ensuing term resulted as follows:—Spiritual director, Rev. Father Kerley; president, Mr. John Scott; senior vice-president, Mr. Jas. Farrell; junior vice-president, Mr. Jas. Fitzgerald; secretary, Mr. R. P. Connell; treasurer, Mr. C. Creevey; executive, officers (ex officio), and Messrs. E. B. Gillespie, A. Scott, T. Knight, M. Fitzgerald, and F. D. O'Connell.

THE HOLY SEE AND THE ITALIAN GOVERNMENT

THE POPE'S REPLY TO THE CATHOLICS OF GENOA

A truly fitting reply to the aggressiveness shown by the Italian Government in refusing the royal exequatur to the Archbishop of Genoa is the presence in Rome of a delegation of priests and laymen from that city to request the Holy Father to permit Archbishop Caron to enter his See, notwithstanding the action of the civil authorities (says a Rome correspondent writing on February 23). How indignant the clergy of Genoa feel over the action of the Government may be inferred from the protest sent to the Premier of Italy, the Hon. Giovanni Giolitti, by the Metropolitan Chapter of that city. 'Faithful subjects of the civil authority,' it says, 'but still more devoted sons of the Church, we, the Canons of the Cathedral of Genoa raise our voice to protest against the action of the royal Government in denying the exequatur to Mgr. Andrea Caron, our Archbishop. We protest against an act that ignores the divine institution of the Church, her purpose and her rights which were given to her by her Divine Founder, our Lord Jesus Christ, independently of every earthly power. We protest against an act that assumes for the Government the right of an undue interference in the election of the sacred pastors. We protest against an act that aims at violating the discipline of the Church and at impeding full union with her Supreme Head, the Roman Pontiff. We protest on account of the offence offered to Mgr. Caron, to whom, on flimsy and groundless pretences, the royal exequatur is denied, whilst actions which are a duty for every Catholic Bishop, are ascribed to him as blameworthy. We protest on account of the grave loss which our archdiocese suffers in being deprived of her pastor. May God grant that the royal Government will recognise how unjust and harmful is the act in the performance of which it is insisting, and will not further oppose the will of the See of Peter, to which the world owes its civilisation and which is the chief glory of our Italy, and the principal guarantee of the security and prosperity of every nation.'

Papal Reception of Genoese Deputation.

For many years no audience given by the Pope has excited such keen interest all over Italy as that accorded at noon on February 22 to the deputation sent by the city of Genoa to present to the Holy Father an expression of its homage and affection, and to ask his Holiness to permit Archbishop Caron to take possession of his See regardless of the action of the Government in denying the royal exequatur. The deputation, which was representative of all classes and consisted of two hundred and fifty persons, among whom were seventy priests and twenty of the heads of the leading aristocratic families of Genoa, all eager and generous with their offerings of hospitality for Archbishop Caron. The Marchioness Doria-Pallavicini intimated her wish to place at the disposal of his Grace her magnificent Villa di Vegli, one of the most beautiful in Italy; two aristocratic families said they would undertake to supply for the support of the Archiepiscopal household during the Archbishop's life an amount equal to that which the Government withholds, while other noble families and Catholic associations said they would supply the funds necessary for the exercise of the ministry. Probably the Masonic Government of Italy never dreamt its action would raise such a storm of indignation. At noon, the Holy Father, preceded by a number of the Noble Guards and accompanied by Archbishop Ranuzzi, Mgr. De Amicis, Vicar-Capitular of Genoa, and several private Chamberlains, entered the Consistorial Hall, where a burst of applause greeted his Holiness. When the Holy Father had ascended the throne, Mgr. De Amicis read in the name of the people of Genoa of all classes an enthusiastic address, which was followed by the reading of another from Commendatore Pietro Massucco, President of the Dio-

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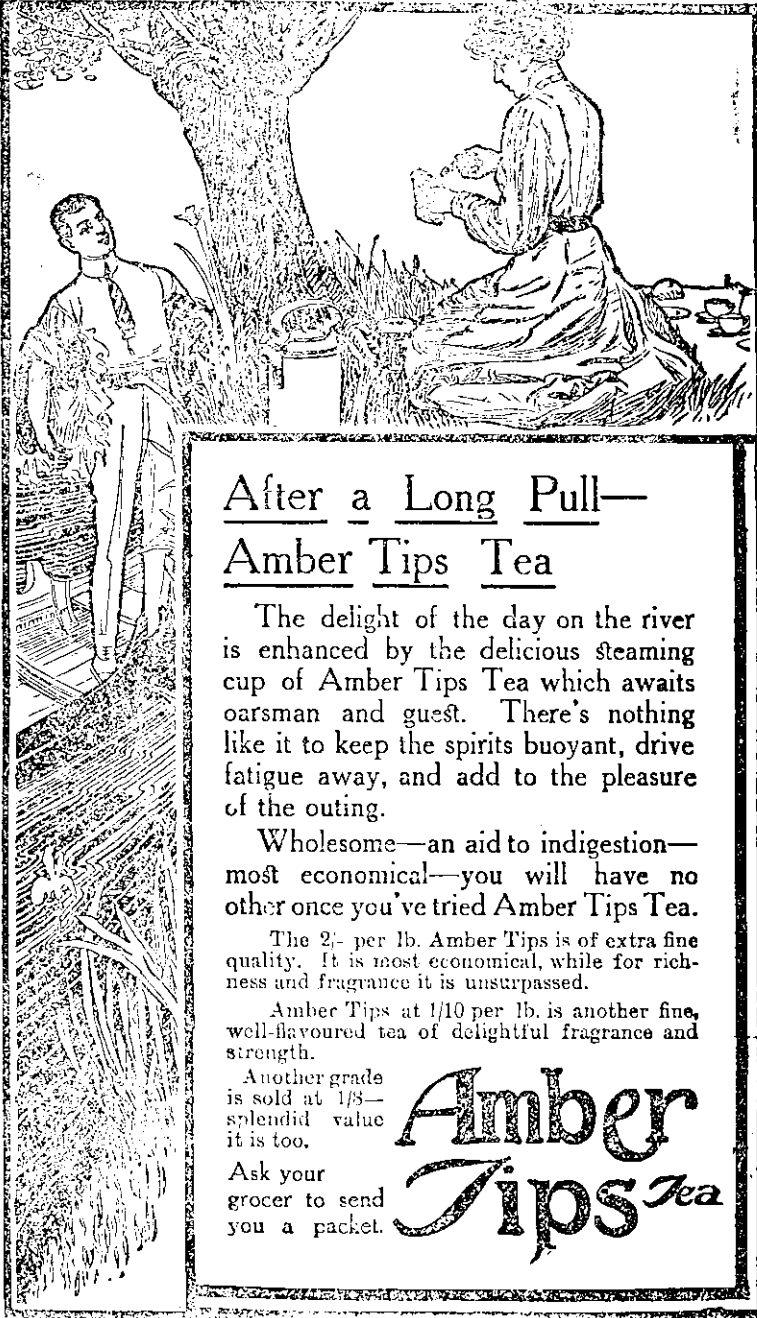
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cesan Society, to both of which the Holy Father replied in a long and earnest speech.

THE HOLY FATHER'S REPLY.

His Holiness said:—Your visit at this season, beloved sons, at the cost of inconvenience and sacrifice, is a real comfort to Us, since by it you manifest the lively sympathy you feel for Us in Our sorrow at the grave tribulation to which the Catholic Church, with the archdiocese of Genoa, is subjected. Your presence, indeed, assures Us you are persuaded that We suffer more than you do on account of the prolonged widowhood of the Church of Genoa, for the loss of the good that is prevented, and for the evil that may come from the absence of the Pastor who would guard the flock. That sorrow is greatly increased by the fact that we do not know where to find a remedy, being unaware of the motives for which the entry of the Archbishop, preconised by Us more than ten months ago, has been hindered, since everything that the press published is in praise of the prelate who, had he borne himself otherwise, would have been unworthy of his office. In a bitterness of spirit that is continually becoming more serious on account of the condition to which We are reduced, and which is getting more insupportable from day to day, We have tolerated in silence the fact that, while no law imposes such a procedure, the free entry, and consequently the government of dioceses, is arbitrarily denied to newly-elected Bishops for many months. We have tolerated the exaction of a request from the newly-elected to be admitted to the possession of benefices, but never for the exercise of the ministry, a right which is obtained from the sole power that can give it. We have patiently tolerated the shameful attacks of the press, the calumnious imputations in public assemblies of enemies of the country, with the tacit approbation and sometimes with the applause of those present, whilst not one of those, who ought to have done so, has risen in defence. But We could never have thought that even once in the ten years of Our Pontificate it would come to the point of threatening the refusal of the temporalities to a Bishop who in his long career had been recognised as a model in everything, had been beloved by all, and had been lauded by the very authorities who had official relations with him. Still We accept even this new trial which the Lord permits, not, however, without feeling the grave insult which has been offered to the Head of the Church in his divine office, and not without protesting against the violation of that liberty and independence to which his title has been received, not from men, but from God Himself. You, then well understand how much comfort We get from your presence, and from the manifestations of filial affection and unalterable devotion which, through you, all the Catholics of Genoa show Us. We thank you also for the assurances you give Us. We never doubted that you were not only inclined, but glad, to welcome the Archbishop among you at once, and to provide generously all that is necessary for his person, his dignity, and his office. We regret, however, to be unable at present to grant your request, because We would be regarded as the originator of disorders (which your and Our enemies would studiously promote) and also as the provoker of fresh insults that would be levelled at the Church. As the echoes of certain speeches delivered with contemptuous acrimony still offend Us, it is impossible for Us not to convey the painful impression caused by the applause with which they were received, an impression which has greatly increased Our affliction. Yet this anguish does not deprive Us of courage and hope, for in every matter We have God to protect Us, and prayer for Our great comfort. Prayer is the chief duty of a Christian at all times, but especially when the times are difficult and stormy. For perplexed situations Sacred Scripture has a counsel which is found in the words of the holy king Josaphat: 'When we do not know what we ought to do, nothing remains for us but to raise our eyes to God, from Whom alone we can obtain light, inspiration, and help' (II Paral. xx., 12). Oh, no one can know or understand the value of the prayers, the invocations, and the sighs of fervent priests, of humble Levites, of

