

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 4, Sunday.—Sunday within the Octave.
 „ 5, Monday.—St. Pius V., Pope and Confessor.
 „ 6, Tuesday.—St. John at the Latin Gate.
 „ 7, Wednesday.—St. Benedict II., Pope and Confessor.
 „ 8, Thursday.—Octave of the Ascension.
 „ 9, Friday.—St. Gregory Nazianzen, Bishop, Confessor, and Doctor.
 „ 10, Saturday.—Vigil of Pentecost.

St. Pius V., Pope and Confessor.

On the death of Pius IV., in 1565, Cardinal Ghisleri, a native of Northern Italy, and a member of the Order of St. Dominic, became Pope, under the name of Pius V. His pontificate was signalled by the brilliant victory gained by the Christians over the Turks at Lepanto. The expedition was organised mainly through the efforts of St. Pius, and its success is attributed no less to the prayers which he caused to be offered up throughout Christendom than to the valor of the Christian soldiers. As Pope, St. Pius lived the same simple and frugal life which he had adopted when embracing the religious state. He died in 1572, in the sixty-ninth year of his age.

St. John at the Latin Gate.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a cauldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city through which passed the road to Latium.

GRAINS OF GOLD

GOD IS THY FATHER.

I.

God is thy Father—draw thee near
 Unto His presence without fear;
 When darkness lowers, look above
 With faith and hope, for He is Love.

II.

His voice in wrath like thunder peals—
 A God of Justice, He reveals
 His might and power—but to thee
 He whispers low—'Child, come to Me!'

III.

Lean hard upon thy Father's breast,
 And find a haven of sweet rest.
 For though the world reveres His name,
 A child, certes, His love may claim!

—Henry Coyle.

When the members of a family are fond of one another, when they are kind, tender, and helpful to one another, their mutual love is the best ornament of their home. It far surpasses in value the finest furnishings.

A determined will is half the battle. Health and strength, talents, influence, are all helpful; but some of the greatest successes have been gained by men possessing these in slight measure, but whose meagre gifts were supplemented by an unconquerable will.

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods—poisoning their atmosphere with doubt and suspicion or clearing it with helpfulness and good cheer.

Many are they who openly boast of illustrious ancestors in order that they may shine by reflected light, ignoring the fact that, by so doing, they are acknowledging their own inferiority; that they have retrograded; that they are literally descendant. They forget they are compelling attention to their own littleness by contrast.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: IV.—GENERAL REMARKS ON ITS CEREMONIES

The ceremonies, symbols, and actions which express in appropriate outward form our innermost feelings during the Mass have been drawn up by the Church in order that 'the majesty of so great a sacrifice may be enhanced, and that the minds of the faithful by these visible signs of devotion may be stirred up to the contemplation of the deep mysteries which lie hid in this sacrifice' (Council of Trent, xxii., c. 5). Some of the ceremonies thus prescribed are the natural accompaniment, the faithful expression of what is being said; thus, for example, it is natural to strike the breast when making a confession of sins, and to raise the eyes when giving thanks. Other ceremonies are symbolical; thus, the hands are washed to signify the purity of heart required in the priest who offers this august sacrifice. A word of explanation, then, of the ceremonies that occur more frequently. In the meantime we do well to remember that 'there is not a ceremony of the Mass, not a prayer, not a genuflection, not a vestment worn which has not been prescribed by ancient saints, if not by the Apostles themselves, and which has not upon it the stamp and sanctity of a hoary and venerable tradition. There is not a symbol of office in the country, not a crown or flag, a chain or robe, which is not of yesterday, compared with the stole and chasuble of the priest at the altar' (Bishop Hedley).

Standing erect. We stand while the Gospel, the message of the Lord, is being said, to show our reverence for, and subjection to, Him Who is clothed with supreme authority. 'All we who pray are but beggars in the presence of God, and stand before the throne of the Almighty Father of the Christian family' (St. Augustine).

Inclinations are used to express our humble sorrow for sin, our sense of the justice of punishment inflicted by God or ourselves. Very fittingly, therefore, the priest at the beginning of Mass accompanies his confession of sins before God and man with a profound inclination and a triple striking of the breast.

Bowing the head is another sign of respect shown when the names of Jesus, Mary, and the saint of the day occur, at the 'Glory be to the Father,' and on passing before the cross.

Genuflections are evident marks of the highest respect, acts of adoration offered to our Lord, really present on the altar. This is why we genuflect when entering and leaving the church if the Blessed Sacrament is present, or when reference is made in the Gospel of St. John to the Incarnation; and again, why the priest goes on one knee at that part of the Credo which describes the Incarnation, at the moment of Consecration, and afterwards when uncovering or covering the chalice.

Raising the eyes expresses our trust in, and our love for, God our Father and Christ our Saviour.

The hands are joined in order to signify that the priest and those on whose behalf he speaks and acts are of themselves helpless in the presence of the All Holy, because they are bound by the chains of sin and imperfection. Similarly, the *breast is struck* at the *Confiteor*, the *Agnus Dei*, and the '*Domine, non sum dignus*,' in acknowledgment of sin and willing acceptance of punishment.

The arms are extended during the recital of the Collects, the Preface, and the greater part of the Canon, at the *Dominus Vobiscum*, and the *Oremus*. This symbolical action at once denotes the earnest character of our cries for God's help, and is a figure of our Saviour praying with arms outstretched on the Cross for the salvation of men. 'We Christians pray with eyes raised to heaven and uplifted arms because they are pure. We are not satisfied with raising our hands, we even extend our arms in memory of the Lord's Passion' (Tertullian, 3rd century).

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The Sign of the Cross occurs very frequently during the Mass, and with many shades of meaning over and above its ordinary significations. Ever and always it is a profession of our belief in the mysteries of the Blessed Trinity, the Incarnation, the redeeming Death of Christ; an expression of our desire to be saved from our spiritual enemies through the sign in which our Saviour conquered sin; an act of consecration of ourselves to the service, even unto death, of our Lord. In the Mass, more particularly, the Sign of the Cross typifies the mysteries of faith. It is used to bless the assembled worshippers, and the unconsecrated elements of bread, wine, and water. After the Consecration it is made over the Body and Blood of Christ, not, of course, by way of blessing, but as a profession of faith in the reality of His present sacrifice; and it is made two, three, and five times in succession to symbolise the two natures of the God-made-Man, the three persons in God, and the five wounds of our Lord. When the priest makes the Sign of the Cross with the consecrated Host, he begs in all humility the blessing of Christ Crucified. The Sign of the Cross made before the reading of the Gospel on forehead, lips, and breast, 'denotes that we bear the Gospel in our mind, confess it with our lips, and love it with our hearts.'

The ceremony of washing the hands symbolises the purity of mind and heart which priest and worshippers must possess when they approach the altar of sacrifice.

Incense is offered to the Blessed Sacrament as an act of adoration, to the Book of the Gospels and to the relics as a mark of respect, to the celebrant and the elements of bread and wine as the bearer of our prayers, and to the assistant ministers and the worshippers in order to remind them to pray fervently. In general, the burning of incense symbolises the spirit of sacrifice that should accompany our prayers in order to make them acceptable to God.

The Storyteller

THE AWAKENING

'Of course Dave's a fool, but it can't be helped now.'

David Manson strode heavily across the piazza and sat down in a big chair. It was not time that had caused his broad shoulders to droop, nor years that had brought the listless expression to his saddened eyes. Rather it was the gradual breaking down of his peculiarly sensitive spirit.

He drew from his pocket a picture—the picture of the girl his son had married less than an hour before.

'I wish you were big and black-eyed and manag-ing-looking,' he said, addressing it disapprovingly. 'Then, maybe, Dave would be on the lookout and would dodge the bit. But you little women get the reins into your hands before we suspect what you're about, and you make us feel like brutes if we try to get them back, so you do the driving. And it isn't the way 'twas intended. It isn't right.'

Sighing, he thrust the picture back into his pocket and went into the kitchen to wash his sweater. It hurt Julia's side to wash sweaters.

There were always things for him to do for Julia in the house, and they seemed to be most urgent when the field-work called him, and when his muscles twitched with eagerness to be out in the open, directing his men, and leading in the race with storm or darkness.

His wife believed that she was not strong. To the world she was a pretty, plaintive little woman, but her greed for management was all the more rapacious because of her physical weakness; before David knew what was happening, he had been crowded into the background of his own affairs. He was far from stupid, but it had taken him a long time to learn that his wife was not the clinging, adoring woman he thought he had married.

Now he saw in the pictured curves of Marion's pretty mouth and in the serious expression of her frank

eyes the type of woman who can so easily bind a man to her chariot-wheels, and he was disappointed to think that Dave had repeated the mistake he himself had once made.

'I've prospered in spite of it,' he said, grimly, as he looked out of the window to the gently rolling hills. 'But I've got mighty little satisfaction out of it. And ten years ago we might have been where we are to-day if I'd had my say. But my judgment wasn't worth considering. Things had to wait till Dave got through college and gave his advice. It was good, too,' he ungrudgingly admitted.

He rubbed his sweater vigorously.

'If some men who have made fools of themselves reform,' he reflected, bitterly, 'everyone is happy; but if I should try to reform, I guess there'd be precious little rejoicing in this family.'

When he met his wife at the station that night, his mood had softened little.

'O David, she's sweet!' she said, in her thin, irritating voice. 'I wish you had gone. I don't know what she thinks.'

'Well, I spoke about it,' he reminded her, patiently.

'Why, David Manson, you know you didn't have time to get new clothes after they changed the date of the wedding, and your old ones are a sight! I wouldn't have had you go in those for a hundred dollars! Goodness knows I wish you'd keep yourself in better shape!'

'If she's worth her salt, she wouldn't care what I wore,' David contended.

'David,' said Mrs. Manson, in her usual fretful voice, 'I don't believe you realise what it means to have Dave marry Judge Blake's daughter.'

'What I'm realising it that she may not be the right kind of wife for Dave. I hope he won't begin by letting her manage him.'

Mrs. Manson shot a queer glance at her husband. 'I don't know what's got into you, David. But I know that I'm tired to death, and when I get home I'm going to bed and have you bring me some toast and tea.'

David did not share in the flutter of expectancy that preceded the home-coming of Dave and his bride. And when he took Marion's hand in his, and looking into her winsome face, caught the wistfulness in her straightforward gray eyes, he steeled his heart.

'She'd have me leave the haying to hold worsted for her if I'd do it,' he thought.

As the days went by, the conviction grew in Marion's mind that Dave's father did not like her. It troubled her more than she cared to admit; it marred the happiness of her first days on the farm.

'I wonder why he dislikes me?' she said to herself many times a day. 'I've got to find out.'

Her opportunity came one evening, when they were all sitting on the piazza in the long twilight.

'I must go and see to the colt,' Dave said. 'He was hot when I brought him in.'

'Let father go,' Mrs. Manson suggested. 'You're tired, dear.'

And Dave, who had always been influenced by his mother, looked expectantly toward his father. Mr. Manson got up slowly and started off to the barn.

Marion flushed, and rose.

'I'm going with your father,' she said.

Dave started to follow, but she said, 'Stay where you are, Dave,' and ran down the path.

'Why didn't you come to my wedding, and why don't you like me?' she asked, breathlessly, when she had overtaken Mr. Manson.

'Well, you see,' he explained slowly, 'I couldn't get any new clothes in time.'

'As if I would have cared about clothes!'

'Who says I don't like you?'

'You do, every time you look at me. But let's not talk about that now. I've seldom been on a farm till now, and I'm going to love it. I want you to tell me all about it.'

'Get Dave to.'

'Dave's all right, Mr. Manson, but do you suppose I would study music with the village teacher if

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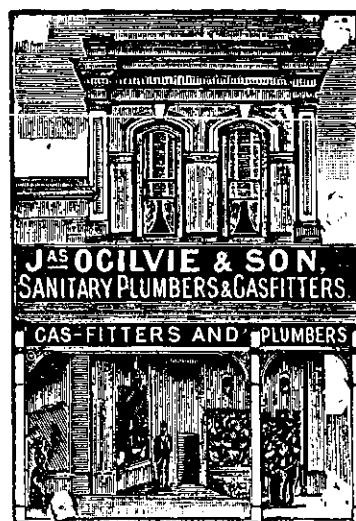
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I could have a real musician? Compared to you, Dave knows nothing whatever about this farm, its romance—

'You'll find, young woman, that there's a good deal more than romance in farming.'

She was thoughtful. 'Of course. There's been death—'

'My father and mother,' he said simply.

'And life—'

'There's Dave.'

'And hopes and struggles and achievements.'

His face became sad; of most of these he had been cheated.

For a long time they talked—till the shadows grew dim and were finally blotted out.

Before they had done he knew all about her motherless years and her loneliness since her father's death, five years earlier. And she, almost a stranger, knew more of him than his nearest kinsfolk did—more, perhaps, than he himself knew of his crushed desires. She was silent while they walked back to the house.

Dave's form loomed up on the dark piazza.

'Where have you people been?' he asked.

'We've been sitting on the pole of a hay-waggon, getting acquainted,' Marion replied.

David Manson went into the house. He was unaccountably light-hearted.

'Why, if I haven't been enjoying myself!' he thought, wonderingly.

'Dave,' said Marion, 'do you know your father is splendid?'

'Why, of course he is. If he could have stayed in college he would certainly have been an honor man.'

'He's an honor man right now.'

'What's that?' Mrs. Manson's thin voice penetrated the darkness. She came out swathed in a white shawl.

'Marion's singing father's praises.'

'Well, she ought to,' Mrs. Manson said. 'He's the best man that ever breathed. But I do wish he'd fix himself up a little and seem to care about things. He's terribly careless about his appearance.' Mrs. Manson sighed. 'Sometimes I'm so ashamed!'

Marion was silent. 'They don't know,' she said to herself. 'The pity of it!'

The next morning Marion, unable to sleep, was downstairs before she heard any one stirring in the house. When she entered the kitchen, she came upon Mr. Manson, kneading a mass of dough. She stopped, astonished.

'What are you doing?'

The old impenetrable shell of reserve dropped over him.

'It hurts Julia's side to knead bread, he explained.

Marion thought swiftly, 'I'm afraid I'm going to dislike Julia.' Aloud she said 'Let me do that. I've studied cookery, and here's my chance to see what I know.'

He remonstrated, but her hands were soon in the dough.

'Mr. Manson.' She had suddenly stopped, and her cheeks flushed. 'Please don't think me inquisitive, but is this necessary. Could we afford help?'

'Plenty of it,' he answered.

'Then why—'

'Julia's particular, and—' he hesitated.

'I understand,' Marion said. 'And the foreman's wife? She couldn't help out?'

'No, she boards the help,' he explained.

There followed a period of several weeks during which Marion devoted herself to Dave's father. She accompanied him to the fields; she talked to him at table; and little by little she drew him out of himself.

'I should think it was father you had married instead of me,' her husband said.

One morning, when she was downstairs early, she came upon Mr. Manson, dressed in his shabby best, shining his shoes.

He looked up, startled. 'I'm going to the fair,' he said, 'but I haven't told any one. They are going to exhibit some cattle that I feel sure aren't so good as mine.'

'Why in the world didn't you send yours?'

'I wanted to, but Dave and his mother thought it wasn't best.'

'We will next year. Are you going alone?'

'Yes. I haven't been without Julia for ten years, but I'm not going to take her this time. She always gets a headache and has to be brought home before noon.'

'I don't get headaches,' Marion said.

'Would you go?'

A gleam of interest lighted up his weather-beaten face. He looked from her white-shod feet up to her young eyes and shining hair. It would be good fun to go away for a day with this eager girl.

'Would I! Father Manson, you get the team without a sound, and I'll put something in a box for breakfast.'

It was late when they returned, tired but exultant. At least, Marion was exultant. Mr. Manson always seemed abashed in the presence of his wife and son.

Mrs. Manson's greeting was not cordial, but Dave took the escapade as a good joke.

'The cattle did not compare with ours, did they, dad?' Marion exclaimed. 'If we don't take some blue ribbons next year we're no farmers. Oh, it's been a splendid day!'

The next morning Marion was up and had the breakfast ready before Mrs. Manson came down. Mrs. Manson was more than usually fretful, and she ignored Marion's presence.

'Your father can't stir,' she said to Dave. 'I knew he'd pay for that madness. He's got the worst attack of rheumatism he's had for years. To go off that way, like a child! I always bring him home early when I go.'

'May I go up to see him?' asked Marion.

Mrs. Manson said slowly, 'He asked to have you go up.'

'Your father's afraid she'll blame herself,' Mrs. Manson said to her son when Marion had gone. 'And she ought to. She seems to encourage him in his freaks.'

'Marion is splendid,' Dave replied. 'You know she is.'

When Marion came down, Mrs. Manson and Dave were at breakfast. 'I'm going to fix up a tray,' the girl said, 'and then I'll be with you. Unless you would rather do it.' She looked inquiringly at Mrs. Manson.

'I can't carry a tray upstairs,' the older woman declared. 'I don't see who's going to take care of him, anyway.'

'I am, if there's no one else to do it.' Marion's voice was dangerously soft. 'Do you, perhaps, remember who took care of you two days last week?'

'Marion!' Dave exclaimed.

'Oh, I don't mean to be rude, but it's time some one opened the eyes of you two, dear, blind bats. Can't you see that he's hurt—that he thinks he isn't needed? Nothing kills so quickly as that. What if he should think he isn't wanted? A father! He's living alone, isolated, in the midst of his family. I'm beginning to find out what he is, how big and splendid.'

She turned to Dave, flushed with indignation. 'Whose farm is this? Don't you suppose he wants to plan and do the big things on it? Yet I've never heard you consult him, or known you to take his seldom-proffered advice. And it's good advice, too. I've seen him scrubbing the piazza floor, and kneading the bread, and washing clothes when he was aching to be out there managing his own affairs. Do you suppose men like to do such things? But he's so good he lets you rob him of his birthright.'

'Marion,' Dave said, 'you're overwrought and exaggerating this matter.'

'Am I, Dave? I don't think you've done these things intentionally. But from now on let's count him in our plans. And let's have a girl for the heavy work.'

'She'll shrink the flannels.' That was all that Mrs. Manson, overwhelmed, could find to say.

'Do you prefer a shrunken spirit to shrunken flannels?'

There was silence in the pleasant room: then Marion started out to the garden to get some flowers

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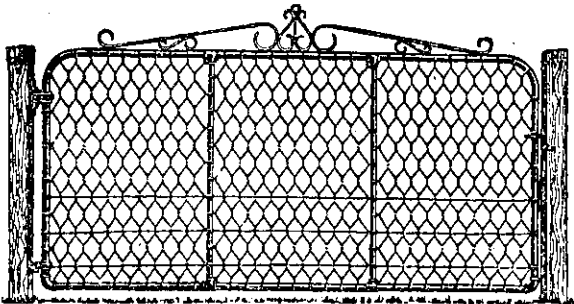
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for the tray. She glanced in the hall mirror at the reflection of her flushed face, and nodded to it gravely.

'It's a good thing for you, Miss Impertinence, that you are new. If you had been here a year, your retreat might not have been so orderly.'

For a few moments after Marion had left them, Dave and his mother sat silent.

'Mother,' Dave said, and his voice was a little hushed, 'it isn't so, is it?'

Mrs Manson tried to be honest.

'I don't think so,' she said, slowly.

'Well, we must make sure.'

For several days Mr. Manson was confined in his room; yet they were the most satisfying days that he had known for a long time.

Marion read to him and surrounded him with the books that she had found he loved. Together they planned to turn the spacious upper hall into a library; she was to have all her father's books and many other things sent on for the room.

'I'll build some fine bookcases,' Dave said, enthusiastically. 'But I am afraid it will be cold there in the winter.'

Then Mrs. Manson made a suggestion. She was a little shy, a little reluctant to show her approval, but she had become thoughtful since Marion's onslaught, and she was putting her desires farther into the background than she ever had done before.

'There's a Franklin stove in the attic. We could have it fixed up, and it would be almost as good as a fireplace.'

'You dear!' Marion cried. 'Thank you!'

It was not altogether the stove for which Marion was expressing thanks.

So the partnership expanded and grew big enough to include them all. Every morning Dave came in for advice, and the wonder in Mr. Manson's eyes gave place to contentment.

On a night late in the summer there was to be a mass-meeting in the village. A state issue that especially affected the neighborhood was to be discussed.

'It's damp; do you think you'd better go?' Mrs. Manson asked her husband, anxiously.

'Don't you worry about me, Julia,' he replied. 'Of course I'm going.'

Near the close of the meeting the chairman startled the Manson family by calling on Mr. Manson to express his views on the question.

Mr. Manson drew a sharp breath. She had almost forgotten that her husband had an intelligence apart from hers, and the thought of his speaking was as terrifying to her as the prospect of addressing the meeting herself would have been.

She clutched at his coat to keep him from rising. On the other side, Marion was urging him on.

He rose slowly: but when once he was on his feet, the old exultation that he had felt in his brief college days, when he was a leader in the debates, surged over him.

Quietly and forcibly, with no attempt at oratory, he laid before the people the facts as he saw them and the logical inferences. There was not a better speech made, and after he had finished, there was no one who did not clearly understand the issue.

He sat down, and was surprised at the burst of applause.

'O Father Manson, you're fine!' Marion exclaimed, when they were in the carriage. 'I think I'm going to cry.'

'I didn't know it was in you, David,' his wife said, with her hand on his arm. That remark made up for the scrubbing of many floors.

The next morning Marion went to the city. She returned while the Mansons were at dinner, and entered the dining-room, bearing a great bouquet of flowers.

'For the assemblyman-to-be!' she said, dramatically, and gave it to Mr. Manson.

'What are you talking about?' Dave asked, bewildered.

'There were two men sitting in front of me on the train this morning,' she answered. 'They were talking about father's speech, and they said he was the

one man to send up to the legislature this fall. I don't know who they were, but they were personages.'

'They didn't mean Dave?' Mrs. Manson asked, anxiously.

'I should think not! They said father could go now, because young Dave had settled down.'

David Manson rose. The stoop had disappeared from his body and the last trace of sadness from his eyes. The past was gone. Before him stretched a future of usefulness and activity,—a new and splendid opportunity—and he was content.

THE NEW 'RITUS SERVANDUS'

We have been asked to reproduce the following notice of the new (English) *Ritus Servandus*, which appears in the columns of the *London Tablet*:—

The new *Ritus Servandus in Solemni Expositione et Benedictione SSi Sacramenti*, expected for several years past, has at length been issued by Messrs. Burns and Oates in the name of the Bishops of England and Wales. Its observance is obligatory throughout the three Provinces of Westminster, Birmingham, and Liverpool, and in the Preface their Lordships remind the clergy to study and put its regulations into practice with minute care.

The former *Ritus*, issued in the year before the restoration of the hierarchy, was due to the initiative of Cardinal Wiseman, then Bishop of Melipotamus and Vicar-Apostolic of the London District. Throughout his episcopate he was animated by a keen desire to foster a greater devotion amongst the faithful to the Most Holy Sacrament of the Altar. The third of the four resolutions which he wrote down during the retreat preparatory to his consecration as Bishop, in 1840, was 'to promote devotion to the Blessed Sacrament by Exposition and the Forty Hours' Adoration.' And he faithfully carried it into effect by introducing the practice of the Forty Hours' Prayer and by encouraging more frequent Benedictions. But his characteristic love for the correctness and dignity of ritual was offended by the various abuses and the lack of uniformity that had crept into the Benediction service. We can, therefore, easily understand the motives that urged the Vicars-Apostolic to draw up the first *Ritus*. In their own words: 'Vicariis Apostolicis visum est et divini cultus decori et fidelium aedificationi consultum fore, si unicus tantum modus tam sacrum peragendi opus ubique locorum constitueretur.' And the pattern on which they intended to model this uniform rite was, as a matter of course, the rite in use at Rome, as was expressly stated in the first Provincial Council of Westminster.

Since Wiseman's day, Benediction has become more and more popular, until it now forms, if not the main, at least the most attractive element of Catholic devotion in the eyes of the faithful. It is, therefore, of the first importance that the performance of this sacred rite should be carefully regulated. But, as the Bishops point out in the 'Praemonenda' to the new *Ritus*, the old *Ritus* has long been out of date in many respects. Even in the beginning it did not precisely correspond with the use of Rome; and during the sixty-three years that have since elapsed many important laws have been made, always in the sense indicated by the 'practice of the City.' The old *Ritus* has therefore ceased to answer the wishes of its framers. In these circumstances, then, the Bishops, acting on the same motives as the Vicars-Apostolic ('quosque idem movet cum Romano more consensus'), caused a new *Ritus* to be drawn up, which should embody, in a brief and summary manner, the essential parts of the Church's legislation, as far as it bears on the Benediction service.

As guaranty for the correctness of the new *Ritus* we have not only the fact that it is prescribed by the hierarchy of the three Provinces, but also the seal and the formal sanction of the Sacred Congregation of Rites. The official approbation bears the signatures of the secretaries both of the Sacred Congregation of Rites and of the Liturgical Commission of the same

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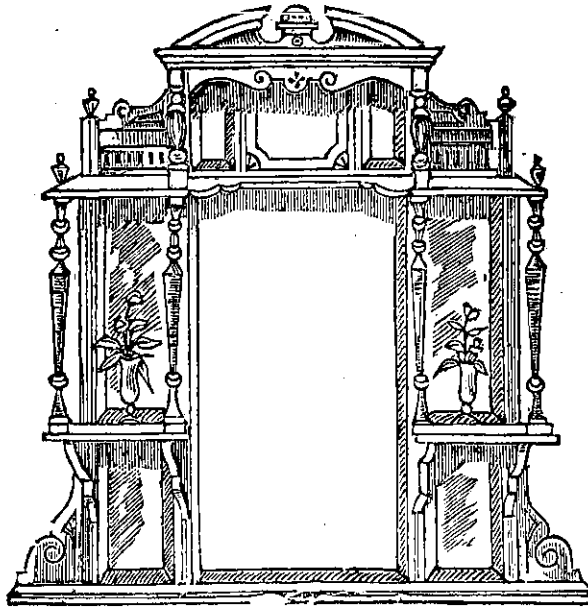
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Congregation. The new *Ritus* does not constitute new law. There is nothing in it which is not already contained in the Acts of the Holy See. All its regulations, certainly all the new ones, are based on authentic decrees, and many of them seem to be couched in the very words of the decrees. But existing legislation is here codified and authoritatively set before us by our Bishops, whose right and sacred duty it is to watch over everything connected with the worship of the Most Holy Sacrament. The plea of ignorance in good faith can no longer be alleged in palliation for breaches of the law.