consecrated virgins, and of the pious laity. Therefore, let the children who are prevented from receiving Confirmation pray, the aspirants to the priesthood who, on the termination of their studies, cannot be promoted to Holy Orders, the priests who, in their greatest needs, must remain without a guide, a master, a councillor, and finally all the sons of the archdiocese, who await their father to direct, instruct, and comfort them by word and example. Let us pray with the persevering confidence, taught us in the Book of Tobias, that no matter what the power God gives to man, it can never prevail over His decrees and designs. And we may all feel sure that if God tests us by trial, tribulation, and chastisement, He does so to lead us to mercy, freedom, and reward, to enable us to enjoy the calm that follows the storm, to give us joy after sorrow, gladness after tears (Tobias iii., 20, 21, 22). This is the recommendation which I have to make to you, dearly beloved children, and which you will convey to your fellow-citizens and the faithful of the diocese, to whom, as to you, I earnestly impart the Apostolic Benediction.

A Western Estate

Far flung in the Atlantic off the extreme West Coast of Ireland, lies the remote Island of Achill (says the *London Daily News*). The greater part of the island belongs to the Achill Mission estate, in the hands of which the worst features of land tenure appear to have been obstinately preserved. The Achill peasants ask for the same treatment as the peasantry elsewhere has got, and theirs is, perhaps, the clearest case in all Ireland for the exercise of the compulsory powers of purchase with which the Estates Commissioners were endowed by the Land Act of 1909. Now the tenants, Protestant and Catholic alike, are refusing their rents until they receive some assurance that the Act will be put in operation on their behalf, and proceedings for ejectment have been taken by the agent of the trustees. The Congested Districts Board and the Estates Commissioners owe it to themselves, as well as to the islanders, that there should be no more delay.

INDIGESTION IN THE STOMACH

AND

INDIGESTION IN THE BOWEL.

When the Stomach does not properly digest its part of the food there is Stomach Indigestion, and when the Bowel does not digest its food properly there is Bowel Indigestion. Indigestion in the one causes Indigestion in the other. Those who are ignorant of these facts find Indigestion incurable. They think all food is digested in the Stomach, and in their efforts to find a cure they—

1. Diet themselves,
2. Starve themselves to rest the stomach,
3. Take Pepsine in many forms, thinking it can digest all they eat,
4. Take purgatives to expel fermenting undigested food.

This is all wrong; it is worse than useless—indeed, it is harmful.

Both dieting and starvation are harmful, because the Stomach and the Bowel are given nothing to do, and at the same time give no nourishment. They need nourishment and work.

Pepsine usually fails, because it never reaches the Bowel, and does not digest Starch.

Purgatives are unnatural and most weakening and useless, because they do not digest a particle of food.

These methods always fail, and therefore those who use them think Indigestion is incurable. Such is not the case.

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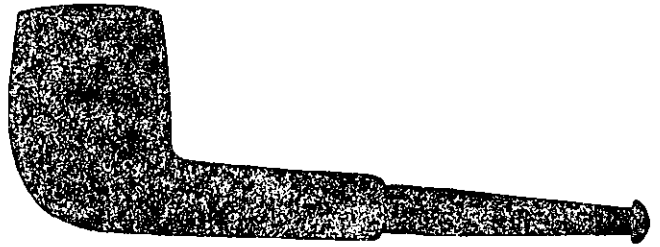
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Alexr. Garden (Late Buyer Messrs. KIRKCALDIE & STAINS, WELLINGTON, and formerly with Messrs. HERBERT, HAYNES & CO. Ltd.)

Begs to announce that he has opened the premises lately occupied by Messrs. Isles and Poole, 77 Princes Street (opp. Stewart Dawson & Co), and has an entirely New Stock of Gentlemen's Mercery.

NON-CATHOLIC'S IMPRESSIONS OF LOURDES.

Are the waters really endowed with the miraculous power of healing the sick? (writes Mr. G. H. Jessop in *Munsey's Magazine*). No true Catholic doubts it, and for myself I keep an open mind, for during my short stay at Lourdes I was brought face to face with a prodigy.

One night—it was the fourth or fifth after my arrival—I was awakened about midnight by a tempest of wind and rain, which lashed and rattled the windows and effectually banished sleep. As I lay, I heard from the street below a rich, deep baritone voice intoning the Lourdes hymn. The chant was taken up by a chorus of voices, which mingled with the outcry of the storm and dominated it.

'Ave, ave, ave Maria!' The pæan of praise asserted itself melodiously against pelting rain and driving wind, and through it all I heard the great clock in the Basilica chime the first hour after midnight.

I listened, wondering. Presently the singing ceased, the wind abated, and I fell asleep.

In the morning I learned the occasion of this midnight serenade. The town was in an ecstasy of religious enthusiasm. Strangers who met in the streets stopped and asked one another:

'Have you heard of the miracle?'

I was accosted a dozen times between the hotel and the Basilica, and had the story from as many lips, without variation in any detail. And a marvellous story it was.

The girl I had seen at the railway station, the tuberculosis patient, had been healed in the night. The chorus I had heard after midnight was in thanksgiving for her cure. It happened in this wise:

She announced that she had been vouchsafed a vision, and that she had been told to go to the grotto between the hours of twelve and one that night. Through the pelting rain and driving storm they bore her—the frail atom whose shrunken frame had been anointed for death in the train hours before Lourdes was reached, who had received the last rites of her church, and of whom the doctor travelling with the pilgrimage had said:

'She cannot live an hour.'

At midnight she was carried on her poor pallet to the grotto. At twenty minutes past twelve she threw off the coverings, and, rising from her bed, took the first step she had taken for two years.

To the onlookers, and they were many, it must have been an uncanny sight. She raced—I use the words of one of my informants—to the grotto, and flung herself against the railings with such force that she bruised herself, and would have fallen, had not one of those present caught her as she staggered back. Then she walked to the hospital whence she had come, leaving her stretcher behind her.

To the onlookers the incident must have been as startling as was that scene by the grave of Lazarus, when he that had been dead obeyed the Voice of Power and 'came forth.'

Hysteria? Perhaps. Auto-suggestion? Very likely. I can only tell the facts as they were told to me by a dozen unimpeachable witnesses. I saw the girl, whom I had seen a few days before stricken and helpless, walking about among her fellows and praising God for His great mercy.

One point I have omitted. This young woman, who had worn no garment but her night-robe for two years, had insisted that her clothes, hat, and shoes should be brought with her. She *knew* she would be cured. This may seem to point to hysteria; but at least two medical men, presumably competent, had diagnosed her disease as tuberculosis of the spine.

Let the reader make what he will of it. I simply tell the story of the case, setting down honestly what I saw and heard. I presume to offer no explanation.

I returned from Lourdes profoundly impressed by much I had seen, but not wholly convinced. The atmosphere of the place, where thousands assemble, thinking the same thoughts, chanting the same hymn, kneeling day and night at the same shrine, is hypnotic. One's

judgment, whirled away and strangled in the torrent of faith which beats against it on every hand, is helpless.

But clear of the glamour of Lourdes—in the bustle of Bordeaux, amid the gaiety of Paris, with the workaday world closing round me on every side—I remember, I reverence, but—I wonder!

ST. MARY'S CATHOLIC CLUB, HOKITIKA

(From the club correspondent.)

April 10.

At St. Mary's Clubrooms on Tuesday evening, March 25, a representative gathering met to bid farewell to Mr. T. Green, who was about to leave for Auckland. Mr. Warren (president) was in the chair, with Mr. J. Hanrahan in the vice-chair.

The chairman, after referring at length to the many good qualities of the guest of the evening, called upon Mr. J. Cahill to make a presentation of a photo. of the competitors of St. Mary's Club at the recent Competitions, and a gentleman's shaving outfit.

Mr. Cahill, in a feeling speech, referred to the good work done by Mr. Green in connection with St. Mary's Club.

Mr. Green responded in a felicitous speech, expressing his deep thanks for the gifts, and he hoped that ere long he would return to Hokitika.

Messrs. S. Wornington, L. Dwan, J. Hanrahan, and W. Warren also spoke of the loss St. Mary's Club was sustaining in the departure of one of the most willing workers of the club.

The following toast list was honored during the evening:—The Pope and King, 'Our guest,' 'The spiritual director,' 'The ladies,' 'Departed members,' 'Kindred clubs,' 'The committee,' 'The press,' and 'The chairman.' Mr. C. Duncan presided at the piano and his services were much appreciated. The singing of 'Auld lang syne' brought to a close a most enjoyable evening.

Waihi

April 11.

Very Rev. Father Roche, C.S.S.R., and Rev. Father Creagh, C.S.S.R., commence a fortnight's mission at St. Joseph's Church on Sunday next.

At the last meeting of the Catholic Men's Club the Rev. Father Wright delivered a lecture on 'Astronomy.' It was an open night, and there was a large attendance of ladies and gentlemen, who listened to the rev. lecturer with great interest. At the conclusion a hearty vote of thanks was carried by acclamation. A pianoforte solo was given by Miss Hatton, and songs by Misses Porter and Mannix.

The Right Rev. John Joseph Hogan, of Kansas City, Mo., the oldest prelate both in years and service, in the United States, passed away on February 21, aged 84 years. Bishop Hogan was born at Cahir-Guillamore, in the parish of Bruff, County Limerick, on May 12, 1829. At the age of eighteen he went to the United States and entered a theological seminary in St. Louis where he was ordained a priest five years later. When, in 1868, the diocese of St. Joseph was created Father Hogan was made Bishop of that See which position he held fourteen years. In 1882 he went to the diocese of western Missouri with headquarters in Kansas City. April 10, 1912, marked the sixtieth year of Bishop Hogan's priesthood.

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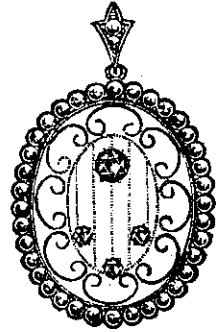
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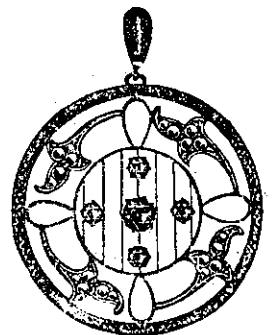
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Pahiatua

Prior to his departure on a visit to Ireland, Rev. Father T. McKenna was the recipient of several handsome presents from the pupils of St. Antony's Convent School, of which he was the founder seven years ago. A large number of parents and children assembled at the school, which was tastefully decorated for the occasion (says the *Pahiatua Herald*). A capital programme of musical and other items was gone through. During an interval a specially prepared verbal address was delivered to Father McKenna by Miss Agnes O'Rourke. The address contained expressions of esteem for the rev. gentleman, appreciation of his work, and wishes for a pleasant voyage to his native land, and a safe return to the Dominion. The Rev. Father was the recipient of a gold-mounted fountain pen, suitably engraved, and a silver-mounted leather pocket-book. The presentations were made on behalf of the children and ex-pupils of the school by Miss P. Hayden and Miss E. Swiggs.

Father McKenna feelingly returned thanks for the gifts, which he said he appreciated very highly, remarking that the presents entailed a sacrifice on the part of the children. He would always remember the children in his tour abroad, and promised that they would occasionally hear from him. Father McKenna voiced his thanks for the excellent musical entertainment given during the afternoon by the pupils, and he also paid a tribute to the painstaking training imparted by the Sisters. He expressed the hope that the attendance at the school would continue to increase in numbers, and thus forward a great educational enterprise. After again gratefully acknowledging the gifts and good wishes of the pupils of the school, Father

McKenna concluded his remarks by granting the children a whole holiday.

The first portion of the musical programme consisted of one item, 'The Flower Queen's Review,' in which Miss Agnes O'Rourke impersonated Queen Flora, and several prettily attired children represented various flowers, giving various appropriate recitals. The latter portion of the programme included the following items: 'Chorus, 'Come back to Erin'; recitation, 'Total annihilation,' Miss F. O'Meara; humorous song, Master H. Burt; recitation, 'A leap for life,' Master J. Walsh; dialogue, Master C. and Miss K. White; song, 'How'd you like to be a baby girl?' infant class; recitation, 'Drake's drum,' Master J. Walsh; chorus, 'O steer my barque to Erin's isle.'

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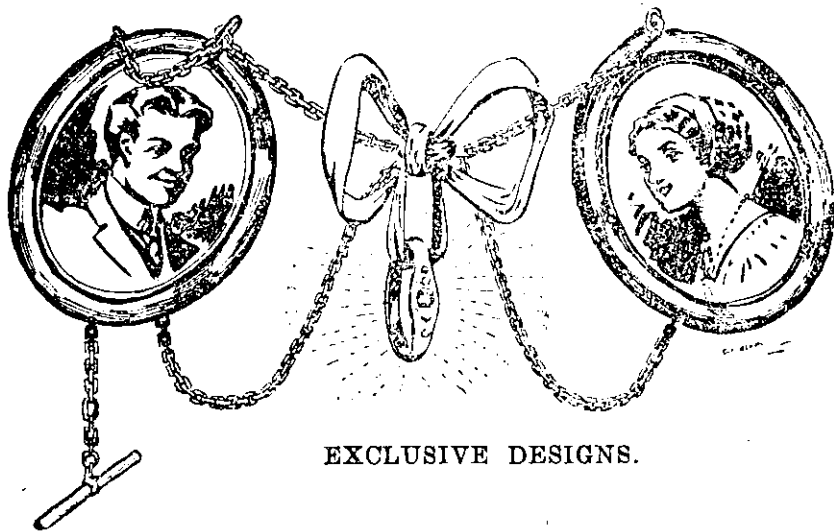
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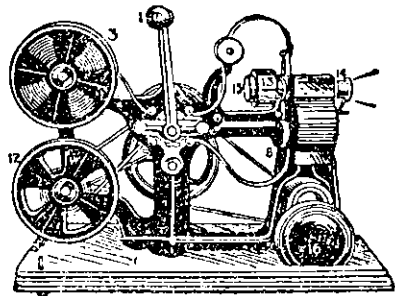


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Intercolonial

Delegates representing 205 branches in all parts of New South Wales assembled in Sydney recently for the 33rd annual district meeting of the Hibernian Australasian Catholic Benefit Society. The conference was opened in the Chapter Hall, St. Mary's Cathedral, by his Grace the Archbishop of Sydney.

The late Rev. Father John Foley, of Taree was buried on the day after his death in the Woolla cemetery, at Taree. Rev. Father Kelly, assisted by Rev. Father O'Regan, of Krambach, officiated at the graveside. There was a large gathering of mourners of all denominations from all parts of the district, including a large number of the Children of Mary from Cundle Convent.—R.I.P.

At the annual district meeting of the H.A.C.B. Society in Sydney the other day it was reported that the strength of the society in New South Wales was as follows:—Men's branches 152, membership, 10,581; women's branches 48, membership 2042; juvenile branches 5, membership 161. Total branches, 205. Total membership, 12,784. Since the last annual meeting 20 new branches had been opened. Last year the total membership was 11,588, which compared with 12,784 for this year, shows a net increase of 1196 members. There is now invested a sum of £58,145 9s 7d, which earned last year over £3000.

His Grace the Archbishop of Sydney, in formally presenting his respects to his Excellency Sir Gerald Strickland at the laying of the foundation stone of additions to St. Vincent's Hospital on March 29, said he did so as representative of that institution, and as representative of the Catholics of the State. 'But,' he added, 'we do not welcome your Excellency as a distinct body. As every river has its tributaries, so the great stream of citizenship here in Sydney has many tributaries, of which we the members of the Catholic denomination form a willing and, I trust, a very happy and efficient part. We regard his Excellency as representing the foundation stone in the great principle of our peace and prosperity.'

There was a large and distinguished gathering at the laying of the foundation stone of the new nurses' home of St. Vincent's Hospital, Sydney, on Saturday March 29, when the State Governor officiated. The building is being erected to the memory of the late Mother Mary Xavier Cunningham, the first rectress of the hospital, which was opened 56 years ago. She was one of the first nuns in Australia, and she was the first to establish a home for the training of nurses here. The home will give accommodation to 64 nurses, and, in addition to the necessary bedrooms, provision has been made for a large lecture hall, oratory, reception parlor, and sitting-room.