The *Ritus* is drawn up in the form of a ceremonial for Benediction, of which the first five paragraphs describe the preparation for the service. A Preface, styled 'Praemonenda,' gives the Bishops' general directions on the manner in which it is to be observed. As it is written for the most part in the terse, legal phraseology of the Sacred Congregation of Rites, some comment is called for on the more important points in which it differs from the old *Ritus*.

I. The most noticeable change concerns the construction of altars. (1) *A permanent throne of exposition may not be built over the tabernacle.* Of course, permanent thrones were never contemplated by the rubrics. The throne consists essentially of a small canopy with dorsal and base, specially designed to receive the monstrance during solemn exposition of the Blessed Sacrament. By the nature of its function, therefore, it is a temporary structure, part of the preparation of the altar for the occasion of Exposition. When there is no Exposition, it is just as slovenly to leave the throne in position as it is to leave altar cards, missal, and lighted candles on the altar after the Masses for the day are ended. Nevertheless, outside of Rome and of places where sound tradition persists, a tacit toleration existed for the gratification of nuns and of Gothic architects, who found in permanent thrones an opportunity to indulge in more of the ornamental pinnacles they love. Apparently the new prohibition is restricted to permanent thrones on the tabernacle, and it would seem, in consequence, that their erection behind the tabernacle is still tolerated. The *Ritus* does, indeed, say that 'the throne should be used only for Exposition, and should be removed afterwards.' But a broad interpretation, based on the original decree (S.C.R. 27 May, 1911, *Westmonasterien*), would limit this direction to the case of thrones on the tabernacle, or would regard it as a statement of the general principle.

(2) *The altar cross may never be placed in the throne, nor in any structure specially designed for Exposition.* This prohibition is dictated by a desire to preserve the true meaning of the throne. The essential element in the throne is the canopy, and it is intended to be a special sign of honor to the Blessed Sacrament. But if the altar cross be placed under the canopy, it is given a mark of honor due to the Blessed Sacrament alone, and the 'throne of Exposition' at once loses all its significance. The legislation of the Sacred Congregation of Rites on this point is very strong. But it has been flagrantly disregarded, chiefly on account of the custom of building permanent thrones on the tabernacle. A projecting bracket in front of the throne to receive the cross is a specious device which does not overcome the difficulty; for to all appearance the canopy still forms a graceful ornament for the cross, and while this appearance exists the cross is still receiving a mark of honor that really belongs to the Blessed Sacrament alone. Here we have the reason why the Sacred Congregation of Rites insists on the unqualified prohibition of permanent thrones on the tabernacle.

What is to be done in churches where permanent thrones on the tabernacle already exist? The obvious thing is to do away with the banner articles. As the Bishops state in the 'Praemonenda': 'Potius curet ut ea quae obstant amoveantur, et magis locus ritui quam ritus loco accommodetur.' To remedy the defect, however, is often a matter of considerable difficulty and expense. In such cases the Bishop should be consulted. But, wherever possible, the necessary alterations will certainly be made; for a permanent

throne on the tabernacle, or an altar cross standing in the throne, will henceforward be offensive to the eyes of the least-instructed person entering the church. With regard to new altars, there can be no question. The Bishops' instructions are quite definite: 'Studeant pariter qui nova altaria vel tabernacula construunt ut hodiernae Ecclesiae disciplinae et adprobatis ritibus potiusquam antiquis quibusdam et obsoletis legibus aptentur.'

II. A great point in the new *Ritus* is that it makes the true structure of the Benediction service stand out clearly. The service consists of three parts: first, the action of exposing the Blessed Sacrament; then the period of exposition with devotions; and, lastly, the action of terminating the exposition. Confusion often arises from ignorance of what precisely constitutes each of these parts.

The first part consists essentially of placing the monstrance in the throne and of offering incense. During these actions the general law of the Church does not order any hymns or prayers; and many authorities hold that they are best done in silence. In some places, one or other of an appointed list of motets in honor of the Blessed Sacrament is sung. But in England the Bishops have laid down the rule that the *O Salutaris* must invariably be sung, because this is our English custom. This rule does not apply to the beginning of every Benediction service, but to the beginning of every Exposition. Thus in places where there is Exposition all day, the *O Salutaris* should be sung, and the Blessed Sacrament should be incensed at the moment of exposing the Blessed Sacrament in the morning; but at the evening Benediction the *O Salutaris* need not be sung, and incense must not be used until the *Genitori*.

The last part of the Benediction service, often called the 'Reposition,' brings the Exposition to an end. It consists of the *Tantum Ergo*, with incensation at the *Genitori*, the verse *Panem de caelo*, the prayer *Deus qui nobis*, and the Blessing. Having reference only to the Blessed Sacrament, this portion of the rite, from the beginning of the *Tantum Ergo* to the end of the Blessing, bears a liturgical character, and forms one solid liturgical block, unalterable apart from Roman legislation. For this reason it is forbidden to add any prayer, even an *oratio imperata*, to the *Deus qui nobis*. The only additional element that is permitted is the recitation of the Divine Praises after the Blessing.

Since, then, the *O Salutaris* and the *Tantum Ergo* mark the extreme points of the Benediction service, the period of Exposition, during which devotions before the Blessed Sacrament should come, obviously lies between these points. Therefore dedications, acts of reparation, *orationes imperatae*, etc., intended to be said before the Blessed Sacrament exposed, must follow the *O Salutaris* or precede the *Tantum Ergo*. Thus the custom that has prevailed in many places of reciting certain prayers after the Blessing is contrary to the essential structure of a service with Exposition; for at the Blessing, the Exposition is already over. In the new *Ritus* there is a rubric before the 'Prayer for England,' ordering it to be said 'after the *O Salutaris* or before the *Tantum Ergo* at latest.'

Except on days when certain prayers are ordered by ecclesiastical authority, there is no necessity to insert anything between the *O Salutaris* and the *Tantum Ergo*. The Litany of Loretto does not form an integral part of Benediction; and, according to the new regulations, the 'Prayer for England' need only be said at the principal Benediction on Sundays and holy days of obligation.

III. Several of the purely ceremonial details call for notice. (1) Profound bows are never made by persons who are kneeling. On every occasion when the old *Ritus* ordered a *profunda inclinatio*—e.g., before rising to put incense into the thurible—only a moderate inclination of head and shoulders is now to be made.

(2) On several occasions both deacon and celebrant were ordered by the old *Ritus* to genuflect on both knees on the predella. In the new *Ritus* they are always told to genuflect only on one knee. This is only the application of the principle

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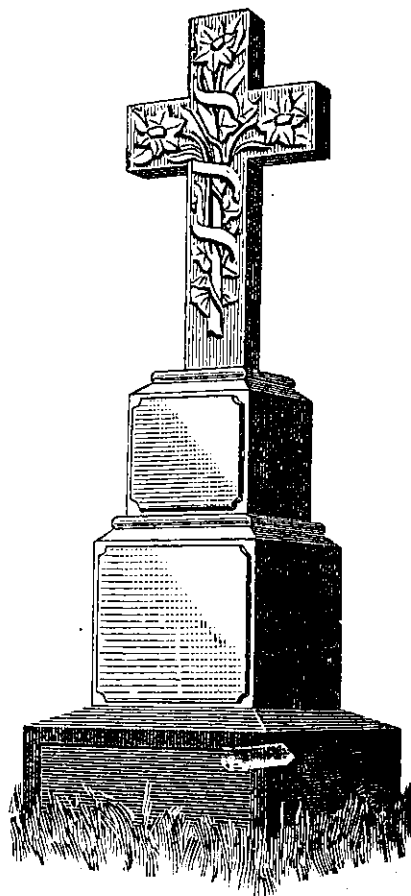
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that a 'double genuflexion,' or 'prostratio,' is never made on the predella. How the rule of the 'double genuflexion' found its way into the old *Ritus* is hard to understand. For the Roman custom always adhered rigorously to the general principle, as was vouched for by Martinucci in 1870, Baldeschi in 1820, and Cavalieri in 1750. But the point has been settled once for all by the decree of July 29, 1904.

(3) There is now a choice of two ways in which the celebrant may receive the monstrance in order to give the Blessing, and neither of these ways is precisely the same as any given in the old *Ritus*.

(4) The paragraph on incensation will certainly puzzle the majority of readers. It runs thus: 'Sacerdos . . . SS. Sacramentum incensat ter duplici ductu (quae verba non idem significant ac "ter duobus ductibus").' The cryptic clause in parentheses is evidently introduced to discourage an incorrect way of censuring, which unfortunately is almost universal. Everything turns on the meaning of 'duplex ductus,' a 'double swing.' 'Double' is not contrasted here with 'one,' but with 'simple.' It does not mean 'two,' but 'complex,' 'compound.' The deacon censes the book at the Gospel with three simple swings; but he should cense the celebrant with three more solemn, technically 'double,' swings. The difference is very clearly defined. The simple swing is made by holding the thurible on a level with the waist, then impelling it towards the object censed, and finally allowing it to fall back to the level of the waist again. The double swing is made by raising the thurible from the waist to the height of the face, then impelling it once towards the object, and finally lowering it to the waist again. A simple swing is a mere impulsion straight from the waist; a double swing is compounded of an upward movement *plus* one propulsion, not of two similar propulsions. The performance that is commonly supposed to be a double swing is by no means a double swing in the true sense. When executed three times it merely results in six simple swings combined in pairs, a painfully long and meaningless proceeding.

IV. Not only, however, has the *Ritus Servandus* proper been brought into conformity with recent legislation, but the body of hymns and prayers that is usually bound up with it has been rearranged and completed. A glance at the table of contents will show that in doing this a logical order has been followed, which will enable the required item to be found with the minimum of research. Also, the text of the English prayers has been revised throughout, and the Latin prayers now appear in the correct formulæ. The rubrics now inserted in the *Litaniae in Oratione XL Horarum* should do something to remove the sad confusion that so generally prevails in the services for the Forty Hours' Adoration.

But apart altogether from the new legislation it contains and the re-editing it has undergone, the new *Ritus* would impose itself if only by reason of its exceedingly pleasing appearance. The publishers are to be commended on their courage in providing a really beautiful book for the service of the altar.

Addington Church and School

(From our Christchurch correspondent.)

The Catholic residents of Addington take a justifiable pride in their local church and school, and continue to make considerable sacrifices in the equipment and improvement of both. The fine site occupied by them is extensive and central, and the appearance of the buildings is at once substantial, commodious and imposing. Admirably adapted as they are for immediate requirements, the clean, well-kept, and orderly character of the surroundings reflect most creditably on the devoted care bestowed on their property by those members of the congregation who undertake the duties so cheerfully and generously. Although the Church of the Sacred Heart was a comparatively new building, and the school of quite recent construction, it was found necessary owing to the rapidly-increasing population of this progressive suburb of the city, to considerably extend the accommodation of the former. This has been

effected by lengthening the building by 25 feet. In addition, a fine roomy porch was erected at the main entrance, and the large doors re-hung with an outward action. Substantial buttresses on concrete foundations have been erected at regular intervals of space along both side walls, the iron roof painted, and a new side door has been provided. The new portion has been furnished with sixteen extra seats, which will accommodate at least a third greater congregation than the church in its original dimensions.

The contractors for the extension and improvements were Messrs S. and W. E. Luttrell, and the work has been carried out in the manner and accuracy of detail characteristic of the firm at a cost of approximately £200. The Altar Society, of which Mrs O'Leary is president has provided a beautiful new carpet and runners, and other requirements for the sanctuary; matting for the entire length of the church, also linoleum covering the porch floor. The altar was the gift of Mrs. T. Hynes, of Lower Riccarton, who likewise has proved a generous benefactor in many other instances. In addition, the society, from its accumulated funds provided twelve four-seated desks in accordance with the Education Board requirements. Similar desks of approved design were also donated by Mrs. Inkster. In the schools junior standards' department, where there are 89 children, eight more four-seated, or twice that number two-seated desks are required to replace those of an obsolete design remaining in use. Six desks of the new design are required in the advanced classes division (where fifty children are being taught) together with maps and a few other absolutely necessary articles for the proper carrying out of the teachers' duties. The Board Inspector points out the urgency of the large junior classroom being divided by a partition, which would obviate an immense amount of wasted energy on the part of the teachers, immeasurably enhance the school work, and render discipline a much easier matter. He also recommends the erection of a shelter shed for the children in bad weather during play time. The school building in itself is a fine structure in brick, and needs only the equipment mentioned to render it second to none of its size in the Dominion. There is no question of the splendid work of the Sisters of the Missions, who staff the school, and the natural conclusion a visitor arrives at is why hamper their devotion to the children's interests and discourage their efforts by not supplying all that is absolutely needed.

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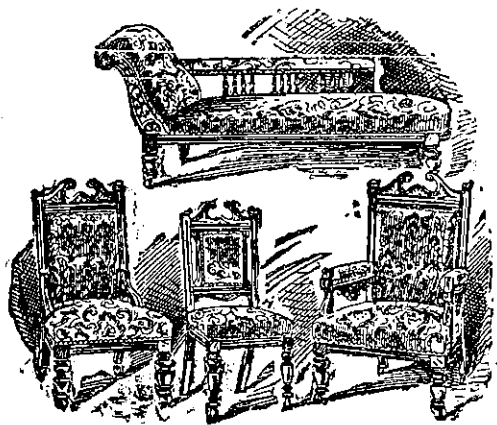
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THE CATHOLIC ADVANCE

DUBIOUS OUTLOOK FOR PROTESTANTISM

AN INTERESTING PRONOUNCEMENT

We take the following from a thoughtful leading article which appears in the *Presbyterian Outlook* of April 22:—

Pope Pius X. still hovers between life and death; the latest reports to hand are more favorable, and it appears possible that he may even recover to sit for a few years longer upon the throne of a Papacy which—to quote from Canon Barry's *The Papacy and Modern Times*—'was for hundreds of years suzerain over kings, and the Holy Roman Empire was its armed defender. It is now the head of a world-wide voluntary association which wields no sword but its faith and which owes nothing to secular governments.' This Roman Catholic authority considers the present situation, which has lasted for more than 40 years—dating back to that fateful 20th of September, 1870, when the Italian army entered Rome,—as 'unique, dramatic, and pregnant of consequences.' And the whole argument of Canon Barry's book goes to prove that the loss of temporal power by Pius IX. has gone to make more influential and widespread the spiritual empire of the Pope. The evidences of that growth are thus significantly commented upon:—

'The extraordinary growth of Catholicism in free countries was evidenced by new hierarchies in England, Canada, the United States, and the British Empire at large. Its persistence under suffering was a jewel on the foreheads of Irish, South American, and missionary bishops, who saw one another face to face in what seemed to devout onlookers the full assembly of the saints. A young American Bishop of Richmond (Virginia), who lived to be Cardinal Gibbons of Baltimore, could tell us lately that the Church, neither persecuted nor favoured by civil power in those United States, now reckons twenty-two millions, and is on the way to become the largest as well as the strongest of religious associations in the Western world.

'One of the wisest observations ever made on the whole subject is that of Count von Moltke: "The future of Rome does not depend on Rome itself, but on the direction that religious development will take in other countries." And Lord Acton has written: "Pius IX. knew that in all that procession of seven hundred and fifty bishops one idea prevailed. Men whose word is powerful in the centres of civilisation, men who three months before were confronting martyrdom amongst barbarians, preachers at Notre Dame, professors from Germany, Republicans from Western America, men with every sort of training and every sort of experience had come together as confident and eager as the prelates of Rome to hail the Pope infallible."

The burden of what we penned last week and continue now, and which seems appropriate in the face of what may be an early change in the personality of the Pope, is to emphasise a fact which Protestantism, and especially Presbyterianism, will do well to take cognisance of. With the loss of temporal power in the reign of Pius IX. commenced a new Papacy, which during the rule of Leo XIII. had full sway in the field of politics and diplomacy, but which has received added emphasis in the distinctly religious rule of Pius X. And the outstanding mark of this new Papacy is a policy of education, signifying the uprising of a cultured Catholicism. In the past, if we read history aright, the traditional policy of the Roman Catholic faith was to confine education largely to the priesthood, therein following the example of the outside world, which made knowledge the monopoly of the ruling classes. Among the other startling changes wrought by the force of an irresistible flood of democratic opinion, education has become common property, not alone free to all who will put forth their hands to grasp it, but positively forced upon them—in the English-speaking lands at least. And one of the outstanding marks of the times is the manner in which the Papacy has taken hold of

modern educational propaganda, and is utilising it to some purpose. Leo XIII. set himself the task of political propaganda, and he educated the Powers in Roman Catholic ideals; to Pius X. was bequeathed the far more tremendous work of educating the people—not his own flock alone, but the people at large.

The Catholic educational campaign had small but subtle beginnings, but its present extent and influence is only slowly commencing to dawn upon the Protestant consciousness. The cleverest men in journalism and literature to-day—we speak, of course, of British journalism and English literature—are avowed and pronounced Roman Catholics; and it is hardly possible to take up one of the leading reviews or literary journals without coming across one or more articles in which current events are interpreted in the light of the Roman Catholic faith. Nor can there be found one of the many series of cheap reprints, such as the 'Home University Library,' the 'People's Books,' or the 'Cambridge Manuals,' which does not contain a volume—frequently volumes—devoted to expounding Catholic principles and doctrines. Monsignor Benson, son of the late Archbishop of Canterbury, and who is on the point of publishing his 'Apologia' under title *Confessions of a Convert*, is one of the most active of the Roman Catholic litterateurs; in the guise of fiction he has not only re-written English history from the stand-point of his Church; he has even projected himself into the future and portrayed the condition of the world when the Pope shall once more reign supreme. Mr. Hilaire Belloc is equally indefatigable, both in correcting what he alleges to be the mistakes in Protestant history and in Protestant accounts of the great battles of Europe, but also in penning brilliant and exceedingly clever essays in which Roman Catholic thought is continually apparent. Numbers of the most popular and prominent novelists are devout Catholics, and their writings can be always counted upon as 'clean.' Not content with the *Encyclopædia Britannica*, there is being published in New York *The Catholic Encyclopedia*, in 18 volumes. Canon William Barry, keen critic, and contributor to the *British Weekly* and the *Bookman*, is also a leading Catholic; and the latest and most striking illustration of this continuous propaganda is the work of Mr. G. K. Chesterton, a litterateur whose flight across the sky of journalism has been meteorlike in its brilliancy. Mr. Chesterton is a valiant fighter for the faith which is in him, and he has essayed the difficult task of interpreting the English literature of the Victorian era. It is a curious commentary on Protestant apathy that English literature, judging from University courses and University classes, ends abruptly at Tennyson and Browning. In all the New Zealand Universities, whilst French and German literature courses take cognisance of the modern writers in English literature there are no modern writers. And it is also curious that the only two books extant which give or profess to give any account of the modern movement in literature are Mr. G. K. Chesterton's *The Victorian Age in Literature*, and Mr. J. M. Kennedy's *English Literature, 1880-1905*—the one written by an avowed Roman Catholic and the other by a foremost disciple of Nietzsche.

In that valuable volume *Among Famous Books*, the Rev. John Kelman, most thoughtful and cultured of Scotch Presbyterian divines, writes: 'Thus we find paganism—in some quarters paganism quite openly confessed, occupying a prominent place in our literature to-day.' And again, 'there is the general fact that before any literature becomes pagan the land must first have been paganised.' And the Rev. John Kelman cites as the two prominent forces stemming the pagan current in literature two Catholic writers, Mr. G. K. Chesterton and the late Francis Thompson. The contrast between Protestant and Presbyterian apathy in journalism and literature—an apathy so profound that the Presbyterian Church in New Zealand, in Australia, and even in Scotland can scarcely keep alive its own Church papers—we have a Roman Catholic activity which loses no chances, but embraces every opportunity to educate the people everywhere in Roman Catholic principles. . . . And how successful this procedure is becoming is evident from the numerous accessions to the Roman Catholic Church continually reported

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from English-speaking lands. The fact must be faced that for her old militant methods of compulsion the Roman Hierarchy has substituted a much more subtle and efficacious educational propaganda. Instead of working upon the fears and superstitions of the ignorant, Roman Catholicism is making a direct appeal to the intelligence of the cultured classes. Hence, if Protestantism is to hold her ground she also must institute a change of procedure. The antiquated notions to which a conservative and largely ignorant Orangeism curiously clings must give place to a careful restatement of Protestant principles in the light of present-day facts and an altered environment. Such a statement was that recently contributed to Messrs. Dent's new paper *Everyman* on 'Scotland's Debt to Protestantism,' by Mr. Hector Macpherson, a contribution which goes to show how much of her existence as a nation Scotland owes to Protestantism, and, inferentially, the heavy debt of this Dominion to the same religious force.

It cannot be too strongly insisted upon that the Roman Catholicism of the present day is essentially Consistent, Coherent, and Convinced of the truth of the doctrines she enforces. Opposed to this in Protestant and Presbyterian pulpits and literature is an element of Chaos, Doubt, and Agnosticism. The Roman Catholic authorities say, 'I know'; the average Protestant doubtfully essays, 'I am not sure.' Hence the note of authority formerly so prominent in Protestant preaching and teaching has largely been lost. . . . A glance over the world, with its militant Socialism and its still more militant Feminism, impresses the thoughtful with the fact that the old safeguards of society are slipping away, and that civilisation is being invaded by a flood of lawlessness which calls itself by the name of Liberty. Everywhere authority is being invoked, and authority buttressed alone by a pagan modernism is failing most lamentably to respond to the call. At this critical juncture the Roman Catholic Church, with all its traditional authority behind it, makes a tremendous appeal, and many are to be found in despair, refuting themselves behind that authority. And unless Protestantism can capture and Christianise the forces of democracy and Socialism and turn the sweep of the current towards God and His Christ, there are bad days in store both for Protestantism and for Presbyterianism.

WAIMATE

NEW TOWER OF ST. PATRICK'S CHURCH

There was a very large congregation present in St. Patrick's Church, Waimate, at Solemn High Mass at 11 o'clock on Sunday, April 20. Before the Mass, which was celebrated by Very Rev. Dean Hills, the dedication and blessing of the newly-completed tower was performed by Very Rev. Dean Regnault, S.M. (Provincial). The Dean (says the *Waimate Advertiser*) ascended into the tower for this purpose. He subsequently preached at Mass. In the course of his address he referred to the subject of ecclesiastical architecture, tracing the several styles back to the early periods in England and Ireland. He said that the completion of the tower of the Waimate Church gave them a realisation of the plan prepared some years ago with the expert and talented assistance of Mr. Petre, the Dunedin architect. The parish was now provided with a very fine church, and it was only fitting that at such a time mention should be made of some of the esteemed pioneers of the Church in Waimate. Among the priests he named Father Chataigner, Father Chervier (who in the early 'sixties walked down from Christchurch to say Mass here), and then that specially beloved priest, Father John Goutenoire, who founded the parish. Among the laity he mentioned several who had left legacies to the Church, including the late Messrs Nicholas Quinn, Michael McGoverin, John O'Connor, and the well-known figure, L. Tooher. He was very pleased to have the chance of congratulating the people on their generosity. The contribution of over £200

per the collections that day, considering the approach of a big bazaar next month, was nothing short of marvellous.

At the evening devotions Dean Hills was the preacher.

To-day (Monday) the contractors for the tower commenced work on the plastering of the basement of the church as a whole—a work that had been deferred for want of funds.

Next month the peal of three bells to go inside the tower will arrive. They will be rung by boys to be trained for the purpose. Necessarily, one bell will often do duty singly, the full peal being reserved for Mass and such occasions.

The parishioners are looking forward to some day carrying out the intention of the authors of the architectural design of the church—i.e., in the direction of carving and otherwise ornamenting all the capitals and windows. Then there is still further scope for progress in the installation of stained-glass windows. The congregation already is large enough to fill the church regularly, and the members are proud of the edifice, and it is confidently predicted that they will not rest on their oars till they have made St. Patrick's a thing of beauty—a joy for ever.

Invercargill

(From our own correspondent.)

April 28.

The Hibernian Band (under Conductor Wills) gave a promenade concert at Rugby Park yesterday afternoon, and as the day was beautifully fine, a large concourse of people was present. A substantial collection was taken up in aid of the funds of the band.

At the 11 o'clock Mass yesterday, the Very Rev. Dean Burke, V.F., gave a synopsis of the receipts and expenditure in connection with the bazaar that was held here a few weeks ago. The undertaking was a pronounced success, and the Dean expressed his thanks to all who had in any way assisted, making special mention of the various stall-holders, the Hibernian Band (who voluntarily gave their services for the fortnight), the men's committee (who had worked harmoniously and effectively), and particularly to the joint secretaries (Messrs J. McNamara and H. Searle), who had done yeoman service and had done it well. Money is still being received from outlying parts, and when the balance-sheet is completed it should show a profit of between £1500 and £2000, which is considered most satisfactory.

Mr. Jas. Mulvey, of the Telegraph Department, left Invercargill to-day for Stratford, to which place he has been transferred on promotion. During the last fortnight Mr. Mulvey has been the recipient of several presentations, notably from the Irish Athletic Society, the Southland Rugby Football Union, and the officers of the local Post and Telegraph Office. The following speech, which was made at the farewell gathering from his fellow-workers, gives a good idea of the various eulogistic references which were made at the different functions:—

Mr. Theodore King (chief postmaster) presided, and to him was entrusted the duty of making the presentation to 'Our guest' of a case of cutlery and a hot water jug. Mr. King said that he knew Mr. Mulvey first of all at Gore. That was over thirty years ago. There he was his right-hand man, and that evening, as they would all observe, he had him on his right hand again. At Gore their guest had done well, and his merit all were aware of since he joined the Invercargill office. He was a man of unblemished character. His calm and collected words, his courteous demeanour, his winning manner, his fascinating smile, and the merry twinkle of his eye were prominent traits in his personality that had won for him friends far and wide. It has been said that a good general chose good officers, and he, the speaker, was proud that in Mr. Mulvey he could not have made a better choice. Since their guest came to Invercargill his qualifications had been prominently to the front, and now his fame had travelled the length

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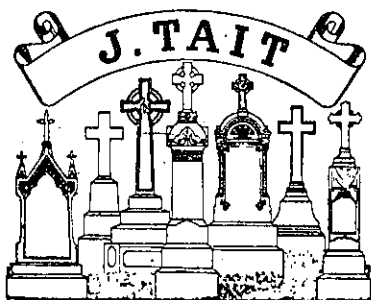
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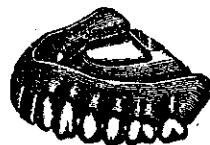
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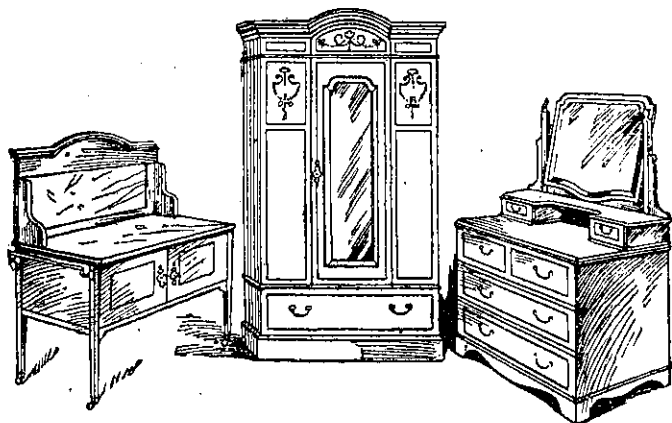
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and breadth of the service. They were losing one of the best men in Invercargill; a valuable officer, a man of brain and high moral courage, and more than that, a gentleman and a friend. All were sorry that Mr Mulvey was going, but all would heartily congratulate him on his transfer and promotion, wish him 'bon voyage, God speed, and good luck.'