The Melbourne *Argus* in the course of a leading article on the Most Rev. Dr. Mannix, said: It is not only within his own communion that the ripe scholarly and rich educational experiences of a man like Dr. Mannix, the new Catholic Coadjutor-Archbishop of Melbourne, are understood and appreciated. His attainments, apart for all other considerations, must make him a welcome addition to the intellectual life of Victoria. He comes here with an established reputation, since he has not only been the head of a great college for the training of Catholic clergy, but also a member of university governing bodies in Ireland. It will be to the public advantage if his ability and knowledge can be made available in all possible ways for the whole community.'

In paying a tribute to the zealous work of his Grace Archbishop Mannix in the cause of temperance in Ireland, his Grace Archbishop Kelly, at the opening of the Hibernian Conference in Sydney, said: 'I have a great respect for the man, let him be a layman or a cleric, who says for the sake of Ireland, "I will lay down my glass and will not spend a shilling." Such a man was Dr. Mannix. He set forth at the head of a pioneer movement in Ireland, and had a magnificent

body of 600 or 700 men in Maynooth. It gave the key to Ireland, and said, "Let us lay down our glass for Ireland, and let us not take it back until our country shines brightly in her true colors without any tarnish of that vice."'

His Grace the Most Rev. Dr. Mannix, Coadjutor-Archbishop of Melbourne, was installed as pastor of St. Mary's Star of the Sea Church, West Melbourne, on Sunday, March 30, by his Grace the Archbishop of Melbourne. There was great enthusiasm among the parishioners, and the church was packed to the doors. Archbishop Carr at the conclusion of Mass introduced Dr. Mannix, and said that the Coadjutor would stand in a double relation to the congregation. He would be their pastor and their Archbishop, and at the same time would be in touch with the whole archdiocese. That privilege was due to them by reason of their never failing faith and the open-handed generosity which prompted them to build the splendid church. It was due also in a large measure to the magnanimity of their former pastor, Dean Carey, who voluntarily resigned the parish, and departed from the parish in order that there might be for the coming Coadjutor-Archbishop a church and parish worthy of his exalted dignity. After the Archbishop's address, Dr. N. M. O'Donnell, on behalf of the parishioners, presented Dr. Mannix with an address of welcome.

Under a spreading mantelpiece

Before a fire he sat;

His large pale brow had many a crease,

He sneezed and coughed and spat.

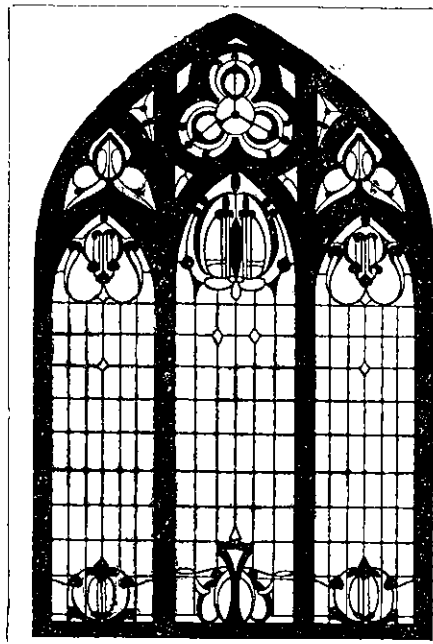
Said he: 'I cannot bear this pain,

I must have a subduer;'

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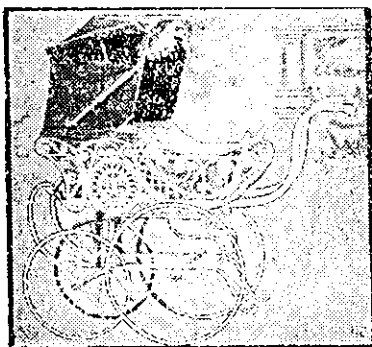
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Science Siftings

By 'VOLT.'

REMARKABLE DISCOVERIES.

Only twelve years of the twentieth century have gone, and yet in those twelve years have been crowded scientific achievements which are rapidly revolutionising the world's commerce. In some cases the discoveries and inventions date back to the closing years of the last century, but it is since 1900 that they have been developed and so perfected that to-day scores of great industries are benefited to the extent of millions of pounds. The dyeing business, for instance, has been completely changed by reason of the fact that processes have during recent years been discovered for extracting artificial dyes, pigments, and perfumes from coal-tar products, while the jewellery trade has been revolutionised through methods being discovered for the manufacture of synthetic pearls, rubies, and allied gems. Then, again, the silk industry has been considerably affected by the discovery of a process for transforming vegetable fibre into an artificial silk, in some respects outrivalling the natural, 15,000,000lb now being annually put on the market. Agriculture, too, has received a considerable fillip on account of numerous fertilisers which chemists have discovered, and which have proved invaluable aids to nature.

Nobel Prize-Winners.

The records of the Nobel prize-winners perhaps provide the most striking illustration of the great advantages the world has derived from the achievements of present-day scientists and inventors. Alfred Nobel died in 1896, and left part of his great fortune to constitute a fund the interest on which was to be awarded annually in prizes to those persons who conferred the greatest benefit on mankind during the year. There are five prizes altogether, each worth about £8000, which are awarded for the most important discoveries or improvements in physics, chemistry, or medicine, distinguished work in literature, and the best effort towards the promotion of peace. The first prizes were awarded in 1901, and with a few notable exceptions the recipients have been workers in pure science, whose discoveries include the X-ray, radium, five new gases in the atmosphere, a method for exactly measuring a light wave to the millionth part of an inch, and the proof that carbon can be transformed into diamond in the electric arc. The wireless telegraph, the development of anti-toxin, the Finsen ray treatment for cancer, and other scientific discoveries are also included in the work of the Nobel prize-winners.

The Panama Canal.

The fact, perhaps, is not generally recognised that the successful building of the Panama Canal is in a great measure due to the discoveries of present-day physicians and chemists, for the building of the canal has been as much conditioned on the medical as on the scientific side. The French failed utterly in their attempt to build the canal because the majority of their workers died of infectious diseases that no one knew how to combat. To-day these diseases are under control, mainly owing to the discoveries of medical men, and even within the past six years the amount of sickness in the Panama zone has been decreased by 75 per cent., which has made it possible for vast armies of men to work under conditions of health and life.

The Aeroplane and Wireless Telegraphy.

Of course, one of the greatest discoveries of the present century is the flying-machine, and when one considers that to-day the Great Powers are as much concerned with the organisation and equipment of an aerial fleet as they are with that of their army and navy, it is astonishing to learn that it is only nine years ago since the Wright Brothers evolved an aeroplane from the gliding machine; and among the world's scientific benefactors, of course, one must not forget to mention Signor Marconi, who in 1899 established wireless communication between France and England, and who twelve months later transmitted messages across the Atlantic, a distance of 2100 miles, by means of his wonderful invention.

CONVERSION OF ANGLICAN BENEDICTINES

The following announcement was made on Tuesday, February 25, from the Anglican Benedictine Abbey of Caldey Island:—'For more than a year the Anglican Benedictines of Caldey Island have been in communication with the Archbishop of Canterbury and the Bishop of Oxford with a view to electing the latter as episcopal visitor to the community, and the correspondence has now come to an end because the community cannot conscientiously submit to the conditions which the Bishop found it necessary to impose before consenting to accept the office of visitor.

These conditions, if acceded to, would practically imply for the community a denial of their faith and practice, which they have held and taught for the last fifteen years. Under the circumstances the community feel they can no longer remain in the Church of England, when by doing so they would be untrue to what they believe to be vital principles. They have decided, therefore, to ask to be received into the Roman Church, and will seek admission to the Benedictine Order.'

It is understood (adds the *London Times*) that all except young members of the community have decided to submit to the Roman Church. About thirty monks remain. The nuns of St. Bride's, Milford Haven, formerly of Malling Abbey, Kent, have also decided, with two exceptions, to enter the Roman Church.

From references to the Caldey community which have appeared in our columns (says the *Catholic Times*) our readers will be aware that its establishment, like that of the community founded by the late Father Ignatius, of Llanthony, was an attempt to conduct a religious Order on Catholic lines in the Church of England. Indeed, after the death of Father Ignatius, it was a continuation of his experiment. The Abbot, Mr. Carlyle, a man of ability and strong character, hoped to familiarise Anglicans with Benedictine traditions, and, strange to say, though of course St. Benedict was a most loyal son of the Holy See, thought it was possible to observe the spirit of his rule, whilst refusing to accept the authority of the Pope. According to the *Churchman's Year Book*, the community came into existence in 1895. Mr. Carlyle was clothed as a novice in 1896, and, with the sanction of Dr. Temple, then Archbishop of Canterbury, made his profession as an Anglican Benedictine monk in 1898. The community first went to Caldey, off the Pembroke-shire coast, in 1901, and in the following year moved to Painsthorpe, Yorkshire. While the brothers were at Painsthorpe, the Archbishop of York approved of the election of Dom Aelred Carlyle as Abbot, and allowed him to be ordained in America. The community returned to Caldey as a permanent home in 1906, when, it was stated, they bought the island. In 1907 the community of Anglican Benedictine nuns at Malling, which has since removed to St. Bride's Abbey, Milford Haven, was affiliated to the congregation. In 1910 the community at Caldey entered upon the use of a new and beautiful chapel, and the Chapter House and other portions of the temporary monastery have since been completed. Besides attending to their spiritual affairs, the members of the community occupied themselves with various crafts, such as vestment-making and gardening.

For many centuries from the fifth onward the island was monastic property. A Celtic monastery under St. Illtud's Abbacy trained there many saints, including St. David, Patron of Wales, St. Gildas, the historian, St. Paul de Leon, St. Samson of Dol, St. Malo, and St. Briec; in fact Caldey has been called 'The Island of Saints.' From the twelfth to the sixteenth century it belonged to the Benedictines, and a contributor to the *Catholic Fireside*, referring to the old priory church, wrote in 1909:—'Would that money could have secured it for the service of the old Faith and the Perpetual Sacrifice for which it was destined by the good monks.' Possibly, owing to the change that is taking place, the building may belong once more to Catholics in communion with the Holy See.

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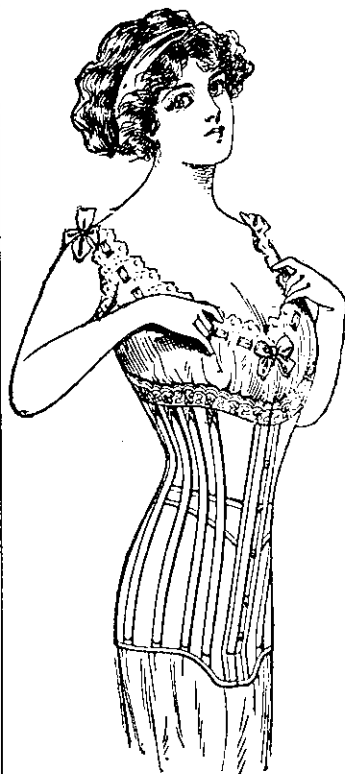


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ENGLAND

RETURN OF FATHER VAUGHAN.

After a year's absence—a year of most strenuous and widespread activity—during which he has practically 'done' Canada and the United States—Father Bernard Vaughan is about to return to England. It is perhaps not generally known that the mission of the eloquent Jesuit has been pre-eminently a charitable one. His main object has been to help financially his struggling brethren in the vast Zambesi mission. There the first Jesuit Fathers of the English mission have a herculean task and the sparsest of means to accomplish it.

THE BISHOP OF SOUTHWARK.

Bishop Amigo, who has just celebrated his silver sacerdotal jubilee, has deservedly received congratulations from hosts of friends both at home and abroad. His work in Westminster and in Southwark as priest and Bishop (says the *Universe*), has been one long-continued effort of quiet and unobtrusive labor, the result of which is apparent to those in touch with those places in which Bishop Amigo has worked. All his friends will wish that the Bishop of Southwark may be long spared to rule the diocese over which he exercises such an excellent influence.

WESTMINSTER CATHEDRAL.

The decoration of the interior of Westminster Cathedral makes sure if necessarily slow progress. The latest portion of the work to be taken in hand is the completion of the Lady Chapel on the left of the High Altar. Here the marble decoration of the wall is complete. The mosaics include a panel of the Madonna and Child, by Miss Gertrude Martin, from a design by Mr. Anning Bell, and four recesses containing the prophets who predicted the birth of Christ. They are fully in keeping with the beautiful Byzantine style, and when the whole scheme is finished its richness and magnificence will be very striking. Asked when the decoration of the Cathedral was likely to be completed, Dr. Jackman, secretary to Cardinal Bourne, replied: 'One can hardly say exactly, but it may be finished in 200 years or so.' The last gift to the Cathedral is an Archbishop's crozier, presented by the Women's Catholic League. This is of silver, ornamented with precious stones, the whole designed in accordance with the Byzantine style of the Cathedral.

FRANCE

WELL-DESERVED HONORS.

The Catholic missionary (remarks the *Universe*) gets so little recognition from the outside world that one is delighted to hear of the distinctions recently conferred by the Academie Francaise on two devoted pioneers of the Faith, the Abbe Heinrich, Superior of the Marists in Japan, who has been elected a Chevalier of the Legion of Honor, and Brother Evagre, Provincial of the Christian Brothers in Palestine. The French Academy gives a good many distinctions, but none, surely, can wear them with a better grace than the noble laborers in the mission field. That the world recognises them is a tribute to its implicit admiration of 'the science of goodness.'

THE FIGHT FOR THE FAITH.

An appeal which the Committee of Religious Defence has just addressed through the press to the Catholics of France will cause many men and women in that land to recognise how false and deceptive were the promises of the enemies of religion when they persuaded the people to place the destinies of the country in their hands. 'To-day,' declare the committee, 'France is beginning to measure the ravages of the destruction that has been wrought. She has seen generations grow up without the knowledge of God; has listened to the teachings of their masters and is able to judge the work of the lay schools; has heard the sick in the

hospitals reject mercenary services and beg for the attentions of the religious; and has discovered disorders in her army and anarchy in her arsenals. The nation is growing weary of subjection to Freemasonry and is turning again towards the Church.' This is no empty boast. The Committee of Religious Defence have exerted themselves energetically to promote the Catholic revival, and they have ample evidence of the growing success of their efforts. The position of the Church is far stronger than it has been for years, and there is reason to hope that the new movement will go on until Christianity is again triumphant throughout France.

GERMANY

THE ANTI-JESUIT LAW.

The German Centre Party's motion for the repeal of the anti-Jesuit law was introduced by the leader of the Reichstag Centre, Dr. Spahn, on February 19 (writes the Cologne correspondent of the *Universe*). The motion was carried by the votes of the Centre, Socialists, Poles, Alsations, one Dane, and three Progressives, against those of the National Liberals, the Progressives, and the Right. The Reichstag has now five times voted for the repeal of this unjust law. The members of the Government apparently did not think it worth their while to be present. Their seats were vacant during the whole proceedings. The Liberals, who talk so much of liberty, naturally voted against the Centre motion. The day before the Liberal *Kölnische-Zeitung* thought it necessary to publish a leading article speaking of the 'national unscrupulousness' of the Centre deputies, and invited the parties to give a vote of confidence in the Government by voting against the Centre motion as a set-off against the declaration of the Centre's want of confidence in the Government. The Federal Council now has the last word. But it is hardly too bold to prophesy that it will not have the courage to repeal the law; the Liberal agitation is too fierce. It is, by the way, extremely interesting to observe that the Liberal Press pretend that the chief reason for maintaining the present law is because the Jesuits would disturb religious peace. It is fairly obvious who the real disturbers of the religious peace really are—viz., none other than this same Liberal press.

PORTUGAL

INHUMANITY OF THE GOVERNMENT.

If a tithe of the infamous crimes committed by the authorities in Portugal since the establishment of the Republic had been perpetrated in a country where Freemasonry did not exist the Government would have been so held up to the reprobation of the world that the continuance of its brutal policy would become impossible (remarks the *Catholic Times*). But, under Masonic influence, journalists who are usually ready enough to expose and denounce cruelty remain silent. The instruments of the lodges in Portugal may satiate their passion for inflicting the most degrading punishments on their political opponents and the British newspapers coldly record the facts. Indeed, it is only of late they have begun to give their readers news of the horrors of the new Portuguese regime. Seeing, however, that even the *Daily News and Leader* records that the Monarchist prisoners, many of whom have not been proved guilty of any offence, are consigned to damp underground dungeons, devoid of hygienic properties, and given food which is uneatable, that all the gaols are crowded with prisoners who are thus ill-treated, and that according to a semi-official statement twenty-six of them have been removed to the Lisbon Lunatic Asylum, having been driven mad, perhaps the editors of our daily papers may at last pluck up courage to brave the Masonic mandate and utter a protest against the fearful outrages.