Remuera

(From an occasional correspondent.)

The Ven. Archdeacon Hackett, of Paeroa, is to give a lecture, entitled 'An Irish Night,' in St. Mark's Hall on Wednesday, May 14. The proceeds are to go to the fund for the new church.

An interesting course of sermons on the beauty and truth of the Catholic Church was begun by Rev. Father Doyle at St. Michael's Church last Sunday evening. The first discourse dealt with the 'Necessity of Divine Revelation.'

The Sacred Heart Society has been re-established in the parish, and a big list of names has been added to both the men's and women's branches. Miss Desmond has been elected treasurer. A juvenile branch will shortly be started for the local school children.

A vigorous canvass is being made of the parish every fortnight for funds towards the new church. The collectors are meeting with unqualified success. The general monthly meeting of the confraternity of the Children of Mary was held last Sunday afternoon. There was a large gathering, and Rev. Father Doyle (spiritual director) gave an instruction on 'Piety.' A first-class library has been started in connection with the confraternity, and some two hundred books by the best authors are now available to the members. Miss Nora Clements, the first librarian, has left the district to join the Order of the Sisters of St. Joseph, and Miss Peacocke has taken her place.

Waihi

(From our own correspondent.)

April 22.

The mission now being conducted at St. Joseph's Church by the Redemptorist Fathers is extraordinarily successful. On the Sunday after the first week of the mission crowded congregations attended each service. At the 7.30 o'clock Mass, 210 approached the Holy Table. In the evening the church was taxed to its utmost holding capacity, when Rev. Father Creagh, C.S.S.R., preached an eloquent and telling discourse on the 'Rule of Faith.' The mission will close next Sunday, and a branch of the Catholic Federation will be established in Waihi. Already 150 names have been handed in for membership.

Taumarunui

(From our own correspondent.)

April 24.

His Lordship Bishop Cleary arrived here on Saturday evening, April 19, and was met at the railway station by Rev. Father Williams, Rev. Father Langerwerf, Maori missionary (who had ridden fifty miles across from Taupo on purpose to be present), and the executive of the local branch of Catholic Federation by whom his Lordship was entertained at dinner at Meredith House. At 8.30 p.m. his Lordship attended a social gathering given by the parishioners in Wallace's Hall, during which he was presented with an address from the members of the Catholic Federation. His Lordship later on addressed the meeting, and promised to return to Taumarunui shortly to give an address on the Bible-in-schools question.

On Sunday morning Bishop Cleary celebrated Mass, after which he proceeded to Mananui to bless a new church. Rev. Father Williams celebrated Mass. The Taumarunui Choir sang the music. After Mass his Lordship confirmed a number of children, and was then entertained by the Mananui church committee at dinner. At 7 p.m. his Lordship addressed the Taumarunui congregation and confirmed a number of children and adults, after which he gave Benediction of the Blessed Sacrament.

The following was the address, printed on satin in gold letters, presented to his Lordship Bishop Cleary by the members of the Taumarunui branch of the Catholic Federation:—

'May it please your Lordship,—We, the members of the Taumarunui branch of the New Zealand Catholic Federation, beg respectfully to tender to your Lordship a most hearty welcome on this, your first visit to our town. We welcome you as our Bishop and Father in Christ, but also as our founder and the ablest and most fearless defender in the Dominion of the sacred principles for which our Federation stands. We beg to assure your Lordship of our abiding trust in your leadership, and pledge you to-night the most unswerving loyalty and practical support in the great work which you have taken in hand. We refer to your campaign against the insidious attempt of the Bible-in-Schools League to establish a non-Catholic form of religion, at the public expense, in the public schools of our Dominion. We yield to none in our protest against the present godless system of education; but, as your Lordship has so splendidly demonstrated on the public platform and in the public press, the Bible-in-Schools' League's proposals are a thousand times worse, and but accentuate and increase the injustice and danger to Catholic children inherent in the present system. Therefore, we pledge ourselves to-night to give you our whole-hearted support, and promise you individually and collectively that when the time comes—if come it does—to give practical expression to our protest, every Catholic vote and every non-Catholic vote we can influence shall be ready and be brought to the poll against these proposals.

'Apart from this great question, however, we recognise in our Federation a great power for good among the lay-Catholics of our country giving them a common centre around which to rally, and a great help in their social, intellectual and religious development. We therefore are arranging in our centre for the coming season a winter course of lectures and social gatherings that will be a source of enlightenment and interest to our members. We rejoice at this opportunity of speaking to your Lordship of our branch and its plans and hopes for the future; and we do so in no spirit of egotism, but because we know that it will be of the greatest interest to you to whose energy, courage, and enthusiasm the Federation owes its existence.

'Therefore, again, most heartily welcoming you to our midst, we ask your blessing upon our branch, and pray that God may spare you for many, many years to guide the destinies of Auckland diocese—a father to your people, a friend of the friends of truth and justice and Christian charity—wherever found. With a holy pride in you as our Bishop, and with all filial love and respect,

'We beg to subscribe ourselves, on behalf of the members—Jno. J. Williams (president), P. Gavin and J. J. Hackett (vice-presidents), K. McGrane, R. Dickson, K. Moore, J. Slattery, M. McCambridge, M. McGrane, J. J. Hogan, G. Garlick (committee), T. M. Peters (treasurer), T. G. Lawler (hon. secretary).

'Taumarunui, April 19, 1913.'

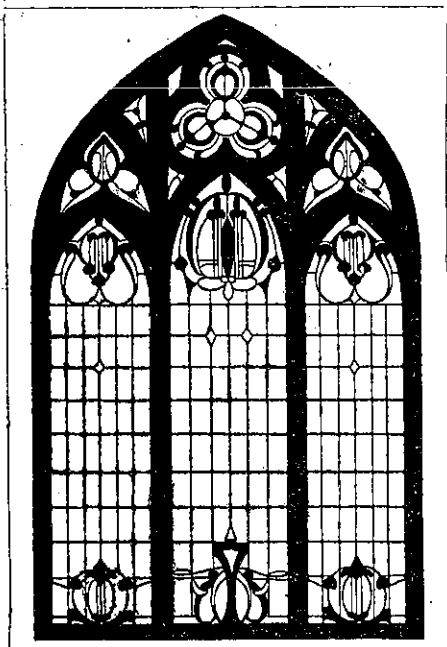
ALLAN DOONE SEASON

A season of Irish drama will be inaugurated in Dunedin at His Majesty's Theatre on Friday evening next by Mr. Allen Doone and his company. Mr. Doone has played record seasons of sixteen weeks in Melbourne and twenty weeks in Sydney. Among those appearing with Mr. Doone are Miss Edna Ruby, who achieved success during the last Sydney season at the Palace Theatre, and Messrs. Ronald Riley, Frank Cullinan, Tom Buckley, J. V. White, Frank Kenny, Ross Creagh, Alf. Rainbird, O. Edgeworth, F. C. Barry, J. O'Connor, and Misses Ethel Grist, Connie Kyte, and Aileen Dunn. 'The Wearing of the Green' will be the opening piece. This costume drama was one of Mr. Doone's big American successes, and it will be played in Dunedin for the first time. Mr. Doone has secured from America a number of entirely new songs for himself and Miss Keeley. The box plan is at the Dresden.

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Current Topics

Catholicism and Protestantism

We direct our readers' attention to an interesting and thoughtful article which we print elsewhere in this issue from the leading columns of our Presbyterian contemporary, the *Outlook*. We have omitted incidental references to the Bible-in-schools question and to the Chapman-Alexander mission which were introduced merely to illustrate the main theme, and there are, of course, in what is left sentiments and points of view with which we are not in entire agreement; but there is so much of good in it, and so much that furnishes food for thought that we have reproduced the article exactly as it stands, without further excision. As we took occasion to remark some time ago in our leading columns, when the *Outlook* speaks of and for itself its tone and attitude towards the Catholic Church and things Catholic are uniformly courteous and gentlemanly; but when it is under the unpleasant necessity of becoming a sounding board for the sentiments of others it is liable, if we may be allowed to mix our metaphors, to get seriously off the rails. On the present occasion the *Outlook* is speaking in *propria persona*; and the article which we quote gives us, both as to matter and manner, the *Outlook* at its best.

An Historic School

By this week's mail from England there came an intimation that this year would be celebrated the third golden jubilee of the 'venerable and historic school,' Sedgley Park. The 'Park' was opened in 1763. The school authorities write: 'The very mention of that date carries back our minds to the trials and sufferings of the penal days, and to the golden story of the heroism with which those sufferings were borne; at the same time it fills us with admiration for the stout-hearted courage of the men who were bold enough to set up a Catholic school when the penalty for so doing was imprisonment for life. Trusting in God, they nobly dared; and their work has survived in life and vigor to the present hour.'

At the expiration of its ninety-nine years' lease the school was transferred to St. Wilfrid's College, where the celebration is to be held on Whit Tuesday, and the disposal of the money subscribed for a fitting memorial will be determined upon. We are requested to state that Parkers or Wilfridians living in New Zealand can send their contributions to Mr. James Plunket, 145 Aikman's road, Christchurch, who has been placed on the general committee and authorised to receive subscriptions; or, if they wish, direct to the Rev. S. J. Gosling, secretary for the fund.

Is it a "Just" Scheme?

Speaking last week at a meeting of women interested in the Bible-in-schools movement the Rev. G. H. Balfour, minister of (Presbyterian) First Church, committed himself to the statement that the League's platform was a 'just' one. The following reply appeared in the *Dunedin Evening Star* of Saturday:—

'Sir,—In your issue of April 22 the Rev. G. H. Balfour is reported as saying: "The platform of the League was broad, just, and equal." I contend, on the other hand, that it is narrow, unjust, and sectional. Let us test, first, the claim that it is a just scheme. If it fails on this head, by that fact alone the scheme must stand condemned, for every Christian and every honest citizen must stand opposed to injustice. In this connection I would ask Mr. Balfour to make good his assertion by answering the following questions:—(1) Is it just to compel teachers, of all beliefs and of none, to give "general religious teaching" at variance with their conscientious convictions? Ten years ago the Bible-in-schools denominations, in a conference held at Wellington, very properly laid it down as essential to a just scheme "that teachers who conscientiously object to give Bible lessons shall not be compelled to give them." To-day the League insist that teachers who

conscientiously object to give Bible lessons shall, nevertheless, under penalty of loss of pay and pension, be compelled to give them. The burden of justifying this change from Christian liberty to unchristian tyranny lies upon the League. Why do the League refuse to include in their proposals a conscience clause for the teachers? How has that which the Christian conscience of the Bible-in-schools denominations absolutely refused in 1903 to acquiesce in become justifiable and morally right in 1913?

(2) Is it just to compel objecting taxpayers to pay for "general religious teaching" at variance with their conscientious convictions? It is obvious that a man's rights of conscience are as much violated by compelling him to pay for religious teaching which he regards as error as by compelling him to listen to it. "God alone is lord of the conscience," says the Westminster *Confession of Faith* (chap. xx., s. 2), and by a curious coincidence, the copy of the *Confession* from which I am transcribing the sentence belonged originally to the first minister of First Church, whose name and memory are still so justly revered. How does his successor justify himself in abandoning a tenet which Macpherson in his handbook on the *Confession of Faith* (p. 123), describes as "a fundamental principle of Protestantism"? By all means let all who desire religious instruction for their children in the schools have it, but let them not force dissident taxpayers to pay for it.

(3) Mr. Balfour has referred to the case of the Jews. Here they are in this community, devout worshippers of the only living and true God according to their conscientious convictions, and entitled as of right—and all the more so because they are few in numbers—to absolute religious equality. Is it just, I ask Mr. Balfour, to compel Jewish teachers, present and future, to teach, and Jewish taxpayers to pay for, the dissemination of Christianity? The moment the taxes of the Jew are appropriated to a form of religious instruction alien to his faith, and which teaches its falsehood, he is persecuted; and the persecution is intensified when the religious teaching for which he is to be compelled to pay constitutes, as he has been taught, blasphemy against the God of his fathers. Would Mr. Balfour be willing, for "all the tea in China," to administer lessons or to voluntarily pay for teaching which he regarded as blasphemy against God? Yet that is the humiliation and injustice which the League proposals compel the Jew to submit to.

'I notice that the League are prepared to take charge of the consciences, not only of Jews, Catholics, etc., but also, and, I suppose, *a fortiori*, of their own Christian women, and particularly of the recalcitrant members of the W.C.T.U. "God alone is lord of the conscience," as the *Confession of Faith* teaches, and the members of the W.C.T.U. are responsible not to the Bible-in-State-Schools League, but to their own conscience and to God. When in doubt as to the right or wrong of a particular course, for Christian women as for Christian men, there is but one thing to do, and that is to cling firmly to Christian principles that are clear and definite, and in regard to which they are quite sure. The two Christian principles which bear on the features of the League's scheme, to which I have above referred, and which I commend to the attention of the W.C.T.U., are "Whatsoever ye would that men should do unto you, do ye even so to them," and the uncompromising apostolic injunction which forbids us to say "Let us do evil that good may come."—I am, etc.,

J. A. SCOTT.

'April 25.'

An Anonymous 'Educationist'

In the local columns of Thursday's *Otago Daily Times* there appeared quotations from an extremely bigoted letter written to a Dunedin citizen by an alleged 'educationist' in Queensland, and submitted to the *Otago Daily Times* by the Rev. R. E. Davies.

Better Teeth

At HOWEY WALKER'S,

Less Pain.

QUEEN STREET, AUCKLAND,
Less Expense.

The following reply appeared in Tuesday's *Otago Daily Times*—

'Sir,—In a local in your issue of Thursday last you quote from a letter submitted to you by the Rev. R. E. Davies, in which, *inter alia*, the following sentence occurs:—"With regard to the attitude of the Roman Catholic Church, it is, of course, the same as always: they do not recognise the right of any secular person in education." This last statement, as it stands, is wholly and absolutely false; and I cannot but express surprise that the minister of Knox Church should have made himself party to an appeal to ignorance and bigotry, both of which qualities are conspicuous in the utterance of this anonymous "educationist."

*

'I have good reason for my feeling of surprise. (1) It is only a year ago since Mr. Davies, in an interview given to a representative of the *Christchurch Press*, admitted that the Catholic theory—that "education must be permeated from top to bottom by a religious atmosphere"—"is ideally correct," and went on to say: "The Roman Catholics of New South Wales are agitating for grants to denominational schools. They are doing noble work, and at considerable sacrifice they are carrying on their own schools for the instruction of their own children." (2) It is less than two years ago since the reverend gentleman announced his readiness, under certain circumstances, to pay to the Catholic example in the matter of religious education the sincere flattery of imitation. At the meeting of the Presbyterian General Assembly held in Dunedin in November, 1911, he spoke as follows: "If the State could not do it (i.e., provide Christian education for the children) then it was high time the Church should face the question and consider whether it should not commence a movement and establish schools of their own—schools permeated with a religious atmosphere from top to bottom." According to the *Outlook* report, from which I quote, this statement—it is significant to note—was received with "hear, hear" and applause. (3) It is only a Sunday or two ago, as I am credibly informed on the authority of several citizens—and the information was given, I confess, not without a chuckle—that his Holiness the Pope, on the occasion of his recent critical illness, was affectionately prayed for from the Knox Church pulpit. From some points of view the incident doubtless has a humorous aspect, but I prefer to look upon it as a truly Christian display of fraternal charity. I am sure that it was only Mr. Davies's modesty which prevented him from submitting this item also to your reporter. In this matter Knox Church has, so to speak, been "doing good by stealth," and its pastor—I have not the slightest doubt—will now "blush to find it fame."

*

'Joking aside, there is one remark in the otherwise banal communication of Mr. Davies's correspondent with which I entirely agree: "If a measure is right, then let it be enforced." How does it fare with the League's proposals, when this test is applied? I have read most of the controversy which has appeared in the daily papers of Auckland, Wellington, Christchurch, and Dunedin, and I have noticed that without exception, League apologists have broken hopelessly down when called upon to face the moral issues involved in their scheme. Perhaps Mr. Davies will have better luck. I have already shown that the League proposals are flagrantly unjust in their treatment of the teachers and of objecting taxpayers. I invite Mr. Davies to try his hand on the following further queries.

*

'(a) Is it right for Christian churches to hand over to the State the authority to teach religious truth and to concede to the civil government the right to decide with all the infallible power of an ecumenical council upon the doctrines of religion? Where is the organ, where are the instrumentalities, by which the Government is to discover religious truth? To whom shall the State apply when it wishes to ascertain that fundamental, undenominational, universal, neutral, achromatic truth which, according to the claim of the League, it must teach the children in the public schools?

To Canon Garland? to Bishop Cleary? or to the Jewish rabbi? By what rule of maxima or minima will it determine the least or greatest quantum of religion which it can safely administer to the children of the 40 odd denominations which make up our New Zealand population? Was it to the State or to the Church that our Lord said, "Go ye into all the world and preach the Gospel to every creature . . . teaching them to observe all things whatsoever I have commanded you"? The *Confession of Faith* (chapter xxiii., s. 3) emphatically denies to the civil government "the administration of the Word"; and if Mr. Davies gives me the opportunity I will prove that no Presbyterian minister or elder can support the League's programme without flying full in the face of that venerable and authoritative document. The most glorious event in the history of Presbyterianism—the Disruption of 1843—was a memorable and magnificent protest against this very principle of State intrusion into the spiritual domain.

*

'(b) Is it right to take money from the common fund—provided out of the pockets of all the taxpayers—for the purpose of teaching the League's view of religion, without at the same time making provision for teaching the view of religion held by the other religious bodies contributing to the fund? Common decency forbids the mere majority to grab the whole treasure of the State and turn it into its own coffers. If the League has the right to have its religion taught and paid for out of the common taxes, have not Congregationalists, Baptists, Jews, Catholics, Unitarians, etc., precisely the same right? Is it right to plunder the education fund to the extent of £100,000 yearly to teach the League's view of religion, and then to tell all dissenting denominations that if they want provision made for teaching their religious views they must get it elsewhere and at their own expense?

*

'(c) Is it right to decide such grave questions of religion and conscience as are involved in the League's scheme by a mere count of heads? Does Mr. Davies really think this a sound principle? Would he accept it if the majority in this country were a Catholic, a Jewish, or a secularist majority? These are some of the questions which Mr. Davies is called upon to face if he is to show that the scheme proposed by the League is right. When these have been disposed of—if they ever shall be—there are others.—I am, etc.,

'J. A. SCOTT.

'April 26.'

BIBLE-IN-SCHOOLS 'STATISTICS'

TO THE EDITOR.

Sir,—Gravely erroneous statistical matter supplied, condensed, to a section of the Dominion press, has been enlarged in a widely circulated League leaflet, *Methods of Opposition*. The 'statistics' are advanced to 'prove' Bishop Cleary a prevaricator in accusing the League of aiming at 'prohibiting the Roman Catholic religion' by reviving 'the penal code of Ireland.' (1) The penal code 'of Ireland' was not mentioned by me. (2) I neither said nor suggested that the League is intent on 'prohibiting the Roman Catholic religion.' (3) I did not (as also alleged) treat 'as a revival of the penal code' the Catholic clergy's right of 'visiting and instructing' Catholic children in the public schools of New South Wales. In my two utterances touching the 'penal code' I specified the penal principles advocated by the League—majority rule of consciences, enforced contributions from conscientious objectors for State 'religious teaching,' compulsion of teachers' consciences, and the Irish proselytising conscience clause (*Auckland Star*, October 2, November 7, 1912; *N.Z. Herald*, October 28, 1912). There was no accusation of 'prohibiting the Roman Catholic religion.' (4) The League writer proceeds to 'prove' Bishop Cleary a prevaricator by 'proving' that 'the Roman Catholic religion' is not 'prohibited' in New South Wales!

For this purpose he professes to quote 'official statistics of New South Wales' to show that 'Roman Catholic priests' there have been 'visiting and instructing' in seven years an annual average of 31,423 Roman Catholic children in the public schools. The seven genuine sets of 'official statistics' have each a column headed 'Number of children enrolled' (in the public schools). Over 31,000 Roman Catholics are set down among the 'number of children enrolled.' In each of these seven separate statistical returns the League writer strikes out the words 'Number of children enrolled'; he inserts in their place 'children instructed' ('by Roman Catholic priests'); he follows this up with an even more amazing statistical paragraph flatly contradicting the 'official statistics.' I have, open to inspection, the 'official statistics' from 1903 onwards. In the *Presbyterian Outlook* of March 4 these statistics were denounced by me as false; also by Mr. John Caughley, M.A., with deadly detail, in the *Lyttelton Times* of March 17, and in various papers about a fortnight later. According to a League writer in the *Lyttelton Times* of April 2, the falsity of these statistics was then well known to the League's organising department. Driven at last by direct letter-inquiry, the League organiser privately replied that the false 'statistics'—not the falsely alleged 'accusations' by Bishop Cleary—were corrected. This statement is untrue. It is true that (over the figure column) the falsified words 'children instructed' have been replaced, in small, thin type, by the words 'children enrolled,' and no attention is called to the alteration. But the text following expressly states, in heavy, black type, the same old falsehood that all these thirty-one thousand odd children are being 'visited' and 'instructed' by 'the Roman Catholic' Church. Another previous statistical falsification is plainly suggested again in the 'corrected' statement 'that all the schools cannot be visited by the priests.' The League's officially 'cooked' statistics are thus cunningly repeated in a manner which precluded all possible doubt as to the perfect deliberateness of the falsification. These are, unfortunately, only one small group of hundreds of misrepresentations about which I have opened communications with the League Executive. In the same official leaflet the League organiser makes it an unpardonable sin to delay wilfully 'for one single minute' open confession of even unwitting misrepresentations. So far as I am concerned, the incident of this unworthy attack on me will close with the fair and honorable amende which the occasion demands—but not before.—I am, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

In connection with the above, copies of the following letter have been forwarded to the Executive of the Bible-in-Schools League and its organising secretary by his Lordship Bishop Cleary:—

'I greatly regret that in necessary self-defence I must bring before your Executive another series of grave misrepresentations that appear in the League leaflet, *Methods of Opposition*. Here are clear and undeniable instances of falsification of seven separate official returns, perpetrated with seemingly full deliberation for controversial purposes, ostensibly published with the League's official sanction, and actively circulated long after its public exposure. I am strongly convinced that the members of the League Executive can have no conscious sympathy with such methods; but their own undoubted sense of personal honor does not absolve them from a grave measure of responsibility for permitting their movement to associate itself, without proper investigation or restraint, with such truly deplorable misrepresentations.

'The same leaflet makes it an unpardonable offence to delay 'for one single minute' the retraction of even an unwitting error reflecting unfavorably on others. I trust to the honor of your Executive for the full and frank amende which the occasion demands.'

'I remain,

'Faithfully Yours,

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

ARCHBISHOP MURRAY ON BIBLE-IN-SCHOOLS

TO THE EDITOR.

Sir,—It is literally true that the Irish Scripture Lessons in use in the New South Wales public schools were compiled by Irish proselytisers for avowedly proselytising purposes.

These mutilated caricatures of the Bible were devised for the Irish 'national' education system inaugurated by Chief Secretary Stanley in 1831. Irish Catholic children could hitherto receive education in publicly aided schools only at the cost of systematic proselytism. Stanley declared that the 'national' system would be one 'from which should be banished even the suspicion of proselytism.' Seven nominees Education Commissioners were appointed. Only two of these were Catholics—Archbishop Murray (Dublin) and a Government official, Mr. Blake.

At their first regular meeting (December 1, 1831) it was proposed to supply, at cost price, the Protestant Authorised Version of the New Testament to Protestant children, and the Catholic version to Catholic children, for separate religious instruction. The two Catholic members agreed. The Protestant members refused—unless the Catholic Testament was printed, in the Protestant manner, without note or comment. They well knew Catholics must reject this on an underlying doctrinal principle and a specific ecclesiastical law. (Report of 1836, cited by the Irish statesman, Isaac Butt, *The Liberty of Teaching Vindicated*, Dublin, 1865, pp. 42, 80-81). 'In consequence of this refusal,' adds Butt, 'no copy of the Holy Scriptures has ever been supplied to a national school. The Scripture extracts were prepared as a substitute' (p. 42).

They were compiled by the paid Commissioner, Rev. Dr. Carlile, a noted proselytiser, aided by Commissioner Archbishop Whately (Dublin), an ardent proselytiser, and another Protestant. Before the Lords' Committee of 1854 Archbishop Whately said that Carlile 'suggested' the Scripture extracts, 'prepared' them with 'assistance' from 'some of the other Commissioners,' and that they were 'acceded to by Archbishop Murray' (Butt, p. 50). This is a vastly different story from the one attributed to Carlile, that the Scripture extracts were prepared 'at the express wish' of the aged Catholic Archbishop. Dr. Murray's 'express wish' for the New Testament was refused. He agreed to the Scripture extracts afterwards only on three specific conditions, according to Carlile (*Mixed Education*, Dublin, 1865, p. 24). The Commissioners all saw the proofs; but even Carlile never suggested that the Catholic Archbishop had any part in the compilation. 'Neither Catholic nor Irishman,' says the contemporary Head Inspector Kavanagh, 'ever composed one sentence or modified one line of these religious works' (*Mixed Education*, p. 33). Archbishop Murray occupied, in regard to them, no representative capacity. The Catholic Bishops were not consulted in regard to them. Indeed, these extracts were opposed to their unanimous resolutions of January 26, 1826, and February 14, 1840. These required (among other things) that all books intended for the religious instruction of Catholic children should be 'composed,' 'selected,' or 'approved' by the Bishops—not by Protestant Commissioners. In these resolutions Archbishop Murray concurred. So did he in the more emphatic decrees, in point, of the Thurles Synod of 1850, and in the Bishops' thanks for the Papal Rescript condemning the Protestant 'common' Christianity forced upon the Irish schools.

As priest, Bishop, and Archbishop, Dr. Murray had, in 1831, lived through the penal days, witnessed the ascendancy party's six years' reign of terror, its long-drawn, lately ended, anti-Emancipation fury. With many other prelates, he looked not for full educational justice, but merely for removal of the more galling grievances; and he was willing to sacrifice much for a system free from 'even the suspicion of proselytism.' In his simplicity, he trusted even the arch-proselytisers, Drs. Whately and Carlile. Another letter



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will tell how they repaid him. It is hard for Catholics to cast stones at his memory. It is not creditable for others to draw lessons, for days of freedom, from the difficulties of a timid, guileless old man, surrounded by astute proselytisers, in the afterglow of thirty-two years of omnipotent tyranny.—I am, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

April 24.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 26.

The Catholic seamen of H.M.S. New Zealand, whilst in port, attended Mass on Sundays at the Basilica of the Sacred Heart. They numbered between 60 and 70.

Mr. Moriarty, the *Tablet* representative, is now canvassing the northern end of the city, and reports good progress. His stay in Wellington has been the means of considerably increasing the circulation of the paper.

St. Mary's (ladies) branch of the H.A.B.C. Society intend holding a euchre party in St. Patrick's Hall on Monday, May 12. A committee has also been set up to arrange details for the seventeenth annual social of the branch to be held in St. Peter's school-room on Wednesday, June 18.

The Catholics of H.M.S. New Zealand were entertained by the Catholic Young Men's Club at the club rooms on last Saturday evening. Mr. J. P. McGovern (vice-president) presided, and extended a hearty welcome to the men. The evening's entertainment took the form of a smoke concert, a very enjoyable evening being spent.

The returns of the recent All Nations bazaar are now complete, and disclose a very successful financial result. The gross receipts totalled over £520, the expenditure £94, leaving a net profit of over £420. This amount has been handed over to the Sisters to reduce the debt on the convent property, Daniel street. Needless to say that the good Sisters are extremely grateful to all who assisted to make the bazaar such a success.

The children attending the Catholic schools, to the number of 1500, were taken aboard H.M.S. New Zealand last Monday. Among those who accompanied the children were the Ven. Archdeacon Devoy, Rev. Fathers Hickson, Tymons, Barra, and Hurley, and Rev. Brother Basil. The children thoroughly enjoyed the visit. It is estimated that close on 20,000 children have trodden the decks of the warship, 10,000 of this number hailing from the country.

The Newtown school committee, of the Wellington Catholic Education Board, has decided to hold the annual schools' social at St. Anne's Hall on Wednesday, May 28. The Te Aro school committee will also hold one in the Town Hall on Wednesday, May 19. The Thorndon school committee's social took place last Wednesday at the Sydney street schoolroom. There was a large attendance, and a most pleasant evening was spent. The proceeds go to the Wellington Catholic Education Fund.

News has been received that Mr. Martin Kennedy and his wife and daughters have arrived in England after spending some weeks on the Continent, especially in Brussels, where they had the pleasure of meeting his Grace Archbishop Redwood. Mr. Kennedy and Miss Kennedy, and Sir Joseph and Lady Ward, dined with Mr. and Mrs. J. E. Redmond at the House of Commons. The party also included Mr. and Mrs. W. Redmond, Mr. Devlin, Mr. Dillon, and Mr. Hazleton.

St. Patrick's branch of the H.A.C.B. Society held their fortnightly meeting on Monday last, under the

presidency of Bro. J. A. Sullivan. The Rev. Father Joseph Herring, S.M., was also present. The reports of the delegates to the Napier meeting were listened to with the keenest interest, but consideration was held over until next meeting. The delegates were loud in their praise of the manner in which they were treated by the Hawke's Bay branches, and a hearty vote of thanks was passed those branches.

Mr. Charles McErlean, one of our most prominent young men, is being transferred from the Post and Telegraph service to the Justice Department, and will be stationed at Napier. Mr. McErlean is a past-president of the St. Aloysius' branch of the H.A.C.B. Society, a member of the Celtic Dramatic Club and the Young Men's Club. He has always been to the fore in every Catholic movement. A send-off is being tendered him by some of his numerous friends and admirers, and will take place in the New Century Hall on Tuesday next. He will be greatly missed in Catholic circles, and in his new sphere he carries with him the sincerest wishes of a large circle of friends.

Another evidence of the kindly and fatherly interest taken by our Holy Father the Pope in little children has just been disclosed. An eight-year-old altar boy of St. Joseph's Church, Buckle street, desiring to be granted a priestly vocation, hit upon a most original idea by writing a letter to the Holy Father, asking him to pray for him and his brother, and requesting one of the clergy attached to St. Joseph's to forward it. The idea appealed to the priest, and he forwarded the letter to one of the Marist Fathers at present in Rome, explaining the position in a covering letter. The rest of the story is explained in the following correspondence.

[COPY OF THE BOY'S LETTER.]

'Wellington.

'Dear Holy Father,—I thought that I would like to send you a letter to ask you a great favor. I want God to grant me a vocation—I would so much like to grow up to be a priest. I am an altar boy at St. Joseph's Church. My brother is an altar boy, too, and he would like to be a priest also. Will you, please, pray for us both, dear Holy Father. I am eight years old. I made my First Holy Communion on the 28th April, because you want us children to receive very young. I would very much like some Rosary beads blessed by you, and so would my brother.

'Good-bye, dear Holy Father.

'From your loving child,

[COPY OF THE MARIST FATHER'S LETTER.]

'Rome,

'14 Via Cernaia,

'March 3, 1913.

'My dear Father,—No doubt you have been wondering whether that letter of your little altar boy has been relegated to the waste-paper basket; but not so. It has at last successfully reached the Holy Father, and perhaps the little boy is the first Wellington boy whose letter has reached the Vatican. At first I thought of slipping the letter in his Holiness' hand in one of the so-called public audiences, but second thoughts dissuaded me from such a course. But when his Grace Archbishop Redwood came along I told him your story, and he was kind enough to read the boy's letter to the Pope, who was indeed very pleased, and sends his blessing to your little friend and his family, and prays that God will grant him a priestly vocation. I did not wish to burden his Grace with a package after his kindness; and as it is rather a risky business to send beads by the post (for others that I have already sent have been lost), if your little friend will have patience I will bring him some beads blessed by the Holy Father on my return. You may imagine my astonishment when I opened your letter and pulled out first the boy's note and read "Dear Holy Father." Strange form of address, said I to myself. But your few lines explained all.'

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DIOCESE OF CHRISTCHURCH

(By telegraph, from our own correspondent.)

April 28.

Mr. Henry St. George will this year conduct the examinations in connection with the Trinity College of Music in New Zealand.

The annual Literary and Musical Competitions, which began about a fortnight ago, are being continued this week in the presence of crowded audiences. Catholic competitors are meeting with considerable success. Later on I will supply a summary of the distinctions secured by our Catholic competitors.

Mr. Allen Doone has played to full houses nightly during his present season at the Theatre Royal. The Irish plays comprised in his repertoire caught popular favor from the first, and there appears not the slightest doubt that were he and his talented company to extend their stay in this city several weeks longer, there would still be crowded audiences.

The centenary of Frederic Ozanam, founder of the Society of St. Vincent de Paul, was fittingly observed in Christchurch on Sunday last. Brothers of the society, and members of the confraternity of Ladies of Charity approached the Holy Table at the early Masses. In the afternoon over seventy, exclusive of visitors, assembled in the chapel of Nazareth House, when a very fine discourse on the life and good deeds of Ozanam was given by the Very Rev. Father Graham, S.M., M.A., rector of St. Bede's College. This was followed by Benediction of the Blessed Sacrament, the incidental music as usual being beautifully sung by the Sisters and children of the institution. All present very highly appreciated the kindness and thoughtful attention shown by the Rev. Mother and Sisters of Nazareth.

Ashburton

(From our own correspondent.)

Notwithstanding strong representations made him, our respected Catholic townsman, Mr. M. J. Burgess, has declined nomination as one of the candidates for representation on our local Borough Council.

The bazaar just concluded in connection with the Methven church has proved a greater success than was anticipated. Rev. Dr. Kennedy stated that the receipts have been between £600 and £700. The bazaar was freely patronised by many of the Ashburton people.

The Hibernian Society and the Catholic Club met on Tuesday last for the purpose of trying conclusions in a euchre tournament. The games were very interesting throughout, and on a tally being made the Hibernians were declared the winners. The Catholic Club entertained the Hibernians on the conclusion of the tournament, a most successful evening terminating with the singing of 'Auld lang syne.'

The committee in connection with the recent Catholic bazaar entertained the stallholders and assistants at a social gathering a few evenings ago. The first and main portion of the social was devoted to a progressive euchre tournament. Mr. J. Hanrahan won the gentleman's prize and Miss Mary Fitzgerald the lady's. All present sat down to a splendid supper, which was provided under the direction of Mr. S. Madden. The social was an unqualified success, and was a fitting closing to a successful bazaar.

In connection with his approaching marriage, Mr. M. J. Moriarty has been the recipient of several presentations. Very Rev. Dean O'Donnell, in a flattering speech on behalf of the Catholic Club (of which Mr. Moriarty is vice-president) presented him with a handsome hall-stand. Several of the members spoke in very complimentary terms of Mr. Moriarty, and wished him and his intended bride every happiness and prosperity. Mr. Moriarty replied in suitable terms. The Hakatere Young Men's Club tendered a complimentary social to Mr. M. J. Moriarty to mark the occasion of his approaching marriage. The attendance of members was large, and one and all spoke in complimentary terms

of the guest of the evening. On behalf of the club members, the chairman (Mr. H. R. McElrea) presented Mr. Moriarty with a superior travelling rug, at the same time conveying to the recipient and the future Mrs. Moriarty the best wishes of his fellow-members. Mr. Moriarty in replying thanked his friends for their present, and also for their good wishes. The employees of the Ashburton *Mail* and *Guardian* met round the stone on Saturday last for the purpose of making a presentation to their old-time comrade, Mr. M. J. Moriarty. Mr. R. B. Bell (manager) spoke in high praise of Mr. Moriarty's many good qualities. On behalf of his fellow-employees, he presented Mr. Moriarty with a solid marble clock, doing so with the hope that Mr. and Mrs. Moriarty would long live to enjoy its usefulness, and that nothing but good luck would follow him in his new life. Several members of the staff took occasion to congratulate Mr. Moriarty on the step he was about to take, and wished him every good luck. Mr. Moriarty was also the recipient of a cheque from the directors of the company as a mark of their appreciation of his services.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

April 28.

Preparations are being made for bazaars in St. Benedict's and the Sacred Heart parishes.

Very Rev. Father Buckley states that the new branch of the H.A.C.B. Society at Otahuhu promises to be a pronounced success.

Rev. Father Williams, when in town last week, stated it was the intention of himself and his parishioners to establish a branch of the Hibernian Society at Taumarunui.

Mr. J. W. Callaghan, well known in Hibernian circles in Wellington, was here last week in order to take his son, now convalescent, back to Wellington. While in Auckland he was shown round by the district officers of the society.

Yesterday morning at 8 o'clock his Lordship the Bishop celebrated Mass at the Cathedral, when the members of the various conferences of the St. Vincent de Paul Society in and around the city received Holy Communion.

Very Rev. Father Roche, C.S.S.R., who has been conducting missions at Thames and Waihi, will arrive in Auckland on Tuesday afternoon. On that evening he will address the Holy Family Confraternity, and on Wednesday he will leave for New Plymouth.

Wrey's Bush

(From our own correspondent.)

A concert, organised by St. Patrick's Catholic Club, was held in the public hall on Wednesday evening, April 16. The extremely boisterous weather somewhat interfered with the attendance. The proceeds, which amounted to about £30, will go towards furnishing the reception room of the new convent.

On Tuesday evening, April 15, the members of the Nightcaps Choir presented Miss Catherine Griffen with a handsome chair on the eve of her approaching marriage. Mr. J. Richardson, in making the presentation, referred to the excellent services given by the recipient as organist in the Nightcaps church, and regretted her departure from their midst.

The new convent at Wrey's Bush, which is now nearing completion, will be solemnly blessed and opened by his Lordship Bishop Verdon on Sunday, May 4. Solemn High Mass will be celebrated at 11 a.m., after which a procession, headed by the Invercargill Hibernian Band, will march from the church to the convent. The occasional sermon will be preached by the Very Rev. Dean Burke, V.F. Refreshments will be provided by the ladies of the parish, and at 3 p.m. his Lordship Bishop Verdon will administer the Sacrament of Confirmation to a number of candidates.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive of the Catholic Federation met last Thursday evening at the presbytery, Patterson street, Mr. G. Girling-Butcher presiding. Very Rev. Dean O'Shea was also present. Correspondence was read from the Under Secretary of the Immigration Department, replying to the request made by the Dominion Executive for facilities to be granted to the ladies of the St. Vincent de Paul Society to visit immigrant vessels to look after the interests of Catholic girls arriving by those vessels. A reply was also given to the question asked of the Minister for Internal Affairs, whether the reported statement made by him before the Empire Trade Commission, respecting the intention of the Government to subsidize the Girls' Friendly Society for temporarily housing girl immigrants, was correct. The reply given was to the effect that the Government intended to subsidize the Girls' Friendly Society for the purpose stated. The secretary was instructed to apply immediately for the extension of the subsidy to the Ladies of St. Vincent de Paul.

The secretary reported that after some difficulty he managed to obtain for the Catholic school children the privilege of visiting the warship on the same terms as public school children.

The picture film sub-committee reported that an objectionable film had been brought under notice. Steps were immediately taken to visit the theatre screening it, and it was found that whilst no serious objection could be raised to the film as a whole, yet there were one or two parts which might border on the suggestive side. The manager was interviewed and the matter explained to him he immediately withdrew the placard from the door and promised that it would not again be shown in New Zealand.

CHRISTCHURCH.

(From our own correspondent.)

The provisional Diocesan Council of the Catholic Federation is desirous of expediting as far as possible the work of organisation. As the inaugural meeting of delegates to form the permanent Diocesan Council is definitely fixed for May 8 at 8 o'clock at the episcopal residence, Christchurch, those parishes that have not so far sent in the names of its representatives are urged to do so without delay. Timely notice is also requested from parishes where the representatives may be unable to attend this meeting. To meet such instances, proxies will be provided from among local members of the Federation outside those on the two city parish committees.

AUCKLAND.

(From our own correspondent.)

A meeting of the Auckland Diocesan Council of the Catholic Federation was held at St. Patrick's Presbytery on Thursday, April 24. The president pro. tem. (Mr. D. Flynn) presided. His Lordship the Bishop, and the Rev. Fathers Edge, Ormond, Forde, Williams, and Cahill were present. There was a very large attendance of delegates representing the parishes of Taumarunui, Te Kuiti, Te Awamutu, Hamilton, Cambridge, Thames, Huntly, Whangarei, and all the city and suburban parishes. Several of the parishes in the more remote parts of the diocese were represented by proxy; in all there were about 40 delegates present.

The chairman, in opening the meeting, welcomed the delegates from the different parishes, especially those who had come long distances to attend the meeting. It showed, he said, that the country districts were enthusiastic in regard to the movement, and desired to take an active part.

The secretary (Mr. F. G. J. Temm) reported that since the last meeting he had received a large amount

of correspondence from the different parishes of the diocese. After the correspondence had been dealt with, the meeting proceeded to elect its permanent president. Nominations for the office were called for, and as Mr. Jas. J. Furlong was the only one nominated he was declared unanimously elected. The following are the other officers of the Council:—Vice-presidents, Messrs. D. Flynn and B. McLaughlin; hon. secretary, Mr. F. G. J. Temm; hon. treasurer, Mr. M. J. Sheahan; delegates to the Dominion Executive—Messrs. J. J. Furlong, B. McLaughlin, and E. R. Casey.

Rev. Father Edge, who has recently been doing organising work in this diocese, reported to the meeting how matters stood in the different parts which he visited. This report was of a highly satisfactory and pleasing nature.

Delegates from the country parishes also reported that the movement was rapidly spreading, and that our people were taking up the movement most enthusiastically.

The question of finance was also discussed, and the various parish committees were requested (through their delegates) to forward all subscriptions to the diocesan treasurer, to enable the council to forward a remittance to the Dominion Executive in accordance with the constitution.

After other formal business, and a vote of thanks to his Lordship Bishop Cleary for his presence, and a vote of thanks to the chairman the meeting closed.

OHINEMURI.

(From our own correspondent.)

April 19.

At a meeting of the Catholic Federation which was held at St. Mary's Church, Paeroa, on Sunday evening after Benediction, the following members were unanimously elected:—Secretary, Mr. John Crosby; treasurer, Mr. Michael Quane; executive committee—Messrs John Goonan, John Roach, W. Hoard, G. McSweeney, T. Barrett, and F. Donnelly; vice-presidents, Messrs J. Black and G. Crosby. At Karangahake a meeting, which was held immediately after Mass on the same day, the members elected were:—Secretary, Mr. G. Fallon; treasurer, Mr. T. Pollard; executive committee—Messrs J. Barrett, P. Kearns, J. Fitzgerald, and M. Wall.

Marist Brothers' Old Boys' Football Club, AUCKLAND.

(From our own correspondent.)

The annual general meeting of the Marist Brothers' Old Boys' Football Club was held in the club-rooms on April 10, Rev. Brother Phelan presiding over an attendance of about seventy-five members. The annual report congratulated members on their successful season. The balance sheet, which was adopted, showed the club to be in a strong financial position, having a credit balance at the end of the season of £40, which amount was added to the building fund, which now stands at £77 2s 1d. Officers for the ensuing season were elected as follow:—Patron, his Lordship Bishop Cleary; president, Mr. T. Buxton; vice-presidents—Messrs. J. Mahoney, J. F. Twohill, J. Waters, T. Williams, J. Harley, John Mahoney, W. Little, J. Kelly, C. McManus, Ray Delaney, and all of last year's vice-presidents; secretary and treasurer, Mr. C. McDevitt; trustees—Messrs. H. Wright, T. Buxton, E. J. Mahoney; auditors, Messrs. M. O'Connor and F. Gray; management committee—Messrs F. Hefrang, M. Carroll, D. Denehey, and B. Temm (junior representative); delegates to A.R.U.—Messrs. T. Buxton, P. Sheehan, C. McDevitt. Mrs. T. Buxton, who last season presented the club with a handsome banner, was elected a life member. Thirty-five new members were elected, including E. McDonald, ex-Wellington, Canterbury, and Otago representative; J. Dowling, Hawke's Bay and North Island repre-

representative; T. Sheehan, North Taranaki representative; R. Casey, Hawke's Bay representative; J. Ryan (Petone). The first practice was held on the Sacred Heart College grounds last Saturday afternoon.

WELLINGTON CATHOLIC CLUB

(From the club correspondent.)

In order to mark the arrival of the battleship New Zealand in Wellington a number of the men were entertained in the clubrooms on April 19. The proceedings took the form of a smoke concert, presided over by Mr. J. McGowan (vice-president). The following toast-list was honored:—'The Pope and King' (chairman), 'H.M.S. New Zealand' (J. O'Sullivan—C.P.O. Coughlan), 'The naval supremacy of Great Britain' (H. McKeown—Chief Stoker Murphy and P.O. Johns), 'Wellington Catholic Club' (P.O. Fitzgerald—J. L. Leydon), 'Our Imperial destinies' (E. H. Dunne—M. O'Kane), 'The land we live in' (B. Leydon—Gunner Clemens), 'The visitors' (G. Dee—P.O. O'Sullivan, Seaman Molloy, and others). During the evening the following contributed items:—C.P.O. Coughlan ('An Irish colleen'), P.O. Johns ('Reminiscences'), Chief Stoker Murphy ('Murphy shall not speak to-night'), Messrs J. L. Leydon, B. Leydon, E. W. Dunne, H. Buckley, F. Eller, W. B. Keany, and C. J. Pfaff (members of the club) also contributed enjoyable items. An outstanding feature of the gathering was the selections rendered on the gramophone under the direction of Mr. F. Eller. Amongst the visitors was Mr. H. J. Salmon, of the Dunedin club, who responded on behalf of affiliated clubs.

C.P.O. Coughlan, in thanking the club for the entertainment, said the gathering was a unique experience extending over twenty years' service. He trusted that in future the men of H.M. ships would have the opportunity of meeting the members of the club during their stay in Wellington. It is interesting to note that there are seventy-five Catholics on the battleship, and it is the intention of our members, prior to the departure of the battleship from Wellington in June, to hold a 'bon voyage' evening.

The picture of the H.M.S. New Zealand issued by the *Free Lance*, which is attracting so much attention, is the work of Mr E. M. Casey, brother of Mr A. H. Casey, president of the Federated Catholic Clubs of New Zealand.

On Sunday afternoon a number of club members visited the warship, and through the courtesy of Petty Officers Coughlan, O'Sullivan, Murphy, Fitzgerald, Johns, and O'Regan, received a good insight into the inner working of the ship. The members were afterwards entertained at afternoon tea in the petty officers' mess.

Mr. J. E. Ward, formerly a prominent member of the Wanganui and Dunedin clubs, has accepted the

secretaryship of our Literary and Debating Society. Last month our executive had pleasure in handing the sum of £48 8s 9d to each of the principals of the Marist Brothers' Schools in Wellington for the purpose of furnishing science rooms in their schools. The fund, which was known as the 'Marist Brothers' school renovation fund,' was raised through the personal efforts of club members during the last few years, and with accumulated interest amounted to the respectable total of £96 17s 6d when handed over. The club has now received letters from Brothers Basil and Louis thanking the club for their donations.

OBITUARY

MR. MICHAEL LYSAGHT, TINWALD.

A very old resident of the Tinwald district died, at his residence on April 16 in the person of Michael Lysaght, who passed away at the age of seventy years. Mr. Lysaght arrived in New Zealand in 1865, and was engaged for a time in road-making on the West Coast. Shortly after he took up land at Rolleston, which he farmed successfully until 1874, when he secured land in Graham's road, Tinwald, where he resided until the time of his death. He also carried out contract work and cropping for the late Mr. John Carter.—R.I.P.

MRS. DAVID THOMSON, INVERCARGILL.

The many friends of Mrs. David Thomson heard with sincere regret of her death, which occurred after a short illness at her residence, Leet street, Invercargill, on March 11. The deceased lady was a native of Co. Galway, and came to the colonies when very young. She was well known for her kindly and hospitable nature, being particularly attentive to the sick. She was beloved by young and old, as evidenced by the number of telegrams and letters of sympathy received by her family from all parts of the Dominion, and from Australia. She was a zealous and devoted Catholic, and died fortified by the rites of the Church. Rev. Father Kavanagh officiated at the graveside. Three daughters are left to mourn their loss—Miss A. Thomson (of the Central School, Invercargill), Miss I. Thomson (late of the W.F.C.A., Masterton), and Miss M. Thomson.—R.I.P.

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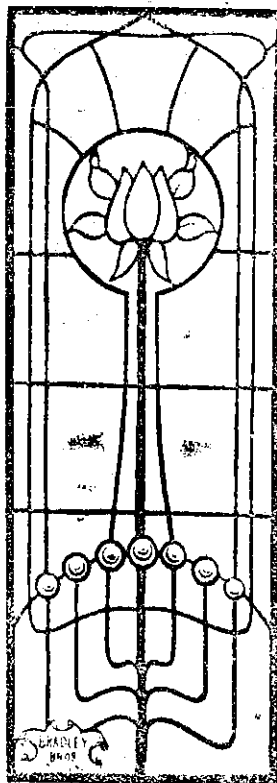
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PRODUCE

The High Commissioner's cable, under date London, April 26:—

Mutton.—The market is a shade weaker. Quotations: Canterbury, 4½d per lb; North Island, 4½d.

Lamb.—Market quiet and steady. The stock is small, and holders are firm, high prices restricting business. Canterbury, 6½d; other than Canterbury, 6¾d.

Beef.—Market quiet, with fair demand. New Zealand Fries, 4d; fores, 3¾d.

Butter.—The market is steady, with a good demand, and prices are well maintained. Choicest New Zealand, 113s per cwt salted, 115s unsalted; Australian, 109s; Argentine, 106s; Danish, 120s; Siberian, 106s.

Cheese.—The market is quiet and rather steadier, with a better demand. New Zealand, 58s 6d.

Hemp.—Market dull; very little business doing. The market is weaker, with the tendency downward. Spot New Zealand good fair, £32 per ton; fair, £28 10s; fair current Manila, £33.

Messrs Donald Reid and Co. report:—

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

Oats.—Samples are offering more freely from southern districts. There is a fair export demand at late quotations, but during the past week the operations of a few speculators at advanced prices have put shippers out of the local market, as they can supply their requirements on better terms at other centres. Prime milling, 2s 4d to 2s 5d; good to best feed, 2s 2d to 2s 3½d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—Millers have a strong preference for prime velvet, which is offering sparingly. Velvet ear is in rather more favor than it has been, and Tuscan, if prime, is also more saleable. Fowl wheat is scarce, and has good demand. Prime milling velvet, 3s 11d to 4s 1d; Tuscan, etc., 3s 8½d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6d; medium to good, 3s to 3s 4d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

Potatoes.—The market continues to be well supplied, and as the export demand is quiet, there has been a slackening in values. Best table potatoes, £4 15s; medium to good, £4 5s to £4 12s 6d per ton (sacks included).

Chaff.—Heavier supplies are coming forward. All prime lots find ready buyers at quotations, but inferior quality is not in request. Best oat sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, April 29, 1913, as follows:—

Oats.—A good number of samples are coming to hand, but speculators are offering higher prices than shippers. Prices are very firm. Quotations: Prime milling, 2s 2d to 2s 5d; good to best feed, 2s 2d to 2s 3½d; inferior, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is a good demand for prime velvet, but red varieties are not inquired for. There is also a good demand for good fowl wheat. Quotations:

Prime milling velvet, 3s 11d to 4s 1d; Tuscan, 3s 8½d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6d; medium to good, 3s to 3s 4d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

Chaff.—The market is well supplied and prices for prime quality have eased slightly. Inferior quality is not in request. Quotations: Best oat sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s per ton (sacks extra).

Potatoes.—Large quantities are coming forward and prices have eased. Best table potatoes, £4 10s to £4 15s; medium to good, £4 5s to £4 10s per ton (sacks in).

WOOL

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

Rabbitskins.—We offered a very large catalogue at yesterday's sale. There was a good attendance of buyers and competition was very keen. Quotations: Incoming, 16½d to 17½d; autumns, 15½d to 16½d; early autumns, 15d to 16½d; best racks, 12½d to 13½d; light racks, to 12½d; spring does and bucks, 10d to 12½d; small, 6d to 9½d; horsehair, to 20½d per lb; catskins, to 10d each.