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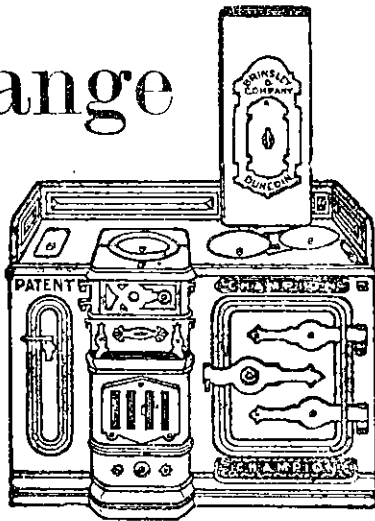
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WAIMATE

The contractors, Messrs. Harding and Co., of Timaru, have just finished the tower which completes the new Church of St. Patrick, Waimate. The plans of this handsome building were designed by Mr. Petre, of Dunedin, whose skill in church architecture is justly admired. The foundation stone was laid and blessed by his Lordship Bishop Grimes, on January 26, 1908. The first part of the structure, comprising the nave and the porch up to the base of the tower, was built by Messrs. Murtagh, Mills, and Ford, of Oamaru. The ceremony of the blessing and opening took place on October 24, 1909. His Lordship Bishop Grimes, blessed the church, and preached the dedication sermon, and his Lordship Bishop Verdon celebrated Pontifical High Mass. The building of the tower was begun on September 18, 1912, and is now completed. Its height is 93 feet from the ground, and its square outside dimensions are 19ft 8in at the base, and 16ft at the summit. It is surmounted by an octagonal dome and a gilt cross. A view of it can be obtained from the express as the train from the south is approaching Studholme Junction. As seen by advertisement the tower will be blessed and dedicated next Sunday, and no doubt all the Catholics of Waimate will take part in the ceremonies, whilst their friends of the neighboring districts are invited and expected to favor Waimate with their presence. The bells, which have been ordered from Dijon (France), are expected to come to hand in a short time.

COLDS INSTANTLY CURED.

If you have caught a chill or a troublesome cold, now so prevalent, there's no reason why you should give way before it and allow it to cling to you. There is an absolute cure within your reach—Baxter's Lung Preserver. Baxter's Lung Preserver is now famous throughout New Zealand for its speedy and permanent cures. It goes right to the seat of the trouble—throws off the phlegm—reduces the irritation and inflammation—strengthens the throat and the chest, and puts things in general order. Its action is speedy and positive—you can almost feel it curing. Baxter's Lung Preserver is made from pure, powerful ingredients. Each dose taken delivers a stinging blow to your cold—each ingredient has its work to do and does it. Chills, sore throats, colds, and other chest complaints are instantly wiped away when Lung Preserver is taken. Obtainable at chemists and stores throughout New Zealand at 1s 10d the large-sized bottle. An absolute preventative and an unfailing cure.

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Domestic

BY MAUREEN.

Some Handy Weights.

A bronze halfpenny and a threepenny-bit together weigh $\frac{1}{2}$ oz. A florin and a sixpenny-bit together weigh $\frac{1}{2}$ oz. Three pennies weigh 1oz. Twelve pennies weigh $\frac{1}{2}$ lb. One tablespoonful of liquid weighs $\frac{1}{2}$ oz, one dessert-spoonful of liquid weighs $\frac{1}{4}$ oz.

Apple Marmalade.

Thinly peel the apples, and boil until they will pulp, then remove the cores, take equal weights of sugar and pulp, wet the lumps of sugar by just dipping into water; boil the sugar until it can be well skimmed, and it is a thick syrup, but stir it into the apple pulp and simmer it over a clear fire for a quarter of an hour. A little grated lemon peel may be added if liked. Put into small pots, cover, and set away in a dry place.

A Simple Cure for Chilblains.

As a cure for chilblains on hands and feet the raw onion is the sovereign remedy, the acids exuding from its cut surface softening and expanding the cuticle, and thus allowing the congealed blood to flow freely among the tissues. For muscular rheumatism it is equally valuable, and should be lightly rubbed into the affected parts, a little gentle massage with the tips of the fingers being applied subsequently.

To Pickle Red Cabbage.

Cut the cabbage into slices on a chopping board. Set it upon a dish in layers with a sprinkling of salt over each layer. Let it stand for one night, then put it into a stone jar. To every 4 quarts of vinegar add an ounce of sugar and 2oz of mixed spice; heat this mixture almost to boiling point, and when cold pour over the cabbage, which must be well covered by the liquor. It is fit to be eaten in seven days, although it improves with keeping, and should be of a lovely color.

Dandelion Wine.

To one gallon of water put three quarts of dandelion blossoms, three pounds of lump sugar, two oranges, and two lemons. Pour boiling water over the flowers the day they are gathered, and let them stand over night in a tub, but do not cover them over. Strain the liquor off next morning, and boil it with the sugar for half an hour. Pare the oranges and lemons very thin, then take off all the white pith, bruise them well, and put them into the liquor with the rinds when lukewarm, add half a cupful of yeast; let it stand for a week or ten days before putting it into the cask. In three months bottle it and put two lumps of lump sugar in each bottle.

Worth Knowing.

Nasturtium Pickle.—Nasturtium seeds make nearly as good a pickle as capers. They must be in perfect condition and dry, and only need covering with vinegar.

After boiling salt beef leave two or three cooked carrots in the liquor until cold. The carrots will absorb the salt, and the liquor can be used for soup.

Before frying the breakfast bacon cut off the rind and dip each rasher in flour, then fry or grill quickly. This prevents the fat from running, and gives the bacon a better flavor.

Before washing ebony brushes smear a little good vaseline over the backs. This prevents the ammonia or soda water in which they are washed from injuring the ebony. The vaseline should afterwards be carefully rubbed off, and the backs polished with dry cloths.

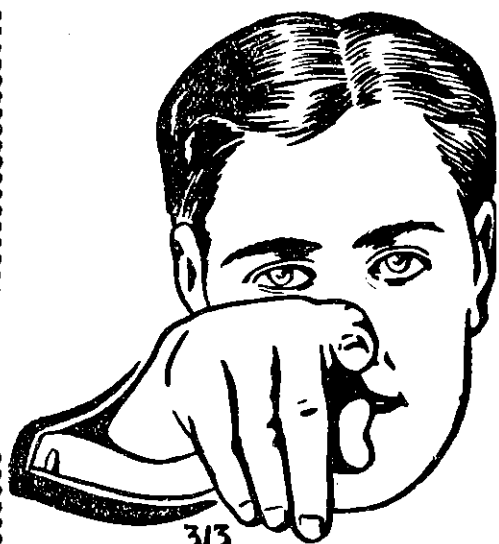
Oil or grease of any kind may be removed from books by covering the stain with a piece of clean blotting-paper, pressing with a moderately hot iron, and then covering the spot with powdered magnesia. This will absorb the grease, and may be scraped off when quite dry.

Maureen

When Camping

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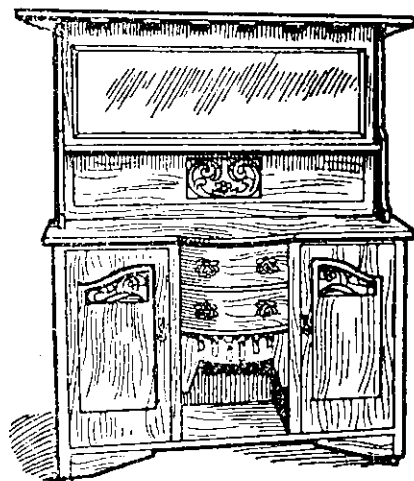
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famous "Oxford" Blue understand
their business from beginning to end.
That's why the experienced laundress
always insists on getting Keen's "Ox-
ford" Blue.

On the Land

GENERAL.

Lucerne can be cut too often, with subsequent exhaustion of the plant. From three to four cuts per season are sufficient.

To test the validity of seeds, place 100 in a dish of sand, moisten and keep in a warm place, until the sprouts appear.

In Cornwall, liming the land is held to be injurious to oat crops. Shell sand is carted on to the upland heather, which is now being broken up by the plough.

Unbroken smut balls can be soaked in any of the pickles for hours, without killing the spores contained in them. Smut balls, therefore, should be always skimmed off.

A landlord in Cornwall gave a tenant notice to quit, because he sold milk instead of butter, and thus had no separated milk on which to rear pigs, and return to the soil some of the elements taken out.

There were average entries in all departments at Burnside last week. Prices for fat lambs and pigs were a shade better than those ruling at previous sales, whilst, owing to the large yarding, fat cattle were, if anything, slightly lower. There was a yarding of 220 head of fat cattle, consisting chiefly of medium quality bullocks and heifers, with a few pens of good cattle. Quotations: Best bullocks, £11 10s to £12 10s; extra, to £14 17s 6d; medium to good, £10 to £11; light, £8 10s to £9; best cows and heifers, £8 10s to £9 15s; extra, to £11; medium to good, £6 10s to £7 10s. Two thousand and twenty-seven fat lambs were penned, consisting chiefly of good quality lambs. Freezing buyers were operating freely, and prices were fully equal to last week's rates. Quotations: Best lambs, 18s 6d to 20s; extra good, to 25s 3d; medium to good, 15s 6d to 17s 6d; light, 13s to 14s 6d. There was a fairly large yarding (3637) of fat sheep, consisting chiefly of medium weight wethers and ewes, with a few pens of heavy sheep. Quotations: Prime wethers, 20s to 23s 6d; extra, to 30s; medium to good, 18s to 19s 6d; light, 16s to 17s; prime ewes, 18s to 20s; extra heavy, to 28s; medium to good, 12s 6d to 16s. The fat pigs forward totalled 55, and the stores 60. Prices for baconers and porkers were a shade better. Store pigs also sold well. Quotations: Suckers, 13s to 17s; slips, 17s to 24s; stores, to 28s; porkers, 33s to 45s; light baconers, 55s; heavy baconers, to 72s.