Sheepskins.—We offered a medium catalogue at to-day's sale. Competition was much on a par with last sale, and prices showed no change. Quotations: Best halfbred, 8½d to 9½d; medium to good, 7½d to 8½d; best fine crossbred, 8d to 8½d; best coarse crossbred, 8d to 8½d; medium to good, 7½d to 7¾d; dead and inferior, 6d to 7½d; best lambskins, 7½d to 8½d; medium to good, 6½d to 7½d; best merino, 7d to 8½d; good, 6d to 6½d; inferior, 3½d to 4½d.

Hides.—We held a fortnightly hide sale on Thursday last when we offered a medium catalogue. Prices for all good lines were much on a par with late sales, but inferior lots had not the same competition. Quotations: Extra stout heavy ox hides, to 12d; stout heavy ox hides, 9½d to 10½d; heavy do, 9d to 9½d; medium, 8½d to 8¾d; light weight, 8d to 8¾d; extra stout heavy cow hides, to 9½d; stout heavy do, 6½d to 8½d; heavy, 8½d to 8¾d; medium, 8½d to 8¾d; light, 8d to 8½d; damaged and inferior cow and ox hides, 5d to 7½d; best calfskins, to 11d; medium, 10d to 10½d; damaged and inferior, 7½d to 9d; best yearlings, 8½d to 8¾d; medium, 8d to 8½d; bull hides, light, to 6½d; medium, 5½d to 6½d; horse hides, to 12s 6d each.

Methven

(From an occasional correspondent.)

April 24.

At a meeting held here on April 27 to form a branch of the Catholic Federation, 70 members were enrolled, with every prospect of the membership reaching 100 eventually. Mr. T. Dowling proposed that the branch be formed, and spoke strongly to the point. He was ably seconded by Mr. H. Cullen. The following officers were elected:—President, Rev. Dr. Kennedy; vice-presidents, Messrs. T. Dowling and H. Cullen; committee, Messrs. Buckley, H. Cullen, D. McKendry, Denis McKendry, T. Dowling, P. McNeil, T. Maguire, T. Twomey, J. Cullen, and Misses Dowling, Cullen, and Twomey; representatives to the conference—Messrs. T. Dowling, J. Buckley; treasurer, Mr. D. McKendry; secretary, Mr. J. H. Poff.

Manunui

The new church at Manunui, which was recently blessed and opened by his Lordship Bishop Cleary, is a very neat building in the Gothic style of architecture. It is 45 x 25 feet, with a sanctuary 14 x 14 feet. The altar, which was designed, built, and presented by Mr. D. Jerichovich, is a gem of Romanesque design, with insets of oil paintings—the Sacred Heart and the Last Supper. His Lordship spoke in very complimentary terms regarding the artistic style of the altar, which, he said, set a high standard for imitation.

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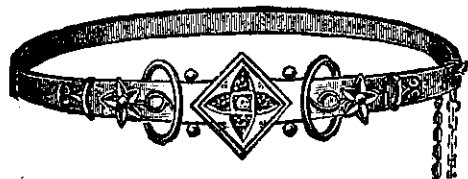
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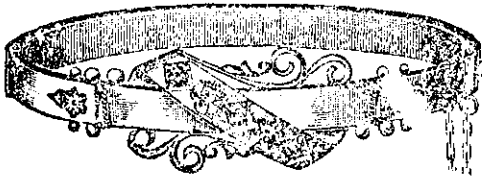
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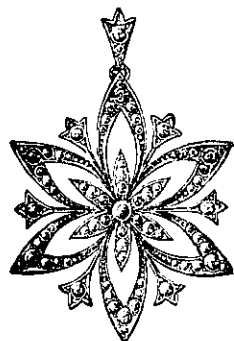


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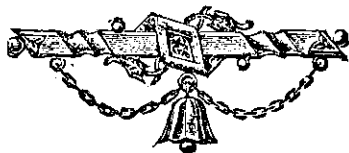
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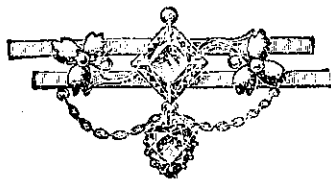
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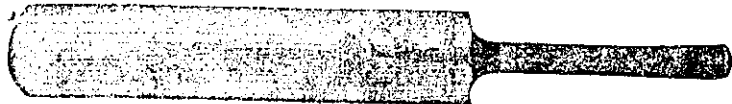
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ITEMS OF SPORT

GENERAL.

The Marist Brothers' senior cricket team, and St. Anne's junior cricket team, who won the championship of their respective classes in the boys' cricket league (writes our Wellington correspondent), were presented with the trophies at the Star Picture Theatre on last Friday evening.

The first net-ball match of the season (writes our Christchurch correspondent) was played on last Friday afternoon between the Sacred Heart High School pupils and those of the Technical College. The convent girls, with an unbroken record, were again victorious with a score of 7 points to 2. Miss Mills, of the Technical College, was referee.

St. Anne's Cadets (writes our Wellington correspondent) fired the final for the championship belt on Saturday, and the winner turned up in Sergt. J. Fitzgerald. Sergt. Fitzgerald has only been shooting for two years, and has proved himself to be a most consistent shot. He is the son of Mr. John Fitzgerald, of the Native Minister's Office, and is a very popular member of his company. Corp. Becker, the runner-up, has also shot consistently. The following are the six highest aggregate scores for the belt:—Sergt. J. Fitzgerald (313), Corp. L. Becker (208), L.-Corp. V. Becker (207), Corp. Knox (147), Priv. J. Molloy (136), Priv. Riddler (106).

The St. Joseph's Harriers, Dunedin, held their official opening run on Saturday week from the residence of their president, the Hon. J. B. Callan, M.L.C. Notwithstanding that a number of the members were absent on account of the Territorial camp, there was a large attendance. Before leaving on the run a photograph was taken. The trail led direct to the Valley road, which followed to Brockville road, where a turn was made to the right, past Mr. Sonntag's orchards, still following the road to the brow of the hill. Here a change was made to cross country in the direction of Half-way Bush, following down Fraser's Gully past the swimming baths, home. The runners were subsequently entertained with light refreshments by their host, assisted by lady friends. Mr. Butcher and Mr. O'Gorman thanked Mr. and Mrs. Callan for their kind hospitality.

The tennis season just concluded has brought out several young Catholic players of promise (writes our Wellington correspondent). Much surprise was created in the finals of the men's championship singles at the Brougham Hill Club by the defeat of the well-known player, Mr. H. Howe, by Mr. L. G. Butcher. The latter, who is only seventeen years of age, is an ex-St. Patrick's College boy. Another of the ex-students, in the person of Mr. Eric Reeves, has also earned favorable comment from tennis critics, and has several championships to his credit. Miss M. Davis, who is conceded to be the most graceful tennis player in Wellington, was for the second season in succession successful in carrying off the ladies' championship singles at the Brougham Hill Courts. Miss M. Williams won the ladies' combined doubles. For her partner on that occasion she had Miss B. Creasey (a former member of the Boulcott Street Tennis Club). Among the competitors at the electric light tournament, held on the Brougham Hill Courts, in connection with the citizens' carnival were Miss Mary Bradley, who had for a partner Mr. Carr, both of whom are members of the Catholic Club's tennis club. They contested three games, winning two and losing one.

On the afternoon of Friday (writes our Christchurch correspondent) Rev. Fathers O'Boyle and Long distributed the prizes to the winners of the races at the recent Marist Brothers' School picnic at Sumner. Mr. W. P. Daly, of Adams and Co., presented a silver medal, and the clergy of the Cathedral donated the others. Father O'Boyle, in a happy speech, congratulated the boys on their great performances. He said that the fine scholastic results of last year proved that sports can be properly catered for without detriment to the studies, proving the old saying: 'A sound mind

in a sound body.' Father Long spoke in a similar strain. The prizes were then distributed:—Race for boys under 9, H. Handisides; under 10, R. McKay; under 11, C. Dobbs; under 12, Wm. O'Brien; under 13, R. Dickson; under 14, F. Khouri; under 15 J. McCormack; jumps, J. McCormack; 100yds championship, J. McCormack; potato race, J. Kiely. The function ended with hearty cheers for the Cathedral clergy.

FOOTBALL.

In last Saturday week's Rugby football (writes our Christchurch correspondent) the Marist Brothers' Old Boys' seniors lost to Merivale by 15 points to 3. In the Sydenham v. Marist Brothers' Old Boys' for the junior flag, the match resulted in a draw, neither side scoring. For the president's cup Marists defeated Linwood A at the North Park by 15 points to 3. For the winners Elliott (2), Davidson, Cronin, and Gorman scored tries. In the fourth class contest Marists were badly defeated by Merivale.

Over 4000 persons were present on Saturday at the Caledonian Ground, Dunedin, to witness the opening match of the season between Southern and Kaikorai. Southern shaped extremely well, and the indications are that they will put up a good record in the coming season. The veteran Steve Casey was as full of tricks and clever tactics as ever, but, judging from appearances, he will hardly win the prize this year for the best trained man in the team. Reidy at full back kicked splendidly, either with or against the wind. Higgins made one slip due to over-eagerness, but for which he would have scored a certain try; otherwise he played a good game. Carnegie, the wing forward, played with great dash and brilliance, and is a valuable acquisition to the team. The place kicking of Graham was worth going a long way to see. The result was Southern, 11 points; Kaikorai, 3 points.

The match between Union and Pirates ended in the former scoring 11 points to 10 by their opponents. Port Chalmers defeated Dunedin by 18 points to 5, and Zingari scored 11 points against 3 by Alhambra.

The senior Rugby championship was continued on Saturday in Wellington. At Athletic Park two good games were witnessed, Oriental and Melrose fighting out such a keen contest as is rarely seen more than once or twice in a season. Petone's win over Ponke was not such a runaway one as the scores might seem to indicate, though they had the game well in hand all through. Oriental beat Melrose by three points to nil, Petone beat Ponke by 27 points to nil, Wellington beat St. James by 15 points to 3, and Athletic beat Victoria College by 14 points to nil.

The Rugby Union competitions were continued in Christchurch on Saturday. The most interesting of the games played was that between Old Boys and Linwood at Lancaster Park, which after a good contest ended in a win for Linwood by a potted goal to a try. Linwood (4 points) beat Old Boys (3 points), Sydenham (15 points) beat Merivale (9 points), Albion (16 points) beat Christchurch (3 points).

The Marist Old Boys' junior flag team (writes our Christchurch correspondent) defeated Richmond at Richmond Park last Saturday by 3 points to nil. O'Shea scored a try for the winners. In the president's cup contest, the Marist Old Boys and Canterbury College, on the College grounds, played a drawn game, each side scoring 6 points. O'Malley and Frame scored for Marists.

We have much pleasure in recording a little incident which occurred at the banquet held in connection with the Triennial Movable Meeting of the H.A.C.B. Society at Napier, and which was inadvertently omitted from our special correspondent's report. This was the presentation of a beautiful gold cross by that well-known and much-respected Irishman, Mr John Higgins, of Napier, to Bro. M. J. Sheahan, of Auckland. The latter had the honor of proposing the toast, 'Ireland, a nation,' and handled his theme so ably that Mr. Higgins presented him with the cross, merely remarking, 'Because you are a lover of your native land.' The toast was responded to by the Very Rev. Father Keogh, S.M.

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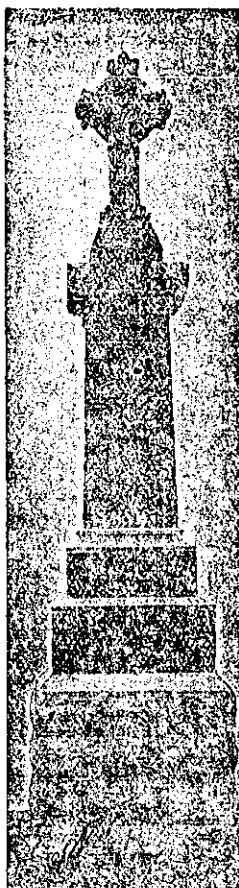
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DEATHS

LYSAGHT.—On April 16, 1913, at his late residence, Grahams road, Tinwald, Ashburton, Michael Lysaght, late of Lacken, Tipperary, Ireland; in his 70th year.—R.I.P.

MACEDO.—At Buenos Aires, Argentine, on January 20, 1913, Eliza, beloved wife of J. A. Macedo (formerly bookseller of Dunedin).—R.I.P.

WALSH.—On March 28, at Browns, Patrick Walsh, native of Middleton, Cork, Ireland; aged 57 years.—R.I.P.

MARRIAGE

LEAHY—MOLLOY.—On April 10, at the Church of the Sacred Heart, Reefton, by the Rev. Father Galerne, D. J. Leahy, eldest son of Mrs. Leahy, Wakamarino, Marlborough, to Jane, elder daughter of Mr. and Mrs. P. Molloy, Reefton.

INFORMATION WANTED

INFORMATION WANTED URGENTLY regarding the whereabouts of **JOHN H. KENNEDY**, native of Leigh of Shanballyduff, Tipperary; last heard of from Otago, 22 or 23 years ago. Communicate *Tablet* Office.

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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, MAY 1, 1913.

ST. PATRICK AND ROME

ACCORDING to the latest issue to hand of our South Australian contemporary, the *Southern Cross*, there is some likelihood that the controversy on the subject of the mission and teaching of St. Patrick which recently took place in the columns of the *Register*, and which was finally closed by the editor, may culminate in a public debate between the Anglican partisan and an able and scholarly priest of North Adelaide. Intensely interesting as the subject is, it is not one which lends itself very readily to popular debate—first, because it is largely, though not wholly, a question of authorities, and the average popular audience is hardly competent to judge either as to the historical value of the testimony adduced or as to whether the authors cited are being fairly and honestly quoted or are being garbled, misquoted, or mutilated; and secondly, because there is always a tendency on the part of the anti-Catholic representative to narrow down the issue to a ridiculous extent and in such a way as to exclude nine-tenths of the available and valid evidence on the subject. If the issue is made sufficiently broad, so as to fairly cover the vital question as to the papal and Roman character of Patrick's mission and teaching, we have not a particle of doubt as to the Adelaide priest's

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ability to gain the verdict from any honest and competent jury.

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In the particular discussion as carried on in the *Register*, the Anglican controversialist appeared to insist that a direct mission for St. Patrick from Pope Celestine must be proved, and proved exclusively from the scanty and casual writings of the saint himself. This is unscholarly and absurd (1) Because it proceeds on the ignorant assumption that his mission would be non-Roman, or anti-Roman, or at least independent of Rome, unless St. Patrick were sent directly by the Pope or by special papal mandate. No well-informed person would hold such a supposition. The discipline of the Church in St. Patrick's day neither required his presence nor his consecration in Rome. The need of spreading the Gospel was great, and communication with the Pope was a slow and difficult, and often perilous, undertaking. Hence the Churches of Gaul, Italy, Africa, and Spain, which received the faith from Roman missionaries, had generally the privilege, down to St. Patrick's day, of appointing their own archbishops and bishops. There is evidence that the saint's mission had the direct sanction of the Holy See. That it had at least an indirect Roman sanction is as certain as that the saint lived. (2) Because it takes no account of the light thrown upon St. Patrick's writings by (a) subsequent documents; (b) by the known Catholic character of the Christianity that flourished in Ireland soon after St. Patrick's day, and which, in the absence of absolute proof to the contrary, we are entitled to assume was the faith planted by the Apostle of Ireland; and (c) by the known Catholic and Roman character of the Christianity that prevailed in Wales, Gaul, etc.—countries with which the Irish before, in, and after St. Patrick's days, had free and frequent intercourse. In any honest attempt to get at the facts these considerations cannot be excluded.

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Another important element in any discussion on this subject is the character and standing and critical value of the authorities quoted. The Rev. W. H. Winter, for example, appeared to pin his faith largely to Dr. Todd, whose *Life of St. Patrick* he declared to be 'one of the most learned ever written.' The learning is admitted; but the work is so biassed and one-sided and is so obviously written to support a theory that it is of little value on controverted points. As Morris points out, Dr. Todd's book 'was written for controversial purposes during the excitement of the agitation on the question of the Disestablishment of the Irish Church, and the dignity of the Establishment fell into the snare of using a great historic question in the interests of his party.' Professor Bury is still more emphatic. The work of Todd, he says, 'left me doubtful about every fact connected with Patrick's life. The radical vice of the book is that the indispensable substructure is lacking. The preliminary task of criticising the sources methodically had never been performed. . . . It is clear that he was anxious to establish a particular thesis. . . . In other words, he approached a historical problem, with a distinct preference for one solution rather than another; and this preference was due to an interest totally irrelevant to mere historical truth' (Preface to *Life of St. Patrick*, 1905, pages vi., vii.). Partly owing to this lack of critical method, and partly through the polemical spirit in which he wrote, Dr. Todd falls into many errors in his book. Out of many such instances which might be mentioned we merely refer at the present moment to his error in reference to the invocation of saints in the early Irish Church. He sought to uphold this error by changing the word 'Helias' to 'Eli,' and thus positively corrupting a true reading in the *Confession* of St. Patrick, where the saint calls upon St. Helias to help him.

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The evidence, if so it can be called, which is advanced against the Roman mission and teaching of St. Patrick rests mainly on the purely negative argument drawn from the silence of certain writers, and on one or two alleged verbal difficulties in respect to the

genuineness of the canons and sayings attributed to the saint. Taking the last point first, it may with confidence be said that the verbal difficulties are far from being sufficient to bear the strain of the sweeping and far-reaching conclusions which have been based upon them. The Rev. W. H. Winter, for example, referring to the famous canon of St. Patrick ordering disputed points to be referred to Rome, declared with his customary assertiveness that the presence of the word 'archbishop' in the text as given in the *Book of Armagh* 'betrayed a clumsy forger's hand' and 'stamped the canon as a forgery.' Dr. Todd himself, however, disposes of this contention. The word used in the early records of the Irish Church, as he shows, was *Ard-episcop*, meaning a chief or eminent bishop. These documents were written by Irishmen to whom the vernacular word was familiar; and 'it is most natural,' says Todd, 'that the authors, if they wrote in Latin, or the translators, if the original were in Irish, should have rendered the word *Ard-episcop* by the seemingly equivalent *Archbishop*' (*St. Patrick, Apostle of Ireland*, p. 16). The exact meaning of the original is not, according to Todd, correctly conveyed by the term 'archbishop'; but the theory that the mere presence of the word is proof of forgery or is an argument against the genuineness of the passage in which it occurs falls to the ground. In the canon as it appears in the *Hibernensis* the word 'archbishop' does not occur at all; and the *Hibernensis* is the more ancient authority of the two. And while denying St. Patrick's direct commission from Pope Celestine, Todd makes no such objection to a real Roman mission for the saint. 'If we acknowledge, as we must do,' he says, 'the Roman mission of Palladius, as well as the Roman mission of Augustine of Canterbury, it is difficult to see what is to be gained by denying the Roman mission of Patrick' (*Op. Cit. Preface*, p. vi.). A similar instance of the break-down of an argument based on a supposed verbal difficulty in the text is furnished in the case of the objection which has sometimes been urged against the use of the words 'Roman' and 'Romans' in the third *Dictum* (or 'Saying') of St. Patrick, which is now generally recognised as genuine. The *Dictum* runs thus: '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.' It has been said that St. Patrick could never have used '*Romanorum*' and '*Romani*' in this sense; but, as Professor MacCaffrey (*Catholic Bulletin*, March, 1911) points out, a reference to his letter to Coroticus—one of the admittedly genuine writings of St. Patrick—puts it beyond doubt that he did actually use those words in the sense for which Catholic writers contend. We have turned up the passage and give it herewith: '*Non dico ciuibus meis, ciuibus sanctorum Romanorum*'—'I do not say to my fellow-citizens or to the fellow citizens of the holy Romans.' Thus the strongest—if not the only—argument against the genuineness of this 'saying' of the saint disappears. We have already dealt sufficiently with the argument from silence. 'An argument from silence,' says Professor Stokes, of Trinity College, in his article on St. Patrick (*Dict. of Ch. Biog.*), 'is notoriously an unsafe one; there are so many reasons which may lead a writer to pass over even a burning topic in his day.' The saying of Stokes is of itself a sufficient refutation of this purely negative argument.

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We had hoped to quote, from the mass of material available, a number of other testimonies, in addition to those we have already cited, to the unmistakably Roman character of the teaching of St. Patrick and the early Irish Church; but our space has run out. Nor is further elaboration on this point necessary. The recognised usage of the Christian Church at the time, more especially of those churches with which we know that St. Patrick was in connection, the actions and writings of the sixth and seventh century Irish saints, the testimony of each and all of St. Patrick's biographers, and of his own canons and exhortations, furnish a chain of evidence the cumulative force of which is irresistible.

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Notes

What We are Coming to

'Fifth grade this year, Tommy?'
'Yes, sir.'
'You're in decimals or fractions now, no doubt?'
'No, sir. I'm in crochet-work and clay-modelling now.'

Amongst the Announcements

The many admirers of Mrs. Meynell will be glad to learn that the gifted authoress has gathered together her poetry for publication in a single volume. The contents include the early *Poems*, which have passed through ten editions; the *Later Poems*, now out of print; and an important section containing more recent compositions. This Collected Edition, prefaced by Mr. Sargeant's drawing of Mrs. Meynell, is about to be issued by Messrs Burns and Oates. Mrs. Meynell is a sister of Lady Butler, and, like the gifted painter of 'The Roll Call,' is a convert to the Catholic Church. It has been the luck of this lady and her sister to convert two men of genius to a recognition of woman's ability, for Ruskin unsaid for the one 'what I have always said—that no woman could paint'—and Coventry Patmore referred to the other as one who—I am bound to confess—has falsified the assertion that I made some time ago that no female writer of our time has attained to true distinction.

Fooling the Experts

Under this heading the *Sacred Heart Review* quotes some good things from the Rev. C. Meli, S.J., who, writing in the *Dublin Review* of the Louvain Conference, a yearly gathering instituted in 1911 to discuss, both theoretically and practically, the whole question of the study of religions, tells of the presence at that conference and at the one held a year later, of a number of Catholic foreign missionaries who brought with them a knowledge of the religious beliefs and practices of the primitive people among whom they had labored.

Father Meli in a footnote says:—"Ex-missionaries had many tales to tell of the scientific expert who sails serenely from Europe to catechize—often through interpreters—natives of savage countries. "What is the name of this mountain and of this river?" inquires the expert. He notes down the answer and, soon afterwards, an elaborate chart is produced full of native names. In time this chart reaches the missionary, who finds with glee that the river has been dubbed "You-are-a- nuisance," and the mountain "Go-and-see-for-yourself." Even the missionaries cannot control the native's peculiar sense of humor. "You answered the white man correctly?" inquired a missionary of a native who had just been interviewed by a distinguished ethnographer. "O Father," he cried, "the things I told him!" Infinite patience; years of close association; fellowship in life and language—these may in time win the confidence of the negro, whose major premise is nearly always, that sacred things are secret."

DIOCESE OF DUNEDIN

To-day (Ascension Thursday) Masses were celebrated at St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock.

His Lordship Bishop Verdon will make a visitation of Wrey's Bush on Sunday, when he will solemnly bless the new convent and administer the Sacrament of Confirmation.

A meeting of all interested in the lecture on the Bible-in-schools question by his Lordship Bishop Cleary, which is to be delivered in the Garrison Hall on Friday evening, May 16, will be held in the Board Room of His Majesty's Theatre on Friday evening. The object of the meeting is to make the necessary arrangements for the lecture.

The programme at the meeting of the Catholic Men's Club on Monday evening consisted of songs, recitations, and impromptu addresses on current topics. Rev. Father Buckley (president) was in the chair, and there was an attendance of about thirty members. The president's inaugural address, to which the members of the congregation are invited, will be delivered on next Monday evening in St. Joseph's Hall. The subject of the address will be 'Dante and the *Divina Commedia*,' which will be illustrated by limelight views. Judging by last year's inaugural address, which was most instructive, that on Monday night should prove a literary treat.

Lieutenant McKeefrey, who paraded as an officer for the first time on Monday evening with A Company (writes 'Skirmisher' in the *Evening Star*), is a young man of much promise. He has shown conspicuous ability since joining the Territorial force. He served for some considerable time as a sergeant of the Hibernian Cadets before joining A Company as a private. He has by hard work gradually worked himself up to the position of sergeant, and was lately recommended for a commission, and has now been gazetted. Though working hard all day and studying for his professional examinations, Mr. McKeefrey has always carried out his military duties thoroughly, and is an example to those who complain of want of time for training that 'where there's a will there's a way.'

A very successful production of the drama 'A Web of Fate,' in aid of the furnishing of one of the stalls at the forthcoming bazaar, was given in St. Joseph's Hall on Wednesday evening of last week. The play was staged by the Dunedin Dramatic Company under the direction of Mr. P. L. Davies, and, judging by the frequent applause, it met with the full appreciation of the large audience. The following was the cast of the principal characters:—Gerald Arkwright, Mr. Bradey; Reuben Tredgold, Mr. W. Sutherland; Frederick Larkins, Mr. Bastings; Anthony Arkwright, Mr. F. W. Moore; Kate Arkwright, Miss Elsa Otto; Meg Tredgold, Miss Ethel Lees, and Norah Arkwright, Miss Helen Lees. The following also took part in the play:—Misses W. Manning, R. Alexander, Isabella McKechnie, and Moura Otto, and Messrs. C. Crane, G. R. Wilson, H. Carr, and F. Northcote. The performers were letter-perfect in their parts, and where opportunity offered displayed very good dramatic power, a feature of the production being the excellent enunciation of all the performers. The scenery, which was very appropriate, was painted by Mr. C. A. Abbot, who also discharged the duties of stage manager. The piece was well staged, and the performers showed that they had a true conception of the requirements of their respective parts. It was an ambitious undertaking, and the management is to be congratulated on the successful result.

RONALD STEWART TESTIMONIAL FUND

We have received 5s for the above fund from Mrs. Stamp, 547 Colombo street, Christchurch. In forwarding a sum of 10s for the same object, Mr. J. B. Crowley, Waipori, writes:—"I am very sorry to hear of Mr. Stewart's illness, and sincerely hope that, by the grace of God, he may soon recover. I have read many of his works in the A.C.T.S. pamphlets."

ANSWER TO CORRESPONDENT

ONE IN DOUBT.—1. Allen Doone was born in Ireland, but went to America when very young. He is a Catholic. 2. The Prime Minister of England and his wife and family are not Catholics. 3. The canonical age required for ordination to the priesthood is 25; but in very rare and exceptional cases—as, for example, where there is urgent need for and extreme dearth of priests—ordination may take place at any earlier age. In such cases a special dispensation from Rome is required, which is in practice never given for a less age than 22 years and 6 months.



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THE EUCHARISTIC CONGRESS AT MALTA

Five Cardinals and fifty-two Bishops took part in the Eucharistic Congress which opened at Malta on Wednesday of last week. Among the visitors were delegates from Australia and New Zealand. There was an attendance of 10,000 at the opening ceremonies. His Eminence Cardinal Ferrata was the Papal Legate. He was accompanied by Monsignor Tedeschini, Prince Barberini, and Commendatore W. Humphrey Page.

A message under date April 25 states that 15,000 children received Holy Communion.

The closing ceremonies on Sunday were taken part in by 160,000 persons. There was a procession to Floriana, followed by an open-air service.

The next Congress will be held at Lourdes.

OBITUARY

MR. J. PEARCE, TIMARU.

Mr. J. Pearce, an old and esteemed resident of Timaru, died at his residence, Oxford street, on Friday evening last, in his 62nd year. He was attended during his illness by the Rev. Father Murphy. The deceased was of a quiet and retiring disposition, but nevertheless he took a keen interest in local affairs. He was one of the foundation members of the Timaru branch of the H.A.C.B. Society, and he took the pledge from Rev. Father Henegerry over thirty years ago, and kept it to the day of his death. He was a native of Tralee, County Kerry, Ireland, and came to the Dominion about 39 years ago. He landed at Lyttelton and came to Timaru by one of the coastal boats. He was a tailor by trade, and about twenty years ago commenced business on his own account, his location being on Melville Hill. He leaves five sons (all Hibernians) and five daughters to mourn their loss. The deceased was a loyal son of the Church and took an active part in all things pertaining to faith and fatherland. The funeral left the church this (Monday) afternoon, and was a most representative one, the Hibernians turning up in particularly large numbers. The Rev. Father Smyth officiated at the graveside.—R.I.P.

Interprovincial

It has been stated by very old residents of Rotorua that the lakes have been lower than for the last twenty years.

The official record shows that 98,170 people visited H.M.S. New Zealand during her stay at Wellington, the largest number being 19,846 on Sunday last.

The present year is stated to have been the best that the Christchurch Tourist Office has so far had, the takings being, roughly, £1000 more than those of last year, the previous best.

During the nine months ended March 31 last the Auckland Farmers' Freezing Company passed through its works and stores provincial produce for export to the value of £1,100,000.

The workers' dwellings erected by the Government at Addington have been completed, and are now in occupation of those who selected them. All the land available in Addington and Sydenham has been taken up.

Over 8000 people travelled by rail to Napier to view the H.M.S. New Zealand, the traffic being handled by the authorities expeditiously without mishap. Captain Halsey was so pleased with the whole arrangements that he issued a special invitation to the entire Entertainment Committee to view the vessel.

On Thursday, at the Christchurch Magistrate's Court, a little discussion arose as to how much per day a farmer should be allowed for time spent in attendance at Court. The scale provided for from 8s to 15s

per day. Mr. Bishop settled it at 10s, adding, 'Very few farmers are making more at this time of the year.'

The supplementary municipal electoral roll for Greater Wellington was issued on Friday and contains 10,607 names, the major portion of these enrolments being under the residential clause. There are 23,572 names on the principal roll, which makes the total number of electors 34,179.

Life is not very joyful in the back-blocks (says the *Feilding Star*). Mr. Frank Armstrong, who has resided at Akitio for the past 38 years, was only able to get a road to his property two years ago. This is all the more astonishing when it is remembered that Mr. Armstrong pays over £1000 a year in rates and taxes.

'The high price of kauri timber has stopped a great deal of the wholesale exportation,' said Mr. E. Bartley, a witness before the Forestry Commission at Auckland. 'But it is a deplorable position to think that New Zealand has been exporting the best of its kauri, and now if one wants a stick of heart timber a fancy price is demanded, and even then it is difficult to obtain.' Mr. Bartley advocated the preservation of what little kauri there is left in New Zealand for the use of New Zealanders.

The chairman of the Otago Harbour Board (Mr. J. H. Walker) has received the following telegram from Mr. Blair Mason at Napier:— 'Captain Halsey regrets exceedingly his inability to bring the New Zealand inside the harbour, for while there is plenty of depth in the channel to allow him to do so, yet the vessel must have room to swing freely while at anchor without risk of touching the surrounding bank, and the anchorage spaces inside the harbour are not sufficiently wide to give the desired margin.'

A Nelson strawberry grower, Mr. W. S. Mears, who has a hillside section on Montreal road, off Toi Toi Valley, has had a lengthy season of picking. He cultivates several thousand plants, and commenced picking in October, and ever since has been able to gather berries in large quantities. Last week he had a heavy picking, the berries, Melbas and Beauty of Kent, being still firm, and the quality excellent. It surely says something for the suitableness of the district for strawberry culture (remarks the *Nelson Mail*) when the ripe berries can be gathered for at least seven months in the year.

A rather peculiar custom amongst some land agents was made public at the Magistrate's Court on Thursday (says the *Christchurch Press*), during the hearing of a case arising out of the exchange of properties. A witness, a land agent, said that if a man introduced a client to an agent and business resulted, it would be believed that the man had had trouble in the matter, and that it would be a moral duty to pay him for it. In such a case he had sent a cheque. Mr. Bishop: 'Would you send me a cheque if I took a man into your office and he did business?' Witness: 'I have done so.' Mr. Bishop: 'You suggest that it is usual to do so.' Mr. Raymond added: 'Then I suggest that the cheque would be returned.' The agent refused to fall in with Mr. Raymond's suggestion, and the point dropped for the time being.

The decreasing supplies of white pine, owing to its extensive use for butter boxes, and the discovery of a suitable substitute, are among the important questions being inquired into by the Forestry Commission. At Auckland on Thursday (says the *New Zealand Herald*) Mr. David Goldie, in giving evidence, said that it would be unwise for New Zealand to allow the export of white pine for such use as making piano cases. Later on in the proceedings, Mr. Alexander McCall was giving evidence. He referred to the fact that tawa wood was found to be very suitable for butter boxes, as it had absolutely no odour, while even white pine had an odour which sometimes caused trouble. In this connection, tawa needed no waxing, while white pine did. Dr. Cockayne remarked that they had been given to understand that white pine was the only timber suitable for butter-box making which did not need paraffining, yet apparently this process was necessary.

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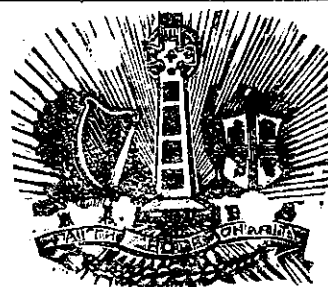
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Irish News

GENERAL.

Mr. and Mrs. Shane Leslie were in Rome recently and were received in special audience by the Pope. They were presented by Mgr. O'Riordan, of the Irish College.

Several employers were prosecuted recently for failing to pay contributions for their workpeople under the Insurance Act. At Kilkenny the Dowager Lady Desart was again fined for refusing to comply with the Act.

The death occurred recently in London of Mrs. Ellen O'Connell, widow of the late Mr. Daniel O'Connell, youngest son of the Irish Liberator. The deceased lady died in her sixty-sixth year. From 1853 to 1863 her husband sat in Parliament as member for Tralee.

From the return issued of the election expenses of the respective candidates in the recent Derry election, it is officially published that the expenses of Colonel Pakenham, the defeated candidate, were £515 12s, and Mr. Hogg, the successful Home Rule candidate, £322 0s 1d.

The Archbishop of Malta wrote to Mr. John Redmond inviting him to attend the Eucharistic Congress. Mr. Redmond replied that he felt highly honored by the kind invitation, but to his regret found it impossible, owing to his public engagements, to be present.

In Sligo Courthouse recently Mr. Henn, R.M., who has retired after a service of twenty-five years, was presented with an illuminated address and a purse of sovereigns by his colleagues, the magistrates of the county and borough of Sligo, the solicitors, and a number of friends. Major C. K. O'Hara, H.M.L., presided, and made the presentation in a short speech, paying a tribute to Mr. Henn. Alderman O'Donnell, the Mayor, referred to the many good qualities of Mr. Henn. The latter briefly replied, thanking his colleagues for their kindness.

THE DOWAGER COUNTESS OF KENMARE.

Amidst abundant manifestations of public regret the funeral took place on March 5 of the Dowager Countess of Kenmare. The remains were conveyed to Killarney, where they lay in state in the private chapel of Killarney House until they were removed to the Cathedral next morning. At 10.30 Solemn Requiem High Mass was offered up for the soul of the deceased. His Lordship Most Rev. Dr. Mangan presided. The celebrant was Very Rev. Dean O'Sullivan, P.P., V.G., Tralee. The Absolutions were given by the Most Rev. Dr. Mangan, and the interment took place immediately after in the family vault of Our Lady's Chapel in the Cathedral.

PROPOSED EUCHARISTIC CONGRESS.

The proposal made some time ago that the Eucharistic Congress of 1914 should take place in Ireland is finding favor in influential Catholic circles, and it seems likely that the suggestion will be eventually put forward in some official form. To meet the objection made that the scheme would involve immense expense, it has been pointed out that if only one penny were subscribed by each Catholic in Ireland—taking the number at 3,000,000—a sum of over £12,000 would be secured. Apart from other obvious considerations, the fact that this year's Congress is being held in the island of Malta, and that it has already been held in Protestant England, it is very fittingly urged that it is time that Catholic Ireland should do something.

THE ULSTER QUESTION.

At a splendid Home Rule demonstration at Artane, Co. Dublin, Professor Kettle said they had given Ulster every safeguard and concession, but they would not grant her a divorce from the rest of Ireland. He agreed that the Home Rule Bill bore the London stamp, but said that it would grow in prestige and

success, that it would be for the welfare of every Irishman, and that it would inflict injustice on none. Not only was there no opposition between national freedom and national prosperity, but political freedom was the only basis upon which they could build a solid and prosperous nation. The Union brought workhouses, emigrant ships, famines, jails, and scaffolds. It suppressed every feeling of pride that ought to find a place in the hearts of the citizens, but the Home Rule Bill would reverse that and plant a proper pride of country in their people and among their exiled brethren.

DECEASED MAYNOOTH PROFESSOR HONORED.

Forty-nine years have elapsed since, on January 16, 1864, were laid to rest in the College cemetery, Maynooth, the remains of a distinguished priest and scientist, Rev. Nicholas Callan, D.D.; and, at length, through the generosity of his Eminence Cardinal Logue and a number of priests of his native diocese, a worthy memorial has been set up to mark his grave. Born at Dromiskin, County Louth, on December 22, 1799, Nicholas J. Callan matriculated in Maynooth in August, 1817, went through the ordinary and Dunboyne courses, and after his ordination proceeded to Rome, where he attended lectures and obtained the Doctorate in Theology in the Sapienza University. In September, 1826, he was appointed to the Chair of Mathematics and Natural Philosophy in Maynooth, which he occupied till his death, January 14, 1864. Dr. Lennon, his successor in office, writing of him in the *Centenary History of Maynooth College*, says it was chiefly as a man of science that Dr. Callan was known. His merits were recognised far beyond the limits of his college home. He devoted himself particularly to experiments in electricity and magnetism, and made some exceedingly valuable original discoveries.

ST. PATRICK'S BIRTHPLACE.

Canon Fleming examines in the *Westminster Cathedral Chronicle* the vexed question of St. Patrick's birthplace, and maintains that the saint was born at Boulogne-sur-Mer. He says that 'if a census were made to-day of the Catholics inhabiting the English-speaking world, it would be found that more than half the grand total would prove to be either the spiritual children of St. Patrick or of Catholics with Irish blood in their veins, all of whom are indebted to the great Apostle of Ireland for the priceless gift of Divine Faith.'

THE IRISH PARTY.

The annual session meeting of the Irish Party was held on March 10 in the House of Commons. Mr. Clancy proposed, and it was unanimously passed—'That Mr. John E. Redmond be re-elected chairman.'

Mr. Farrell proposed, Mr. Molloy seconded, and it was passed unanimously—'That Captain Donelan and Messrs. P. O'Brien, E. H. Burke, and J. P. Boland be re-elected Whips.'

Mr. O'Malley proposed, Mr. F. E. Meehan seconded, and it was passed unanimously—'That Messrs W. Abraham, J. J. Mooney, and P. A. Meehan be re-elected hon. treasurers.'

Mr. Flavin proposed, Mr. Doris seconded, and it was passed unanimously—'That Messrs. W. H. K. Redmond, R. Hazleton, and T. Scanlan be re-elected hon. secretaries.'

THE PARLIAMENTARY FUND.

The appeal, just issued to the people of Ireland by the National Trustees of the Parliamentary Fund, needs no words of commendation (says the *Irish Weekly*). Our Parliamentary representatives have commended themselves to their constituents; they have won the admiration and applause of the wide world's peoples; they have brought the cause of Irish National Self-Government not merely to the verge of triumph but to the point of assured victory; and the appeal now made by the Bishop of Raphoe, the Leader of the Irish Nation, and their patriotic colleague is not an appeal for the Nationalist Members: it is addressed to the People of Ireland on behalf of Ireland herself.

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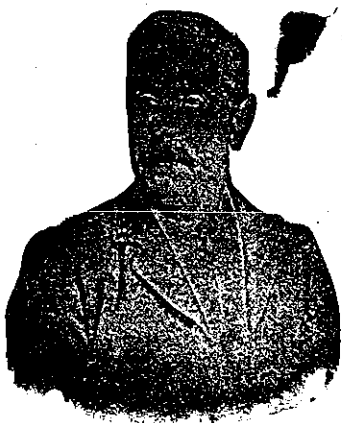
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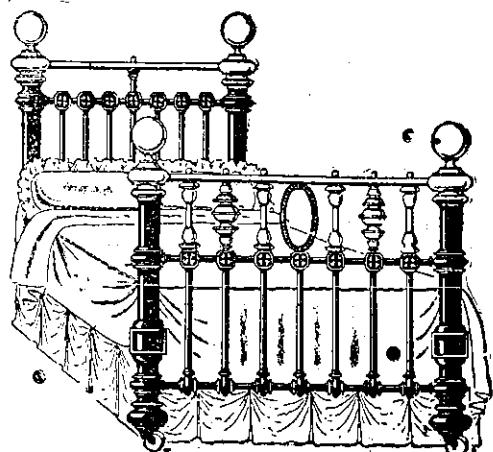
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Last year the country's elected representatives gave of their own accord a magnificent subscription to the war-chest. Not only did they do their part 'during a year calling for unparalleled sacrifices both in prolonged and exhaustive attendance in the House of Commons and in hard work in the British constituencies'; they contributed nearly £4000 to the Home Rule Fund out of their own resources: and they passed a great Home Rule Bill—'the best ever offered to Ireland'—through the House of Commons 'by steadily-increasing majorities'; culminating in the glorious majority of 110. These splendid servants of the people and soldiers of Ireland now ask for no personal assistance; indeed, they are ready to give towards the common fund; in former days when the sky was dark and there was scarcely a gleam of light on the Irish political horizon, the Nationalist M.P.'s fought on, steadfastly, patiently, perseveringly, sustained by the confidence of their constituents and animated by the hope of brighter days for the cause of the land they loved and served with such devoted fidelity; then they sought for support from the country—and it was never denied: now the appeal is made under the circumstances proudly, even with pardonable exultation, set forth by the National Trustees. The response must far exceed anything yet achieved by Nationalist Ireland.

Much has been done; but much must yet be accomplished. 'Eternal vigilance is the price of freedom.' It was an old taunt against the people of Ireland that they were enthusiastic but volatile—that they lacked strength of purpose and resoluteness of character. Now we can afford to laugh at the philosophic critics who drew false general conclusions from isolated incidents. The grit, the firmness, the invincible determination of Ireland in pursuit of a great object has been demonstrated before the nations of the earth. Let us keep on demonstrating this determination until the end of the chapter now within sight. We must not forget that the work of fighting the army of libellers in England who are 'financed by immense sums of money contributed by wealthy (English) Unionists' cannot be abandoned for a day; and we are glad to find the National Trustees emphasising the vital importance of keeping the organisation at home in perfect fighting order. This appeal, they say, 'is probably the last we may have to issue for the Home Rule cause.' The response to this last appeal must eclipse all previous efforts. Let the work be begun without delay; for we are now making the great final charge against the enemies of Irish freedom.

What is coming out of our lives we can never quite know. The unexpected continually happens. But of one thing we can be sure—that is, if we do our best, something will come that is worth while.

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People We Hear About

Sir Charles Santley, the distinguished Catholic vocalist, celebrated his seventy-ninth birthday on February 28.

Mr. John Lavery, A.R.A., the well-known Catholic artist, has been given the chair in the Belgian Academy vacant through the death of Sir L. Alma Tadema.

Alderman Richard Power, J.P., was installed as Mayor of Waterford on February 24. It is just twenty-five years ago since the same honor was conferred on him. The venerable Mayor is in his eighty-eighth year and his zest for municipal life is as fresh as ever.

During his American lecture tour, Mr. Seumas MacManus, the Irish author, while in New Orleans, met the widow of Richard D'Alton Williams, the patriot-poet of the *Nation*. He expresses himself as pleasantly astonished to find her alive and well at the age of eighty-two. She had been a teacher in the New Orleans public schools for forty-nine years, and only in 1911 was retired on full pension. Her daughter is now a teacher also in the public schools in New Orleans.

Mme. Adelina Patti celebrated her seventieth birthday on February 19. The daughter of Salvatore Patti, of Catania, Sicily, and Caterina Chiesa, Mme. Patti was born in Madrid on February 19, 1843. Both her parents were well-known opera singers, as was her elder sister, Carlotta, who died in 1889. At the age of seven Mme. Patti made her debut in public on the concert platform. In 1859 she made her first appearance in opera at New York, and when, two years later, she went to London, she was only allowed to appear at Covent Garden on condition that she sang for nothing. Since then the same theatre has often paid her £1000 a night.

The Right Rev. Dr. Amigo, Bishop of Southwark, who celebrated the silver jubilee of his ordination recently, was born at Gibraltar in 1864. He was educated at St. Edmund's, Ware, and Hammersmith Seminary, and was ordained in 1888. He was consecrated Bishop of Southwark in 1904. The Southwark Incorporated Rescue Society and the Catholic Boys' Brigade count the Bishop as something more than their president—their warm ally—and he is a member of the League of the Cross. Southwark diocese comprises the ancient dioceses of Canterbury, Rochester, and Chichester, with part of old Winchester. In the numbers of its churches and clergy it is at the head of the English dioceses, not excepting the archdiocese of Westminster.

Lord Llandaff, whose death took place recently, was born in 1826 in Ceylon, where his father was a judge at the time. He was educated at the Universities of Paris and London, and was called to the Bar in 1850. Eighteen years later he became Queen's Counsel and a bencher of Lincoln's Inn. He represented the constituency of Dungarvan in the House of Commons (1868-1874) as a Conservative, and became Home Secretary in 1886. He held office till 1892, as member for East Birmingham, and was intimately associated with Lord Randolph Churchill, especially during the years immediately subsequent to his election. Mr. Matthews was descended from the Welsh family of Mathew, a branch of which formerly held the Earldom of Llandaff in the Irish peerage. This suggested the title, Viscount Llandaff, under which name Mr. Matthews was advanced to the peerage in 1895. Thereafter ill-health prevented Viscount Llandaff from taking part in the more strenuous political campaigns, but he specially exerted himself to defend Catholic interests, most noteworthy being his efforts to have expunged those portions of the Royal Declaration at Coronation offensive to Catholics.

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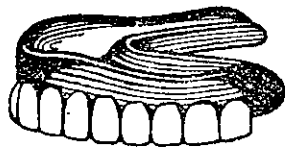
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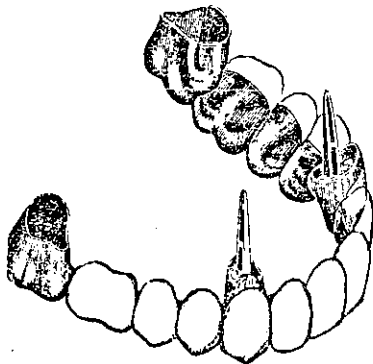
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THE DEAF AND DUMB

WARATAH DOMINICAN INSTITUTE

The Institution for the Deaf and Dumb at Waratah, New South Wales, this year celebrates the twenty-fifth anniversary of its opening. One way of marking the occasion was by the blessing and opening, on Sunday, April 6, of the new wing, recently erected to provide accommodation for the ever-increasing number of deaf mutes. The additions consist of a chapel and a hall 45 x 22 feet, on the ground floor, to serve as a class and work-room, with a dormitory for the boys, of like dimensions, above. Notwithstanding the strong wind and driving rain which began on Saturday evening and continued all day on Sunday, a fair number of people attended the ceremony. At the conclusion of the ceremony of blessing Mass was celebrated by Rev. Father O'Laverty.


His Lordship Dr. Dwyer preached an impressive sermon on the 'Good Shepherd.' After dwelling at length on the love of our Divine Lord in His self-named office of Shepherd—a title so familiar and well understood and appreciated by the people of Judea, whose chief occupation was tending their flocks—and drawing a comparison between the true Shepherd and the hireling, the Bishop drew attention to the special love and care of the Good Master for the little ones, the lambs of the fold, but, above all, for those who were suffering and in sorrow. He could well class the deaf mutes, whose affliction is far deeper, more hidden, and consequently greater than many other more appar-

ent misfortunes, among the most cherished portion of the flock for whom the Good Shepherd so lovingly laid down His life. Even at death He did not abandon His dear sheep, but left one to represent Him and carry on His work, who in turn appoints other shepherds to care for and minister to the wants of the faithful all over the world. Australia also had its archbishops, bishops, and priests, to continue the Saviour's work throughout its broad lands. Still speaking of the deaf mutes, his Lordship pointed out that the work carried on for their welfare at Waratah owed its inception many years ago to the zeal of the bishops of Holy Church. Children came to this institution from all parts of the Commonwealth and New Zealand, and were well cared for and tended, no matter how straitened might be their parents' circumstances in life. The comparatively small number of deaf mutes in each diocese, the immense strain on its resources had their educational needs to be separately provided for, the difficulty in securing suitable teachers, who need such a long and special training, adaptability, and temperament for the work—all would render it almost impossible to establish separate institutions where a thorough religious training and due preparation for the holy Sacraments could be carried out. The institution at Waratah was thus doing a glorious work, not for one place or diocese alone, but for the entire Australian continent. The Bishop remarked that many of those present might never have seen an uneducated deaf mute, but they might try to picture what a blank, especially in the matter of religious knowledge, the mind of such a child would be, but most of them had often seen the pupils of the Waratah Institute, and were they not delighted with their keen insight into things

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Divine, especially, as exemplified in their every-day lives, their fervent reception of the holy Sacraments, and their knowledge of the truths of faith, in no way diminished, but often apparently the greater, by the serious affliction under which they labored. His Lordship thanked the people of Waratah and district, Catholic and non-Catholic alike, for the never-failing kindness and sympathy they had always extended to the deaf mutes, and assured them that the Good Shepherd would bestow upon them untold graces and blessings for their charity to these little ones of the fold.

The cost of the new building was £1400, and the names of subscribers will be published later on. The Sisters request that generous friends will send contributions and thus join in making this silver jubilee memorial a great success by helping to pay off the debt as soon as possible. All communications to be addressed to the Sister in Charge, Institution for the Deaf and Dumb, Waratah, N.S.W.

GREYMOUTH

A MOST SUCCESSFUL MISSION

As was predicted (says the *Greymouth Evening Star* of April 21), the closing ceremony of the Marist Fathers' mission was a record in point of attendance. St. Patrick's Church may, on former occasions, have been well filled, but last night it was packed to its utmost limits and it is safe to say that it would have been impossible to squeeze another person into the spacious building. The attendance all through the mission has been most gratifying to the Very Rev. Dean Carew and his assistant priests as well as to the missionaries themselves. Last night's service was a fitting close to the past fortnight's ministrations of the devoted priests, who labored from early morning till past midnight. The work of the mission was not all performed in the church; the missionaries sought out the erring ones in the 'highways and byeways' and were successful in bringing back numbers who had strayed from the Church of their fathers, and consolation has been brought to hundreds who have reason to sincerely thank the Marist Missioners who have so worthily upheld the best traditions of the Catholic priesthood.

The closing sermon on 'Perseverance' was preached by Very Rev. Father O'Connell at the conclusion of which there was a renewal of Baptismal vows, followed by the Papal blessing.

Father O'Connell then paid a high compliment to the Very Rev. Dean Carew, whose parish was a model one and whose hospitality and kindly help they could never forget. The organist, choir-master, and the choir were also thanked, as were the ushers, collectors, and altar boys. The generosity of the people also called for special commendation.

The Benediction was then given and was followed by the singing of 'Hail, glorious Saint Patrick.' Thus closed a mission, the success of which has been nothing short of marvellous; beyond comparison from every point of view, the most successful ever given in Westland. The present Pontiff, Pius X., will be known to posterity as 'The Pope of daily Communion.' In like manner, this mission in Greymouth by the Marist Fathers will long be remembered as the mission at which that pious and beneficial custom was inaugurated.

At the 8 o'clock Mass on Sunday the church was crowded with the male members of the congregation only. The Very Rev. Dean Carew was celebrant. Over 400 received Holy Communion at this Mass, and at its conclusion the men all marched to the school grounds, where a photograph was taken of the record gathering. An adjournment was then made to the clubrooms and Hibernian Hall, where breakfast had been prepared by members of the clubs and their lady friends. Very Rev. Dean Carew occupied the head of the table, having on his right hand Very Rev. Father O'Connell, and on his left the president of the Hiber-

nian Society (Mr. T. Keenan). At the other end of the hall the president of the St. Columba Club (Mr. A. McSherry) occupied the vice-chair, having on each side of him the secretaries of the two associations (Messrs Keating and Rasmussen). The first toast—that of 'the Pope and King'—was proposed by Dean Carew, and honored in the usual manner.

Mr. Keenan then proposed the toast of 'The Missioners.' He paid a high tribute to the glorious work achieved by the missioners, which was largely due to their magnificent zeal and splendid eloquence. Through their energy and efforts the mission had been the most successful ever held in Greymouth and the West Coast.

On rising to respond, Father O'Connell received an ovation. He said the demonstration that morning was sufficient to show their loyalty and faith to their Church and it was one of the most magnificent sights he had ever witnessed. In Australia where he had given missions the results were splendid, but in proportion to the size of the place this demonstration eclipsed the lot. He referred to the work done by the pioneers of the Coast, many of whom were present at that gathering, and he hoped their sons would follow in their footsteps and be as good. 'Catholic unity stands for progress' he said, and he therefore appealed to them all to join the Catholic Federation. He felt proud of the good results of their work as missioners and hoped the good fruit would be lasting.