At Addington last week the yarding of stock, especially of sheep of all classes, was again a very large one, and there was a good attendance. Store sheep maintained a strong demand; fat lambs advanced about 9d per head, and fat cattle were irregular, but prices on the whole were better. Fat pigs sold at about previous week's rates; fat sheep were firmer; store cattle were dull of sale, but there was a keen demand for dairy cows at higher prices. In fat lambs the prices were equal to 5½d to 5¾d per lb. Tegs made 17s 6d to 21s 6d; ordinary freezing weights, 15s to 17s 9d; and lighter, 13s 9d to 14s 9d. The yarding of fat sheep again totalled about 6000; the quality generally was good to prime. Prime wethers made 19s 6d to 22s 7d; lighter, 14s 8d to 19s; prime ewes, 16s 6d to 21s 6d; medium, 14s to 16s; aged and light, 10s to 13s 6d. The entries of fat cattle totalled 235 head. The sale opened at prices on a par with those ruling on April 2, but as the market proceeded the demand was erratic. Compared with the previous week the prices showed an advance of 1s per 100lb. Steers made £7 7s 6d to £11; extra, to £15; heifers, £6 15s to £9; extra, to £11 15s; and cows £5 2s 6d to £10 10s. There was an average entry of fat pigs, which met with a good demand, prices being about the same as the previous week. Choppers made £3 to £5 8s; heavy baconers, 70s to 74s; and lighter sorts, 55s to 65s, equal to 5½d to 6d per lb. Heavy porkers realised 47s to 52s; and lighter sorts, 38s to 45s, equivalent to 6d per lb.

NEW ZEALAND EXPORTS.

The New Zealand exports for the 12 months ended March 31 last totalled £20,580,109, as against £17,604,870 for the previous 12 months.

Increases were recorded in the following articles (the figures for the previous year being given in parentheses):—Butter, £2,058,683 (£1,776,440); cheese, £1,859,179 (£1,297,088); frozen beef, £324,578 (£250,304); frozen mutton carcasses, £1,500,728 (£1,151,439); frozen lamb, £1,825,342 (£1,750,236); oats, £468,880 (£37,502); potatoes, £150,061 (£6439); hemp, £483,353 (£310,884); tow, £41,005 (£23,289); kauri gum, £430,200 (£368,228); grain and pulse other than wheat and oats, £163,008 (£101,861); hops, £20,698 (£11,594); hides, £234,735 (£159,835); skins (all kinds), £234,735 (£159,835); tallow, £663,476 (£566,373); timber, £475,230 (£468,181); wool, £8,065,351 (£6,579,074).

The following articles showed a decrease:—Frozen mutton—legs and pieces, £43,522 (£46,155); wheat, £95,414 (£197,623); rabbits, £50,851 (£78,041); gold, £1,305,217 (£1,747,877).

ORGANIC MANURES: WHAT THEY ARE.

The name 'organic manure' is given to all manures having an animal or vegetable origin in contradistinction to those which have a distinctly mineral origin, known as mineral manures or chemical fertilisers, such as superphosphate, basic slag, nitrate of soda, etc.

The best known of the organic manures is, of course, farmyard manure. It possesses the great advantage that it contains all the principal elements of plant food, as may be easily understood when its origin is considered. It is a mixture of the excreta of animals with the material in which they are littered. The relative value of farmyard manure depends on various circumstances, such as the kind of animal producing it, the age of the animal, the food of the animals, condition of the manure, etc.

The dung of horses and sheep is called 'hot'; it is dry, ferments rapidly, and is difficult to preserve. It is suitable for cold soils, and for vegetables of rapid growth. The dung of cattle and pigs is not of such a heating character, and decomposes more slowly.

When possible it is a good plan to mix the two classes of dung together, to obtain the average best quality.

According to Mr. Hall, the examination of a large number of analyses at Rothamsted shows that farmyard manure contains about three-quarters of its weight in water, about $\frac{2}{3}$ of 1 per cent. of nitrogen, $\frac{1}{4}$ of 1 per cent. of phosphoric acid, and $\frac{1}{3}$ of 1 per cent. potash, or, per ton, about 15lb of nitrogen, 5lb of phosphoric acid, and 7lb of potash. The composition, he adds, varies very greatly, both with the nature and feeding of the animals and the treatment and storage the manure receives.

Farmyard manure, carelessly kept, loses especially its nitrogen and potash. To neglect the proper management of such a valuable substance is equivalent to throwing money away.

If one simply compared the proportion of plant nourishment in farmyard manure and chemical fertilisers, it might be thought economical to replace the bulky organic manure almost entirely by the concentrated fertilisers. Such a practice, however, would be very ill-judged, because mineral fertilisers cannot take the place of farmyard manure except to a certain extent. Farmyard manure contains, in addition to plant food, a substance of great importance—'humus.'

Another organic manure that has played a distinguished roll in agriculture is Peruvian guano. It is purely organic, being the excreta and debris of sea birds, deposited in the dry regions of Peru. It still comes over in considerable quantities, and is recognised as about the best and safest manure a farmer can employ.

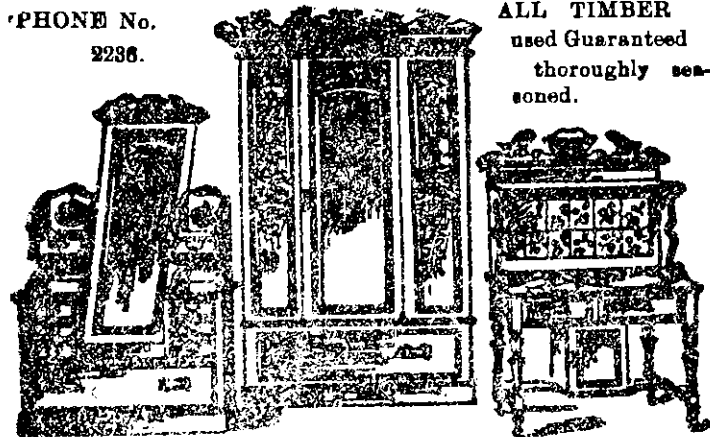
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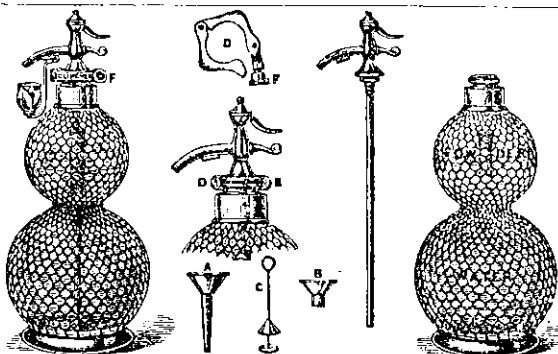
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First-class Stabling.

Horses and Buggies for Hire.

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The Family Circle

IN THE MONKEY HOUSE

Said a monkey in the Zoo:
 'Is there *nothing* I can do?
 I am bored beyond believing,
 And am even tired of thieving
 All my neighbors' nuts and cakes!
 My head absolutely aches
 With the silly conversations
 Of the people of all nations
 On the outside of the cage;
 While it puts me in a rage
 To hear the stupid creatures
 Criticise my form and features;
 Even of my *tail* make fun.
 Don't they wish they each had one!
 If they saw themselves as *we* do,
 Their conceit, I can assure you,
 Would be greatly taken down.'

Here he stopped for lack of breath.

Then a Human, who wore glasses,
 Chanced to come close to the spot
 Where this monkey sat reflecting
 Just as though he saw him not.
 'Hideous creature!' said the Human.
 Then a shriek rang through the air,
 For that monkey snatched his spectacles,
 A glittering brand-new pair!
 Joy reigned within the monkey-house;
 Its inmates were in fits,
 Which lasted till those spectacles
 Were all in tiny bits.

THE SAD PLIGHT OF QUEEN VICTORIA

Brucie's papa sat at the desk in his office when the telephone bell went 'ting-a-ling-ting.'
 'Dear me!' he cried impatiently, 'can't I have one minute's peace?'

'Hello!' he shouted; 'who is it?'
 'It's me, papa,' cried a small voice. 'It's Brucie. Come home. Somefin awful's happenin'.'

'What?' asked papa.
 'Oh, somefin' awful. I'm bwcedin,' an' I'm all alone. I'm terrible frightened. Come home, papa, kick. It's in here again. Oh-h. Come kick, papa.'

Brucie's plea ended in a shriek, then papa heard a crash, a wild howl, and Brucie's scream. Something awful was happening in the dining-room where the telephone hung. He dashed out of the office. Somebody called, 'Mr. Wilson,' as he ran down the stairs, but Brucie's papa did not answer. He opened the door of the wheel room and lifted the first bicycle he saw, then he flew down the crowded street just as fast as the pedals would go round. He dodged in among waggons and in front of trolley carts. Drivers shouted at him, and once a policeman tried to catch him; but he did not even turn his head.