Father McCarthy, who was received with cheers, said he congratulated them on their manifestation of faith that morning and all through the mission. He was proud that morning that he too was a Coaster. He was proud to be a Catholic and proud of such results from the mission. He hoped the good work would continue.

Mr. H. F. Doogan proposed the toast of 'The Catholic Associations,' and in doing so placed the St. Columba Club first as doing an enormous amount of good for the young men from the time they left school. Then when they got married they could join the Hibernian Society and derive benefits equal to those of any other benefit society, and finally all should join the Catholic Federation.

The toast was responded to by Mr. Keating (Hibernian Society), Mr. McSherry (St. Columba Club), and Mr. B. Rasmussen (Catholic Federation).

Mr. W. B. Gilbert proposed 'The local clergy,' whom he said couldn't be excelled anywhere. The various works and Catholic institutions proved that.

Very Rev. Dean Carew thanked Mr. Gilbert for his kind remarks. He felt proud of his assistants. A more humble man and a better priest than Father Taylor he had never met, and one would go a long way to match the zeal of Father McCarthy. The hearts' blood of the best Irish was to be found in the natives of the Dominion, and though the old people die off the young ones come on and help to keep the grand old faith ever green.

The other toasts honored were 'The ladies' and 'The press,' both of which were proposed by Very Rev. Father O'Connell, who paid a special meed of praise to the local papers for the great assistance they had given the mission by their reports.

He who hesitates is lost,
Maxim old, but true;
And you must not count the cost
When you're feeling blue.
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OBITUARY

MRS. AUGUST KRAKOFSKY, ROSS.

The many friends of the late Mrs. August Krakofsky (writes an occasional correspondent) will regret to hear of her demise which occurred on Sunday, April 13, at the residence of her mother, Mrs. Boyle, Donohues. The deceased had been a most patient sufferer, edifying all with Christian fortitude and resignation. Fortified by all the rites of the Church, and in the presence of her sorrowing husband and sisters, she passed peacefully away. On Wednesday the funeral cortege, composed of representatives from all parts of Westland, moved to St. Patrick's Church, Ross, where a Requiem Mass was celebrated by the Rev. Father Hanrahan. Then the cortege proceeded to the cemetery where in the presence of a still more numerous assemblage the burial service was read. On Sunday, the Rev. Father Clancy at Hokitika referred in touching terms to the bereavement which had afflicted two families notable for their devoted attachment to Holy Church, and requested the prayers of the congregation for the eternal repose of the soul of Mrs. Krakofsky.—R.I.P.

MRS. MARGARET RALPH, PONSONBY.

We regret to report the death of Mrs. Margaret Ralph, who passed away at the family residence, Ponsonby, on April 6. The deceased, who was born in the Old Country, spent a number of years in India, her knowledge of that country and her recital of the stirring deeds of the Mutiny times always being most interesting and graphic. Some 65 years ago (says a local paper) Mr. and Mrs. Ralph arrived in New Zealand, so that they participated in the strenuous and stirring times of the Dominion's early history. Their first home was a Maori whare, but, acquiring land in this district, they set up their modest home near the site of the present King's Hall, in Huntly, where they brought up a large family, and settled down to develop the resources of the district as well as to lay the foundation of that prosperity which was naturally the consequent of hard work carried out on sound and permanent lines. In the town which her family founded Mrs. Ralph took the greatest interest. She watched it grow, and to the very last evinced that anxiety for its welfare that still characterises her descendants. Keen and shrewd, possessed of great mental powers and natural business acumen, the late Mrs. Ralph possessed all the qualities that go to make a loving mother, a helpful life-partner, and a pioneer settler of the right sort—one of an early band who, believing in the principles of self-help, put their hands to the plough, and, despite obstacles and drawbacks, carried on their work with the courage and determination to which the present generation owe so much. The history of Mrs. Ralph and her family is the history of Huntly, with which their names will for ever be indissolubly connected—not only as the founders of the town, but as benefactors whose donations of building sites for churches, for a library and other purposes, as well as their generous contributions to every scheme having for its object the common weal, will form a monument more lasting than one of brass or stone. After Sir Walter Scott had transformed Abbotsford from a bare, bleak patch into a delightful and palatial demesne, a visitor once remarked to the novelist: '*Si monumentum requiris, circumspice.*' So with the deceased lady; for, while her virtues and her excellences may be forgotten, the imprint of a strenuous active life has been indelibly written over the face of this district. Mrs. Ralph had a large family, and is survived by Messrs. W. J. and E. V. Ralph, of Auckland; Mrs. L. B. Harris, sen., of Harrisville, Huntly; Mrs. Lovell, of Taupiri; Miss Ralph, of Auckland; and Sister Ignatius, of Dunedin, to all of whom is extended public sympathy on the death of a revered and beloved mother.—R.I.P.

MR. PATRICK WALSH, BROWNS, WINTON.

During the height of the floods on Friday, March 28 (says the *Winton Record*) a report reached Winton

of a sad drowning fatality a mile or two beyond Browns. Later intelligence proved that the report was only too true and that the victim was Mr. Patrick Walsh, an old and highly esteemed resident of Browns. It appears that on Friday morning Mr. Walsh accompanied Mr. J. Dixon in a trap to Mr. W. Dixon's farm across the Otapiri river. The stream was then fairly high, but not sufficient to cause the occupants of the trap any alarm. About 2.30 the Dixon brothers and Mr. Walsh started on the return journey to Browns. Shortly after entering the river, which had risen considerably, Walsh said, 'Turn back,' but it was too late, the horse being immediately swept off its feet. The three men jumped out of the trap into the deep water. Mr. W. Dixon struggled to a gorse bush, while his brother and Mr. Walsh clung to the trap. Messrs. Bell and Irwin came to the assistance of the men in danger, and rode their horses well into the river and cast out a rope with a piece of wood attached to keep it afloat. Walsh got hold of the rope and called out 'all right, pull away!' Unfortunately the line got fast on something, and the rescuers could make no headway. Bell was pulled out into the deep water, and lost hold of the rope and Mr. Walsh immediately disappeared. Desperate efforts, and at great risk, were made to reach the Dixon brothers, who were in deep water. Mr. W. Dixon struggled to a gorse bush. Finally a boat was procured, and Mr. J. Scott rescued the two young men from the perilous positions they had been in for over four hours. At mid-day on Saturday the body of Mr. Walsh was recovered a few feet away from the scene of the accident. The sad event cast a gloom over the whole district. Deceased, who was 57 years of age, was an honorable, upright man, and was esteemed by all. The deepest sympathy prevails for the bereaved widow and family in their sad and sudden trial.—R.I.P.

MRS. J. A. MACEDO, BUENOS AIRES.

News has been received in Dunedin of the death of Mrs. Macedo, wife of Mr. J. A. Macedo, well known as a Catholic bookseller in Dunedin some years ago. The late Mrs. Macedo was born in Carlow, and left Ireland in 1864 and arrived in Dunedin with her sister, now Mrs. Pearson. She was married to Mr. Macedo three years after her arrival, and lived in Dunedin until 18 years ago, when they left for Sydney where they kept a news agency. About ten years ago they went to Argentine, where they engaged in farming, from which they retired and went to reside in Buenos Aires. The deceased lady had been in ill health for some time, and she passed away fortified by all the rites of the Church, being attended by an Irish priest resident in the city. She leaves a family of three daughters and one son (Mr. J. F. Macedo, of Feilding). The deceased was a sister of Mrs. Pearson, and an aunt of Mrs. Pringle, both of Mosgiel.—R.I.P.

The inauguration of the first city branch of the Catholic Federation took place on Sunday evening, April 13, in St. Mary's Cathedral, Sydney, in the presence of an immense congregation. Leading citizens from all professional ranks are giving whole-hearted support to this grand movement, and, ere long (says the *Freeman's Journal*), branches will flourish in every parish in the State to act as living sentinels and champions against insidious evils, base influence, and pernicious literature which is undermining the morals of Australia. The general secretary of the Victorian Catholic Federation, Mr. T. J. O'Brien, was one of the speakers during the evening, and in his address he outlined the remarkable success achieved by the Federation in the sister State.

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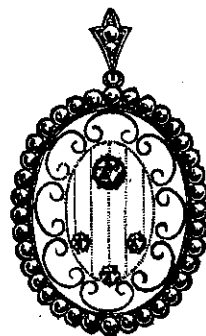
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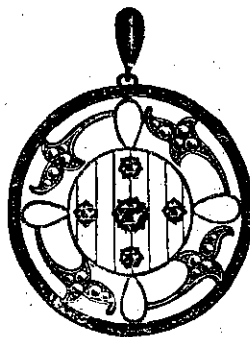


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PUBLICATIONS

History of Rome and the Popes in the Middle Ages.

By Hartmann Grisar, S.J. Authorised English translation by L. Cappadelta. Vol III. London: Kegan Paul.

This sumptuous volume, with its handsome binding, its excellent paper and large and attractive type, its numerous, appropriate, and in some instances superb illustrations, and its wide range of interesting subject matter, deserves to the full the warm welcome extended to its predecessors. It is written in the same careful spirit of scrupulous fidelity to fact. 'The sources which have supplied us,' says the author, 'with material for our History of Rome and the Popes are very different from that fictitious literature which falsely claims the right to rank among the sources of history. Even when we have been compelled to have recourse to works in which truth is mingled with error, we have at least endeavored to sift conscientiously what is trustworthy from that which is not. All we have hitherto said concerning the Papacy and the Eternal City has invariably been based on the real sources of historical knowledge—on official and contemporary documents of the Popes, on monuments which are still before our eyes, and on the statements of the best informed and most veracious chroniclers. Our historical narrative will continue to proceed on these same lines.'

The present volume opens with an account of Western monasticism, and its relations to the Holy See. Then we have an account of the Popes from Virgilius to St. Gregory I, followed by a description of the churches and other public buildings in and about Rome as they appeared during that period. After that there is described for us the beginning of the downfall of the imperial power by the irruption of the Lombards into Italy. The final section deals with 'the progressive decline of civil order and Roman culture' on the one hand, and with 'the signs of life in the Roman Church' on the other. A succinct account is given of the evidences of the Roman Primacy in various countries, and among the Franks in particular.

The following paragraph will serve as a specimen of the author's style, and is valuable as showing the part played by the Papacy, then as now, in maintaining the unity and stability of the Church: 'The historic part in history already taken by the Papacy warranted the assurance that the Church of Rome would prove equal to all future tasks. Unprecedented difficulties, both from within and from without, had been overcome by the marvellous power of the Primacy. Thanks to the Popes, the Church had brilliantly demonstrated that she could stand alone, though the Roman Empire, upon which she had once reckoned for support, was fast sinking into ruin. And not only did this mighty body preserve its footing, but with the help of the spirit of unity infused into it from Rome, at the downfall of the ancient policy and civilisation it was able to save for futurity the best elements of the past.'

The next volume is to deal with the work of Gregory the Great—the same Pope who, through his efforts on behalf of the spiritual welfare of the new nations when the ancient world was crumbling to pieces, laid the foundation of the new world of the Middle Ages—and it will be awaited with much interest. Each volume has a copious summary of contents, as well as a carefully compiled and accurate index. Price, 15s net.

The Truth of Christianity. By Lt.-Col. Turton, D.S.O. Wells Gardner, Darton and Co., Ltd., 3 and 4, Paternoster Buildings, London, E.C.

This is an examination of the more important arguments for and against the truth of Christianity, written by a Protestant layman but from such a broad and general standpoint as to be acceptable to and available by the members of all Christian bodies. The only fault we have to find with the volume is its modesty—a rare enough quality in books nowadays, but one which, if it is not actually out of place, is at least not specially called for in the present compilation. Thus the author, after setting forth a telling

array of arguments proving that the four Gospels are absolutely authentic, is content to draw the conclusion, 'Therefore the truth of the Christian religion is extremely probable.' He is warranted in going a good deal further than that; and we would be glad to hope that in future editions he will see his way to draw the stronger inference that he is manifestly entitled to draw. For the rest, the book has been received with a chorus of commendation from all quarters, in which we cordially join. Not a difficulty has been shirked or evaded; and while there is solid matter worthy the attention of the trained theologian the work is written in a clear and popular style which makes it intelligible to all. The success of the book may be gathered from the fact that it is now in its twentieth thousand. The type is clear and large; and the work is furnished with an admirable index. We very heartily recommend the volume. Price, 2s 6d.

Hamilton

(From our own correspondent.)

April 19.

A very enjoyable social was held in the clubroom on Friday, 11th inst., under the auspices of the Catholic Young Men's Club. Vocal items were contributed during the evening by Messrs. L. O'Malley, C. Norries, and J. Lynch.

Mr. Fred Pollard has started business at Ngaruahia. His departure will be much felt in the parish, as he took a very practical interest in Church matters, and was one of the collectors in the Church of Our Lady of the Rosary. He also took a very prominent part in the affairs of the Young Men's Catholic Club.

On Sunday evening at the Church of Our Lady of the Rosary Miss Ina Bosworth, the gifted young Auckland violinist, contributed two violin solos, with great devotional feeling. Mrs. Cyril Towsey sang Gounod's 'Ave Maria,' to which Miss Bosworth played a violin obligato. The offertory was generously donated by Dean Darby to the funds organised to send the young violinist Home to enable her to complete her musical studies.

Temuka

(From our own correspondent.)

April 24.

Mr. W. Spillane, a prominent member of the local Catholic Club, and an all-round athlete, has been nominated for a seat on the Temuka Borough Council.

The Children of Mary intend holding a social on Tuesday evening, and judging by the manner in which members are working the function should eclipse any that has yet been held.

The Catholic Club opened its current session on Tuesday last, when about 20 members attended. The programme consisted of a mock banquet, and a very long toast list was gone through. Musical items were given by Messrs. Keen, G. and W. Spillane, F. O'Connell, and W. Fitzgerald, and were much appreciated. Mr. Keen received a hearty vote of thanks for acting as accompanist throughout. Altogether, the opening meeting was a great success.

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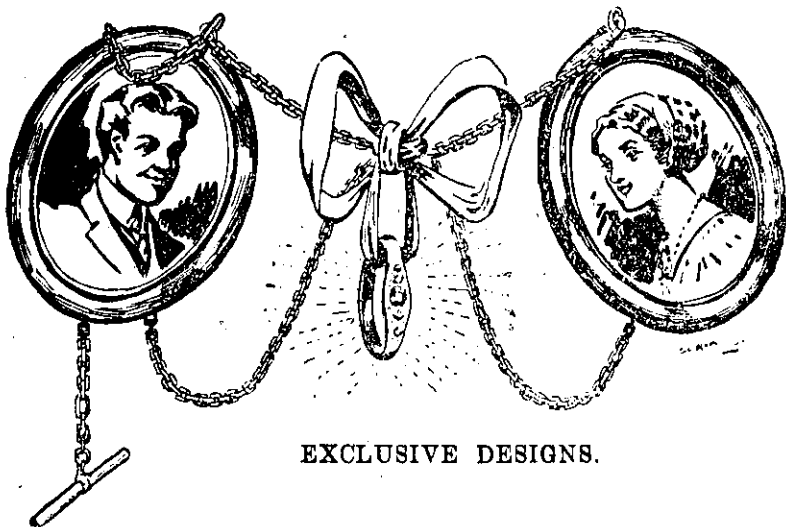
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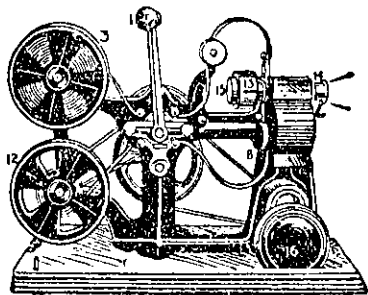


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White Paper from Black.

The paper of old newspapers and old books is used over again to make cardboard and coarse wrapping paper. Various attempts have been made to dissolve the oily or resinous part of the printing-ink with solutions of soap, petroleum, caustic sodas, and so forth, in order to wash away the black pigment afterwards. An American inventor has recently discovered a process for removing the ink pigment by treating the printed paper with boiling solutions of borax. The hope is expressed that this discovery may act as a check on the rapid deforestation of America, and avert a condition that has threatened to cause a crisis in the paper industry.

Tapioca.

Tapioca is produced from a plant which is a native of Brazil, and thrives in all tropical countries. It grows very rapidly, attaining maturity in six months. Tapioca, the commercial product, is a farinaceous substance prepared from cassava starch, which is made from large tuberous roots of the plant. The plant itself is bushy, and reaches a height of six or seven feet. The stems are white, brittle, and full of pith. The roots are larger, and resemble turnips somewhat. Some of them weigh as much as 30lb. From three to eight roots grow in a cluster. Both plants and roots contain a milky fluid, which is an acid poison. This is easily dissipated by heat and extracted. The roots are washed and grated to a pulp. The pulp is spread on iron plates and heated. The heat is sufficient to cause a partial rupture of the starchy granules, which burst into what is known as flake tapioca. Seed pearl tapioca is frequently known as sago. It is different from the ordinary pearl tapioca only in size and shape, caused by slightly differing methods of production.

The Action of Lightning.

A study of the action of lightning (says the *Globe*) provides us with many interesting facts, one of the most peculiar being that the victim of this subtle force is left in the very attitude in which he was surprised by death. Eight reapers who were eating their dinner under an oak during a violent thunder storm were all struck by the same flash of lightning, and later on a passer-by found them apparently still engaged on their meal; one had his hand in the dish, another was in the act of putting a piece of bread into his mouth, a third still held his glass; and yet all were dead—each stricken in the position he was in at the moment the discharge occurred. A woman was struck while she was plucking a flower; her body remained standing in a slightly bent position and with the rose still in her hand. It seems surprising that a dead body could thus preserve its equilibrium, apparently in contradiction to the laws of gravitation; but when lightning is in question nothing should surprise us. Some kinds of trees, notably the bay and pine, are supposed to be immune from lightning, but experience has proved that, though certain species are rarely struck, the exception is due to the size rather than the species. Telegraph posts and hedgerows which are wet should all be avoided, and it is advisable not to run in a storm.

Intercolonial

The Very Rev. John Ryan, S.J., has been appointed Superior of the Jesuit Fathers in Australia.

His Grace the Archbishop of Melbourne has appointed his Grace the Coadjutor-Archbishop Vicar-General.

The late Judge Casey, of Melbourne, left £1000 to form a nucleus of a fund for the building of a Catholic college in connection with Melbourne University.

On April 10 the Sisters of the Little Company of Mary (Nursing Sisters), at Lewisham Hospital, received news by cable of the death of Rev. Mother Mary, foundress and Mother-General of the Order. Mother Mary died at the head house of the Order.

His Lordship the Bishop of Armidale has received a beautiful and touching autograph letter from his Holiness the Pope, congratulating him on the completion and opening, free of debt, of his Cathedral. The letter was forwarded by his Eminence Cardinal Merry del Val, Papal Secretary of State.

A convent of the Sisters of the Good Shepherd from the Mother House, Abbotsford, Melbourne, will shortly be opened in Sydney. The Sisters have acquired a valuable property at Ashfield. At Abbotsford they shelter over 800 inmates. They have branches at Oakleigh, South Melbourne, Bendigo, Christchurch, Hobart, and Perth, West Australia.

The Church of SS. Peter and Paul, South Melbourne, which had been improved and added to, was solemnly blessed and opened on Sunday, April 13, by his Grace the Archbishop of Melbourne. The additions, which practically complete the edifice, and include sanctuary, chancel, priests' and boys' sacristies, cost about £10,000.

The Most Rev. Augustin Dontenwill, O.M.I., Titular Archbishop of Ptolemais (Syria), and Superior-General of the Oblates of Mary Immaculate, has arrived in Fremantle for the purpose of holding an official visitation of the Order under his control. He is accompanied by the Very Rev. Father Charles H. Lytton, of Dublin, and late Rector of St. Joseph's College, Colombo.

The annual district meeting of the H.A.C.B. Society of Victoria was opened in the Cathedral Hall, Melbourne, on April 16. The District Board in their annual report congratulated members on the splendid results shown for the year, both in funds and membership. The value of funds of the society in the State amounts to close on £84,000, being an increase during the 12 months of £5545. The total membership of the Society in the State (all classes) is:—Male branches, 8542; ladies' branches, 2405; juvenile branches, 94; grand total, 11,041, showing an increase of 424 members for the year.

His Grace Archbishop Mannix, in reply to an address of welcome presented to him by the Newman Society in the Cathedral Hall, Melbourne, dealt in the main with the education question. Short as was his acquaintance with local conditions, he said, he was aware that Archbishop Carr had given much anxious thought to the objects of the society, and it would not be his fault if Catholics did not in due time—and the sooner the better—take their proper place in the University of Melbourne. Catholics should be allowed to enter into free and open competition with all comers. They claimed no privilege, they asked for no exclusive or preferential right, and they were prepared to win on their merits or not at all. Surely logic and fair play were on the side of the Catholics, and logic and fair play would some time prevail in Australia. Scholarships established out of the public purse ought to be earmarked for ability and learning and the promise of future achievement, whether it came from a public high school or a Christian Brothers' College. To apply these prizes to bolster up a party or a party system was indefensible educationally and politically. Catholics would never be satisfied until the last vestige of sectarian privilege was wiped off the statute books of State and Commonwealth.

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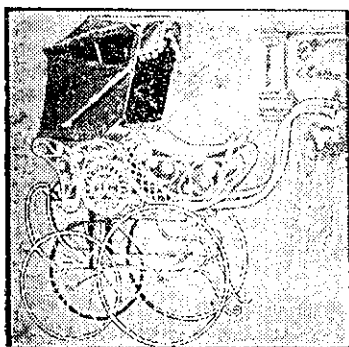
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WEDDING BELLS

LEAHY—MOLLOY.

At the Church of the Sacred Heart, Reefton, on Thursday, April 10, an interesting marriage was solemnised, the contracting parties being Mr. D. J. Leahy, eldest son of Mrs. Leahy, of Wakamarina, Marlborough, and Miss Jane Molloy, elder daughter of Mr. and Mrs. P. Molloy, of Reefton. The Rev. Father Galerne officiated. The bride, who was given away by her father, was attired in a very dainty gown of cream surah crepe de chene with silk shadow lace trimmings, the skirt being beautifully draped and caught at the side with a cluster of pearls. The usual wreath and veil were worn. The bride was attended by her sister (Miss Nellie Molloy) as bridesmaid, who wore a pretty frock of cream cashmere de soie and cream velours hat with squirrel mount. Both the bride and her sister, carried beautiful bouquets, the gifts of a friend. The bridegroom was assisted by Mr. P. Molloy, jun., as best man, while Mr. R. Molloy acted as groomsmen. After the ceremony the wedding party adjourned to the residence of the bride's parents, where the breakfast was partaken of. Later on the party drove to Cronaden, Mr. and Mrs. Leahy leaving by the afternoon train for Rotorua, *via* Christchurch. The bride's going away costume was of buff cloth with beaver hat to match. The bridegroom's present to the bride was a gold necklet set with pearls and aquamarines, while his gift to the bridesmaid was a gold bangle. The bride's present to the bridegroom was a gold sovereign case. The newly-married couple were the recipients of many useful and valuable presents, as well as congratulatory telegrams from all over the Dominion.

CONNELL—HURLEY.

The marriage was solemnised recently at the Catholic Church, Hunterville (says the local *Express*), of Mr. D. Connell, of South Canterbury, and Miss Mary Hurley, daughter of Mr. and Mrs. J. Hurley, of Hunterville. The popularity of the bride and her parents was evidenced by the large assemblage at the church. The ceremony was performed by the Rev. Father Kincaid. The bride was attired in a handsome white silk dress, with overskirt trimmed with insertion and ball fringe. She was attended as bridesmaid by Miss Grogan, who wore a pretty frock of spotted white silk, trimmed with insertion, and black beaver hat. Bride and bridesmaid both carried handsome bouquets. The bridegroom was attended by Mr. Buckley, and was given away by her father. After the ceremony the wedding breakfast was partaken of in the Argyle Hall, about 120 guests (many being present from a distance) sitting down to a capital repast provided by Mr. A. Dallas. The Rev. Father Kincaid proposed the toast of 'The bride and bridegroom.' The speaker thought it was a happy circumstance that gave him the opportunity of conducting the nuptials of the young party so soon after his arrival in the Dominion, as he came from a county of the Old Country that the bride's father claimed as his birthplace. The Rev. Father Connolly proposed the toast of 'The bride's parents.' The speaker referred to Mr. Hurley's connection with early Hunterville; how he had come here when the district was in its infancy, and how he had worked and progressed until he was in the position he occupied to-day. To such men as Mr. Hurley the country owed a great deal. Mr. Hurley responded, thanking so many for coming to honor his family. The young couple left by the evening train *en route* for their home in Canterbury. The presents received by Mr. and Mrs. Connell were numerous and costly.

GOULTER—SMITH.

A very pretty wedding took place on Wednesday, April 16, at the Basilica, Hill street, Wellington, the contracting parties being Miss Florence Mary Edith Smith, fourth daughter of the late Mr. William Smith, Ludstone, Kaikoura, and Mr. Charles Percy Goulter, eldest son of Mr. Charles Goulter, Hawkesbury, Blenheim. In the absence of their great-uncle, his Grace

Archbishop Redwood, the Nuptial Mass was celebrated by the Rev. Father Tymons, assisted by the Very Rev. Dean Holley. As the bride entered the church, the 'Bridal March' from 'Lohengrin' was beautifully played by Miss Putnam (organist). Mr. Llewellyn Smith, the bride's uncle, gave her away. The bridal gown (the gift of her brother, Mr. Claverley Smith, Ludstone) was of ivory duchesse satin, draped with Brussels lace, pearls, and silver. The court train was trimmed with true lover's knot in satin. The long veil of Brussels lace was fastened with orange blossoms, and she carried a lovely bouquet of white hothouse flowers.