At last he caught sight of the little house in the big yard where Brucie lived. It looked very quiet and peaceful. He had expected to find it on fire or tumbled down by an earthquake, but he did not hear even a sound till he opened the front door. His hand shook while he turned the latch with his key.

'What if I am too late to save Brucie?' he thought.

He was not, for it was Brucie who came rushing through the hall to meet him. His face and hands were covered with scratches, his pinafore was stained with blood, and his yellow curls hung like a mop over his tear-stained eyes.

'Brucie, Brucie!' cried his papa, 'what is the matter?'

'It's Keen Victoria,' said the sobbing little boy. 'Come and see.'

He dragged his papa into the kitchen. Something was thumping and yowling. It was Queen Victoria,

the big gray cat. She squeezed her head into an empty salmon tin, and she could not get it out again. She was rushing about and banging the can against the floor or the wall.

Brucie's papa felt so relieved that he began to laugh. Then he led Brucie to the sink to sponge off his face and hands.

'Now,' said papa, 'we will see what we can do for Queen Victoria.'

The frightened old gray cat cried to scratch papa, but she did not succeed. Then he put her between his knees and held her head while he sawed away at the tin with a tin-opener, for he wrapped a towel about her. Poor Queen Victoria screamed wildly, but Brucie's papa did not mind; and presently off came the old salmon tin. When Queen Victoria was set free, she crawled under the stove and began to smooth her ruffled fur. Brucie cried with joy, and just then mamma came home. Papa and Brucie tried both at once to tell the story, and at last she understood.

'Dear me,' she said, 'how glad I am there was a telephone in the house and how glad I am that Brucie knew how to use it!'

A BOY'S ADVICE

Sometimes it takes a boy to put things plainly and tersely. I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation, as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that this perplexed person hesitated between the two orders. But the boy solved the problem, and he could not have done better if it had been the most serious matter in the world.

'Mind the highest boss!' he called out, hearty of voice and lusty of lung. Mind the highest boss, and you'll always keep out of trouble.'

Many a time these words have come into my mind. Are they not worth remembering? They will fit many occasions and help us in many decisions in life. Above all, they should admonish us to 'mind' God in preference to all others.

SOMEBODY'S GRANDFATHER

Who does not love the boy who shows respect for old age?

Recently, in one of the waiting-rooms in the depot of a large city, there entered a bright-faced boy, leading by the arm a man with snow-white hair. The latter was old and trembling, and looked around him most fearfully.

The boy escorted him to a seat, and placed the basket and bundle he had been carrying on the floor beside him. Then, with a word or two, he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then, with a hearty handshake, accompanied by a bright smile, he started in the direction of the door. A gentleman going out at the same time, who had witnessed the advent of the boy and the old man, said, as the door was reached:

'Your grandfather, I suppose? Going on a journey?'

'Not mine, but somebody's grandfather,' was the reply given with a little laugh. 'Poor old gentleman! I found him on the corner as I was going to school. He had lost his way to the depot, and was in trouble. He's going to his daughter's in the suburbs. I wish I had time to put him on the train, but I should have been late for school if I had waited, so I gave him into the porter's hands.'

'That was very right and kind of you,' the gentleman said, with an appreciative look that made the blood surge to the boy's face; but the latter only said, 'Thank you, sir.'

BOTH CORRECT

A Detroit woman who teaches a mission class of boys was explaining to them one day the peculiarities of English spelling. She called attention to the difference between lead the metal and lead the verb, and the children grasped the point instantly. Then she took the two words weak and week. She explained the difference in the meaning and use to the tots, then called up Israel Sugenhimer, aged five, to use the word 'weak' in a phrase. The little fellow thought a moment, then answered: 'A weak old woman.' The teacher nodded her approval and smiled into the eyes upturned to hers. 'Now, Jerry Ryan,' she said, turning to another little boy, 'you take the word "week" and use it in a phrase.' Jerry thought a minute, and then he, too, replied: 'A week old baby.'

A HINT TO THE ENGLISHMEN

At the battle of Trafalgar two Scots, messmates and cronies from the same village, happened to be stationed near each other when the celebrated signal was displayed from the Admiral's ship.

'Look up and read, Jock,' said one to the other. "'England expects every man to do his duty"—not a word for puir auld Scotland!'

Jock cocked his eye at the flags and turned to his crony. 'Man, Geordie, is that a' your sense?' he asked. 'Scotland kens well enough that her bairns will do their duty; that's just a hint to the Englishmen.'

THE IGNORANCE OF THE COURT

Judge M. W. Pinchney at a recent banquet recalled an incident to show that there is some humor associated with such a serious thing as the law. In Dawson City a colored man, Sam Jones by name, was on trial for felony. The judge asked Sam if he desired the appointment of a lawyer to defend him. 'No, sah,' said Sam. 'I'se gwine to throw myself on the ignorance of the cote.'

THE CANVAS WAS SPOILED

It was in the auction-room, and an imposing canvas, fully described in the catalogue, was put up. 'Now, gentlemen,' said the knight of the hammer, 'how much for this oil painting of the dogs?' After a prolonged silence, one buyer replied: 'A shilling.' 'A shilling!' repeated the auctioneer, in tones of amazement. 'Why, sir, the canvas is worth that!' 'Yes,' answered the bidder with a smile, 'but the canvas is spoilt.'

A SLIGHT DIFFERENCE

Tommy, on coming home from school one day, said to his mother, 'Mamma, there's a new boy at our school called "Policeman."'

'Nay, surely not,' said his mamma. 'Yes, mamma, there is,' answered Tommy, quite confidently. Then, after the lapse of about half an hour, he called, 'Oh, no, mamma, it's not Policeman, it's Bobby.'

A MYSTERIOUS ANIMAL

Visitor (after reading letter from absent son): 'And what will you do with the striped kimono your son says he is sending home?'

Rustic Mother: 'No wonder you ask, missie. I suppose I'll just have to keep it chained up in the backyard, or put it in one of the pig-styes; but what I shall feed it on goodness only knows.'

THE REQUIRED NOTICE

Park Keeper (politely, to stout lady occupying about three-fourths of a new seat): 'Pardon me, madam, but would you mind getting up a moment?'

Stout Lady (indignantly): 'Whatever for?'

Park Keeper: 'Much as it distresses me to disturb a lady, madam, I must do my duty. I have orders to affix this "wet paint" notice.' And then the stout old lady found she couldn't get up.

A TACTFUL CONDUCTOR

A rising composer wrote an anthem for a celebration in a certain colonial capital. Towards the end of the ceremonies, when the people were going out a few at a time, the author rushed to the conductor and said: 'Is it over?' 'Practically.' 'But, great Scott, man, they have not sung my anthem!' 'Well,' said the conductor, 'so long as the people are going out peacefully and quietly, why sing it at all?'

TO EXETER HALL

It requires a recollection of the old Exeter Hall, before it was transformed into 'Lyons', to appreciate the full flavor of this story of King Edward. While, as Prince of Wales, he was at Oxford, he made an unsuccessful endeavour to go up to London from Oxford without his suite or his tutors being any the wiser. When he arrived at Paddington, and, to his annoyance, found himself met by a Royal carriage and pair, King Edward saw the humor of the situation, and, on being asked where he wished to be driven, gravely answered, 'To Exeter Hall.'

THE RETORT UNCOURTEOUS

Lord Erskine was, at the age of twenty, a teacher of Latin in Edinburgh University. On one occasion, after his elevation to the Bench, a young lawyer, in arguing a case before him, used a false Latin quantity, whereupon his lordship said, with a good-natured smile:

'Are you sure, sir, you are correct in your quantity there?'

The young counsel, nettled at the query, retorted petulantly:

'My lord, I never was a schoolmaster.'

'No,' answered the judge, 'nor, I think, a scholar either.'

ANOTHER RELATIVE

The conductor of a western freight-train saw a tramp stealing a ride on one of the forward cars. He told a brakeman in the caboose to go up and put the man off at the first stop.

When the brakeman approached the tramp, the latter waved a big revolver and told him to get away.

'Did you get rid of him?' the conductor asked when the train was under motion again.

'I hadn't the heart,' was the reply. 'He turned out to be an old school friend of mine.'

'I'll take care of him,' said the conductor as he started over the tops of the cars.

When the train had again started the brakeman came and said: 'Well, is he off?'

'No, he turned out to be an old school friend of mine, too!' replied the conductor.

FAMILY FUN

A Cigarette Paper Trick.—A cigarette paper is torn into a number of pieces. These, upon being rubbed together, become whole again. To perform this the performer must have a cigarette paper, rolled up very small, between the fork of his first and second fingers. When he tears the borrowed cigarette paper up it is as easy matter to change the little ball of pieces for the whole one. When the paper has been shown restored it can be rolled up again and the pieces with it. The whole may then be flicked into the fire.

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