She was attended by three bridesmaids. Miss Daisy Smith (chief), cousin of the bride, wore blue charmeuse, the skirt being caught up with pink roses, the bodice trimmed with crystal, her Juliet cap of silver net-work, having a cluster of pink rose buds at the side. She carried a bouquet of pink roses, and wore a gold chain and pendant of pearls and aquamarines, the gift of the bridegroom. Her sister, Miss A. Smith, wore pale pink charmeuse, with handsome silver lace, large black hat with single pink rose, her bouquet being of blue hydrangeas and autumn foliage. The bridegroom's gift was a gold bangle. Miss Bernardine Goulter (the bridegroom's sister) wore pink charmeuse and Irish lace, black hat with pink ribbon, and carried a bouquet of hydrangeas and maiden hair fern. Her gift from the bridegroom was a gold chain and pearl cross. The bridegroom was attended by Mr. Edward Goulter as best man, and Mr. Claverley Smith and Mr. N. Sibbetts as groomsmen. At the conclusion of the ceremony the bridal party left the church to the strains of Mendelssohn's 'Wedding March.' A reception was given at the Grand Hotel by Mr. and Mrs. Arthur G. Campbell (Feilding), the bride's sister. The drawing-room was charmingly decorated with pink flowers and floral bell suspended in the centre. The hostess wore an artistic gown of grey charmeuse, veiled in ninon and trimmed with handsome lace, a cluster of violets at waist, and hat of black velours and lancer plumes. Her bouquet was pink roses, violets, and maiden hair fern. The presents were numerous and handsome. The bride travelled in a grey eolienne costume, piped with violet velvet and lace jabot, large black velvet hat with beautiful white ostrich plumes, and feather boa. They left by motor for the north for a short honeymoon previous to leaving for England on May 1.

Palmerston North

(From our own correspondent.)

Mr. A. L. Westmoreland, the popular secretary of the H.A.C.B. Society, who has been acting as secretary of the Coursing Club during its recent meeting, was presented with a gold sovereign case containing gold coins, in recognition of the conscientious and energetic manner in which he had acted in the interests of the club.

Messrs. M. J. Kennedy and L. Hanlon, as a deputation from the parish committee, interviewed the borough cemetery committee on April 4, to ask that the portion of the land surrounding the cross in the Catholic portion of the cemetery be permanently reserved for the burial of priests or Sisters. They stated that it was the intention of the Catholic community to erect a monument to the late Father Costello, and this could not be done until the land was reserved. The committee recommended the council, as cemetery trustees, to grant the request. This came up at the meeting of council on Tuesday last, and was agreed to.

Cr. O'Rielly, who took his seat for the last time at the final function of the present council, will not again be a candidate as he is leaving Palmerston to reside in Australia.

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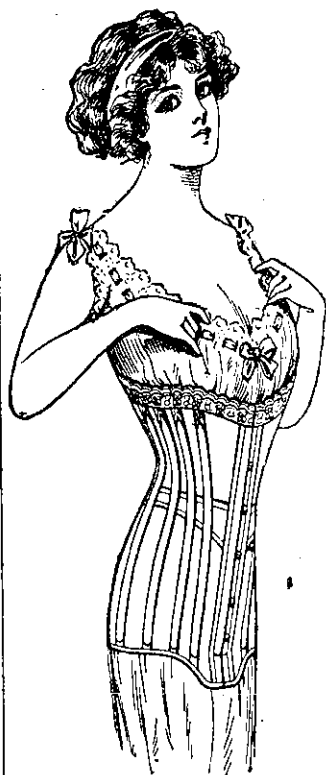


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ENGLAND

THE BENEDICTINES OF CALDEY.

It has been arranged that Abbot Aelred will make his novitiate under the Abbot of Maredsous, who has meanwhile received the two communities as Oblates of St. Benedict, and Dom John Chapman and Dom Bede Camm will remain at Caldey to train the community during the absence of their Superior. Dom Bede Camm has also been appointed confessor of the nuns. Bishop Mostyn administered the Sacrament of Confirmation to the Caldey community on March 10, and on the following day proceeded to St. Bride's to give them the same grace.

BECOMES A NOVICE.

The Hon. Muriel Fraser, sister of Lord Lovat, has been received as a novice at the Convent, Mill Hill, London. She is a near relative of the Right Rev. Mgr. Fraser, Rector of the Scots College, Rome. Before entering the convent Miss Fraser had qualified as a professional nurse in a London hospital, and this experience will be of the utmost value to her as a nun. In this connection it may be added that there are now in London hospitals in the East End a number of professed nuns who are qualifying themselves for the office of professional nurses at a great Catholic hospital which is being built in North London through private beneficence.

THE BISHOP OF SOUTHWARK.

A well-attended meeting was held at Notre Dame Convent, Southwark, on March 12, for the purpose of taking steps to celebrate in a fitting manner the twenty-fifth anniversary of the ordination to the priesthood of his Lordship Bishop Amigo. His Grace the Duke of Norfolk presided, and in opening the proceedings said that Bishop Amigo had declined a personal gift of any kind. Mr. Hope, M.P., proposed a resolution to the effect that a fund be raised in commemoration of the Bishop's jubilee, partly in the extinction of the indebtedness for which the diocese had made itself responsible and partly in the creation of an endowment or sinking fund to provide in course of time an additional income sufficient to enable the diocese to maintain the Diocesan Institutions free of debt, to help missions, whose poverty made them, to some extent, dependent on the diocese, and also to meet the various charges which the administration of the diocese involved. At the close of the meeting it was reported that a sum of £5350 had been received in cash or promises.

ITALY

LIBELLERS BROUGHT TO BOOK.

Of late years (writes a Rome correspondent) the almost undivided attention of those hostile to the Church in Italy has been riveted upon the establishment of the godless school and upon libelling ecclesiastics, regardless of rank or age. Two libels, for each of which a heavy sentence has been passed, have just been exciting public interest in Italy. The first was published at Pisa, where the *Corriere Toscano*, which has for at least a year been particularly virulent in its attacks on his Eminence the Cardinal-Archbishop, has finally come to grief. Cardinal Maffi, it declared, did not expend upon the erection of a church the fifty thousand francs he had obtained from the *Fondo Collo* for that purpose, for the cost of building the church and vicarage had come out of the pockets of the Salesian Fathers. In its zeal for honesty the *Corriere* did not stop short of inserting and reiterating a libel in connection with the Cardinal's share in the matter. Though the sentences demanded by the Public Prosecutor, after the hearing of the libel action that followed, seemed heavy, they did not go as far as the Italian Court of Justice desired. Ugo Quagliolini, manager of the *Corriere Toscano*, was sent to prison

for a year three months and five days, was ordered to pay a fine of 1820 francs, and will have to bear solitary confinement during a sixth part of his term in prison. Italo Pallici, the editor of the paper, was sentenced to imprisonment for a year three months and five days, and the payment of a fine of 1820 francs. Dr. Del Nero, proprietor of the *Corriere* in conjunction with the manager and editor, was ordered to make good all the material and moral damages incurred by the plaintiff, and also to publish in the *Corriere Toscano* and in the *Giornale d'Italia* of Rome, a notice of this sentence. *Il Risveglio Camuno*, of Brescia, has not fared much better in a libel action preferred against it on the ground of having charged Rev. Dom I. Ballardini, parish priest of Garda Sanico, with having sold the organ of his church for good round coins and put the sum into his pocket. A sentence of ten months' imprisonment, a fine, and the payment of legal expenses amounting to four hundred francs, was considered sufficient to meet the demands of justice in this case.

PORTUGAL

PRISON HORRORS.

From time to time (says the *Catholic Times*) reports are circulated to the effect that improvements are being made in the Portuguese prison system. Like other information that emanates from the Portuguese Government, these reports have, so far, proved largely delusive. In a letter which he contributed to the *Spectator*, Mr. Aubrey F. G. Bell, who wrote from Lisbon, states that except for the fact that the convicts in the Penitensiaría—criminals and Royalists alike—are no longer compelled to wear the hood, the situation of the Royalist prisoners remains unchanged. The report that one hundred and fifty-nine of these prisoners have lost their reason is, he believes, an exaggeration, but of the ill-treatment of the Royalists and the barbarous sentiments of the members of the Government there can be no doubt. People are arrested and kept in dungeons on the vaguest pretexts. One of the suspects thus arrested about the middle of last year and still detained in custody without being brought to trial is Dona Constanca Telles da Gama, daughter of the Count of Cascaes and a descendant of Vasco da Gama. Mr. Bell quotes the following from a speech delivered by the Minister of the Interior on February 13, when a demonstration in honor of the assassins of King Carlos and the Crown Prince was held in Lisbon: 'In our eyes these men (the assassins) are worthy of admiration, and when the formalism which still prevails in Portuguese society is overthrown, it will recognise in them true heroes, worthy sons of Portugal.' Here we have a sample of the views held by the men whom the Masonic Society has placed at the head of affairs in Portugal.

ROME

THE CENTENARY OF CONSTANTINE.

For twenty years Rome is said not to have held so many foreigners within her walls as she does this month (writes a Rome correspondent under date March 10). This influx of visitors is largely due to the approach of Holy Week with all its ceremonies, and to the celebration of the centenary of the Peace of the Church. No fewer than seventy pilgrimages are to arrive in Rome during the year from all over Europe and America, while the city of Milan alone will send three, two of which are to be headed by Cardinal Ferrari. The medals in gold, silver, and bronze struck in commemoration of the centenary have been warmly approved of by the Holy Father. One side of the medal bears the representation of Pope Pius X., and the obverse that of the great Emperor Constantine. Copies of the medals have also been presented to the Cardinal Secretary of State.

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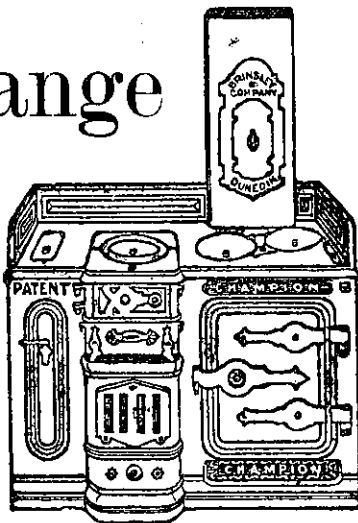
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Ohinemuri

(From our own correspondent.)

April 19.

A euchre tournament, between the members of the Karangahake Catholic Club, was held in the clubroom, Karangahake, on Tuesday last; the prize was a very handsome fountain pen (the gift of Mr. Arthur McGuire), and was won by Mr. P. Kearns.

'Irish Wit and Humor' was the subject of a very interesting lecture, delivered by the Ven. Archdeacon Hackett at the Choral Hall, Paeroa, on Wednesday evening. There was a very large attendance who thoroughly enjoyed the Archdeacon's highly amusing examples of Celtic humor. The lecture was interspersed by a number of musical items. Miss Kelly contributed musical selections and a recitation, and received an emphatic recall. A piano solo was played by Miss Aitken. Items were also given by Miss Crosby, and Messrs Collins and Donnelly, all of whom were encored. A Shakespearean recitation by Mr. Blakely and an obo solo by Mr. Crouthier were very acceptable contributions. Miss Aitken, Mrs. Black, and Mrs. McCarthy played the accompaniments. Special mention must be made of Miss Cecily Brown for her fine pianoforte solo. Miss Brown is a pupil of the Sisters of St. Joseph, Paeroa. The item was played with much artistic skill, and a well-deserved encore followed.

A MIDNIGHT 'BARK.'

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

'That was Baxter's Lung Preserver, the best Cough Cure I have in the shop,' replied the chemist. 'It's a sure cure for all throat and lung affections, and is famous because it cures quickly. I always use it myself, and have never known it to fail.'

'1/10 the large-sized bottle at chemists and stores,' smiled the visitor, 'I've read a lot about Baxter's—and now I know.'

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Domestic

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Brightening Gilt Frames.

Gilt picture frames need a brighten up occasionally, and this can be done easily and well with the following solution: Just sufficient flowers of sulphur should be put into a pint and a-half of water to give it a golden tinge; with this boil a few bruised onions. Strain the liquid clear, and when cold apply with a soft brush. When dry the frame will be quite bright.

Baked Cheese Puff.

Soak a small cupful of fresh bread crumbs in two cupfuls of warm milk, beat in a tablespoonful of melted butter and a saltspoonful of salt and three eggs whipped light. Add a cupful of grated cheese and a pinch of red pepper, turn into a butter pudding dish, cover and bake in a hot steady oven for fifteen minutes. Uncover, brown, and serve at once in the dish in which it was cooked. This puff falls quickly, and should not be allowed to stand before it is eaten.

Chocolate Rice Pudding.

One and a-half ounces rice (well washed), 2oz grated chocolate, 1oz butter, 1 pint milk, 1 egg, yolk and white separated. Put the milk and rice into a stew-pan and let them simmer till the rice is tender, add the grated chocolate and let it dissolve. Take the stew-pan off the fire, add the yolk of egg and stiffly whisked white of egg, and pour the mixture into a well-buttered pie-dish. Put the remainder of the butter in small pieces on the top, dredge with castor sugar and bake in a moderate oven for about 20 minutes.

Creamed Eggs and Cheese.

Cook together a tablespoonful each of butter and flour until they bubble, pour upon them a cup and a-half of milk, and stir until your sauce is smooth and thickened. Put in, then, a half cupful of grated cheese and cook until this is melted and blended with the sauce. Have ready four hard-boiled eggs, cut the whites from the yolks, and chop the whites fine. Add them to the sauce, season with a scant teaspoonful of salt and a dash of cayenne, and turn upon buttered toast laid in a hot dish. Put the yolks through a vegetable press, and strew over the tops of the whites and sauce.

Caramel Cake.

Take two-thirds of a pound of butter, one scant coffee-cup of milk, two cups of granulated sugar, four eggs beaten very light, two scant cups of well-sifted flour, two teaspoonfuls of baking powder, stirred in at the last moment; bake in a quick oven in three layers. Make the caramel of one-half cup of milk, butter the size of a walnut, and three-quarters of a pound of chocolate; cook in a double boiler, stirring often until a bubble rises, but do not let it boil. Add a little vanilla extract after you take it from the fire. Use as fast as possible; it thickens as it cools. Spread the layers and cover the top quickly. Use the same day.

Cakes Without Eggs.

Now that eggs are so dear the following recipe for making cakes without eggs will prove acceptable to the housewife of a thrifty turn of mind:—Two cupfuls of seedless raisins, one cupful of brown sugar, one-third of a cupful of lard, one cupful of water, one teaspoonful of powdered cinnamon, one-third of a teaspoonful of powdered cloves, quarter of a teaspoonful of grated nutmeg, one teaspoonful of baking soda, one-third of a cupful of lukewarm water, two and a-half cupfuls of flour, one teaspoonful of baking powder. Put into a saucepan the sugar, lard, raisins, spices, and the cupful of water; let all come to the boil and boil for two minutes, then set aside to cool. When cool add the soda, which has been dissolved in the lukewarm water, the flour and baking powder, which has been sifted three times: mix and pour into a buttered and floured cake-tin. Bake in a moderate oven until ready.

When Camping.

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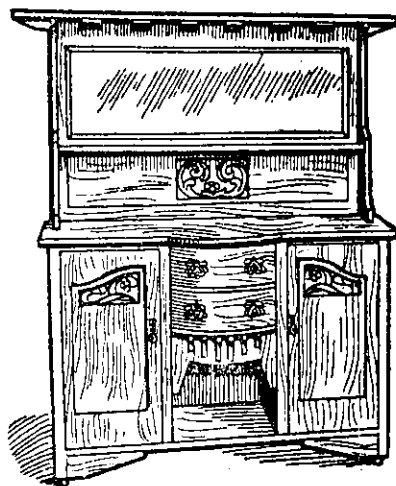
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That's why the experienced laundress
always insists on getting Keen's "Ox-
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On the Land

GENERAL.

The best way to draw a rusty nail is to drive it in a little first.

To prevent potatoes sprouting, Dr. Schiller of Brunswick (Germany) recommends placing them on a layer of coke. The oxidation of the coke produces oxides of carbon and sulphur, and these mixing with the air, retard the sprouting.

Compost made by mixtures of all sorts of vegetable refuse, dead leaves, household refuse, etc., are valuable, their quality depending on their composition; they are more especially suitable for gardens and horticulture than for general farm practice.

Green manuring constitutes a form of organic manuring. A leguminous crop collects in its roots a considerable proportion of nitrogen from the air, and when a crop of that nature is ploughed under the following crop gets the benefit of the collected nitrogen, but here again the necessity of applying phosphate and potash should not be overlooked.

Fish guano, wool waste, horn shavings, dried blood, rape cake, are all useful forms of organic manures, supplying, during decomposition, nitrogen to the crops. With these waste substances it is important to remember their poverty in phosphoric acid and potash, so that when applying waste organic substances, some phosphate and potash should also be used.

There were only average yardings in all departments at Burnside last week, whilst the quality of the fat cattle and fat sheep was not up to the standard of late sales. The fat cattle forward totalled 180 head, and these consisted for the most part of cows and heifers, with a few pens of medium to good quality bullocks. Butchers' stocks were heavy, and prices all round were considerably below previous week's rates. Bullocks sold at from £10 10s to £11 10s; extra, to £12 15s; medium, £9 to £10; light, £7 10s to £9; good heifers, £7 10s to £8 5s; medium, £5 10s to £7. Of the fat sheep forward (3857), a good proportion were aged and inferior ewes. Prime ewes and wethers sold at prices on a par with previous week's rates, but light and inferior sheep were 1s 6d to 2s easier. Prime wethers sold at from 22s 6d to 24s; extra, to 27s 3d; medium, 20s to 21s 6d; light, 18s to 19s 6d; prime ewes, 20s to 21s 6d; extra, to 29s; medium to good, 18s to 19s 6d. There was an entry of 2600 fat lambs. Prime lambs sold at from 17s to 18s 6d; extra, to 25s 3d; medium, 15s to 16s 6d. There was an average entry of pigs, and prices were on a par with those ruling at recent sales.

At Addington last week there were again heavy yardings of sheep of all classes, and a good entry of fat cattle. Fat lambs sold well but irregularly, and fat pigs were easier. Fat wethers sold at about previous week's rates, and ewes were easier. For fat lambs the fluctuation was equal to about 1s 6d per head. A few show lambs sold up to 26s 6d. Tegs made 18s 6d to 22s 9d; ordinary freezers, 16s to 18s; and lighter, 14s to 15s 6d. In fat cattle the range of values was from 19s to 27s per 100lb, according to quality. Steers realised £8 5s to £12; extra, £15 5s; heifers, £6 5s to £9 5s; and cows, £5 12s 6d to £9 15s. In the fat pigs' class choppers made £3 to £5 7s 6d; heavy baconers, £3 to £3 11s; and lighter sorts £2 10s to £2 17s 6d; equivalent to 4½d to 5½d per lb, according to quality. Heavy porkers brought £1 18s to £2 4s, and lighter, £1 13s to £1 17s, equal to 5½d per lb. Large stores realised £1 13s to £2 6d; medium sorts, £1 2s to £1 9s.

THE RUAKURA RUST-RESISTANT OAT.

The Ruakura Farm of Instruction (writes our Hamilton correspondent) has produced by selection an oat which is, without any doubt, the most highly disease resistant oat ever grown in New Zealand. The oat originated in the year 1908 when Mr. A. W. Green selected a single head from a crop of the Argentine

variety. He also made over 1000 other single head selections in the same year, but the results obtained from none of these was equal to the original head from which the 'Ruakura Rust-Resistant Oat' has been developed. In 1912 enough seed had been saved to sow five acres, and the crop when harvested this season yielded 99 bushels to the acre (90 of the first class oat and nine bushels of seconds). The variety from which the Ruakura oat was originally selected was sown alongside this year's crop with the result that the unselected oat was completely destroyed by rust and a fungoid disease brought on by the wet season. The fact that the Ruakura oat was undamaged speaks well for its disease resisting qualities. At harvesting time the oat was subjected to a week's rough wet weather without any practical damage, while another crop of oats adjoining was turned a very dark color, and rendered useless for threshing. The oat is light in color and of a very fine quality, the weight of an imperial bushel measure being 48lb. It is not intended to place the Ruakura rust-resistant oat on the market this season, but free samples may be obtained by farmers on application. No more than one pound is supplied to any one applicant. Samples of this oat are now being distributed to all parts of the world, in order that it may be thoroughly tested.

SEED CHANGING.

The fact that crops run out on farms if we keep on using our own seed continuously is one of the phenomena which have never yet been explained satisfactorily. New varieties are always brought out by improvers, but many of them tend to die out after a year or two and have to be resuscitated, as it were, by bringing in fresh seed again; in other words, a variety runs out. Against this there is the fact that the continuous selection from the best crops is one of the methods of improving any particular variety, and in this way a crop can be regenerated, and some of our best varieties of corn have been brought into existence in this way. Notwithstanding this, there is the fact that perpetually growing the same class of seed on the same farm tends to depreciation in the value of the crop. Most people have found out that change is good, and if any particular variety has been found to do better than others, then it is wise to go back to the same source when regeneration is required.

As a rule it is a good plan to get seed from a better soil and climate than one's own. In the case of the corn crops, however, it has been found that the heavier grain per bushel is not always the best to sow for raising a good crop, and one of the anomalous things that one finds in farming is that the small-sized seed which is sifted out of the bulk is found to be heavier per bushel, and will actually give the best crop sometimes; possibly this may be due to the fact that the kernels in the small grain are very often as large as those in the larger grain—the difference in size being really due to the difference in the size of the chaff scales; in any case, however, it is a good plan to have fresh seed at frequent intervals and to have a change from one to another to find out which is the best one to adopt for future use. A farmer might select a grain or two of his very best crop and prepare it for seed purposes, and thus follow a scheme of regeneration in a small way.

'See that man over there,' said the man in a tramcar, pointing to a wan-faced fellow traveller, young yet bent almost double. 'Well, I was like that only a year ago—bent up with Rheumatism and racked with Sciatica. Now look at me—I've not a trace of the old trouble. I'm quite hale and hearty—thanks to RHEUMO. I tried scores of things before RHEUMO, but they did me no good. If ever you get Rheumatism, Gout, or Lumbago, RHEUMO will cure you. Thousands testify to the wonderful qualities of RHEUMO. It removes the cause of the trouble; drives the uric acid from the system, and brings relief and cure.' Of all chemists and stores, 2/6 and 4/6.

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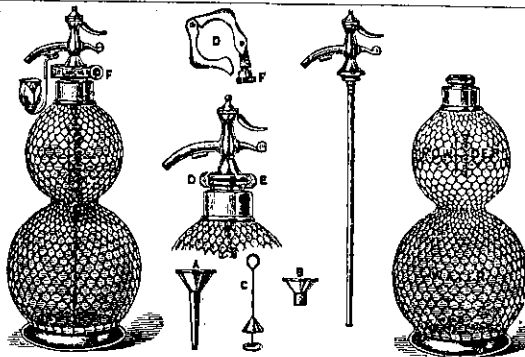
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The Family Circle

LOYALTY

Whatever you did in the years that are gone,
In the year that is yours to-day,
Lift up your brow in the light of the sun,
Be loyal and brave, I pray.

Be true to the best that is in your soul,
And follow your high ideal,
And so, as the beautiful seasons roll,
You shall see your dreams grow real.

Be true and dare for the right, my friend,
Fear nothing and dread no blame,
In this brief life, all hastes to an end,
Save only the weird of shame.

The loyal heart is never alone,
There are ever comrades real,
Who will make the cause you love their own,
And stand by you staunch as steel.

Steadfast, unswerving, and pure of heart,
Meet shadow and shine alike,
And shunning only the coward's part,
Learn when to wait, or to strike.

A GOLDEN SILENCE

'Girls, there comes Hattie Haines; let's hide from her. She will spoil all the fun if she comes here. I don't want her,' declared Lucy Long as she saw Hattie coming toward them.

'I just can't bear her,' began one of the girls; then bit her lip when she noticed that Hattie was within hearing distance, and must have heard every word.

Marjory remained silent, but smiled a welcome to Hattie, motioning her to a place beside her in the garden swing. But Hattie passed on her way with a very bright spot on each cheek.

'Oh girls,' cried Marjory, 'how could you? I believe she heard every word you said.'

'Can't be helped now,' said Lucy. 'It may have been wrong for me to say it, but I don't like Hattie.'

'Perhaps you would if you knew her better,' rejoined Marjory gently; 'and anyway, mamma has taught me so thoroughly that "silence is golden," that I always try to remember it. I am sorry she heard, for she looked so hurt.'

Lucy fidgeted uncomfortably. 'Of course, I did not mean for her to hear me, I didn't realise she was so near. But she is so stupid.'

'Hattie is very timid,' replied Marjory, 'but really, she is not stupid. I am glad she did not hear you say that.'

Lucy laughed a little. 'Well, I am glad she did not stop, anyway. It would have spoiled our Saturday afternoon, and it is precious, now that we have to be in school.'

Monday found the girls standing around in groups evidently much interested in some discussion. Hattie would join none of the groups, however; she sat apart, pretending to be deeply absorbed in her books. Marjory called to her, and tried to attract her attention, but she only bent lower over her book.

'Let the sulky thing alone,' whispered Lucy; 'what is the use of making such a fuss over her? She has been a queer fish ever since she came here.'

As Marjory stood looking at her she saw the wistful look in the eyes raised for just one fleeting glance, and going to her quickly, she placed an arm about her. 'Do you know,' she whispered in her ear, 'that Mr. Thornton has offered a medal for the best story for our school paper—one that will illustrate some old proverb? You must try with the others, it will be such fun.'

Hattie's cheek flushed, and she was silent for a time; then just as the bell rang, she answered timidly: 'I had heard about it. I think you are very kind to ask me to try, and—perhaps I shall.'

Lucy laughed when she heard that Hattie would compete for the medal. 'She couldn't write a rule for muzzling a poodle dog,' she said lightly. 'If she were my only opponent, I should have nothing to fear.'

'I'll tell you what proverb to choose, Lucy,' teased one girl, slyly. 'Choose, "Brag is a good dog," and so forth—you know the rest.'

'Thank you for your suggestion, but I'll be kind enough to give it back to you. I have already made my choice. What are you going to write about, Marjory?' she went on coolly.

'I'm not going to try,' answered Marjory; 'I know my limitations. I guess I'll just stick to algebra and Latin.'

'Well, I am going to try,' continued Lucy in a superior tone, 'and my story will illustrate the proverb, "It is never too late to mend." Congratulate me right now. Can't your fancy picture how becoming the medal will be pinned on my best white dress?'

'Here's luck to you,' smiled Marjory kindly. 'You always have been the literary genius of our class, Lucy.'

There was no doubt in Lucy's mind that she would win the medal. She thought her opponents scarcely worth considering; especially Hattie. She labored painstakingly with her story till it was completed, and when she had read and reread it a hundred times, she became still more fully convinced it was bound to be a prize-winner.

On the day when the medal was to be awarded the girls clustered about Lucy, assuring her over and over that she was certain to be the lucky one. She wore an expectant smile when Mr. Thornton came forward to announce the winner of the medal.

He held it in his hand, and showed off its beauty tantalisingly. Also, he held the prize-story, and Lucy was quite sure it was her own, but her cheeks flushed painfully as Mr. Thornton called Hattie Haines to come forward and receive the medal.

There was a flutter of surprise, and it was some seconds before timid little Hattie could make up her mind to go.

'This story,' said Mr. Thornton, 'beautifully illustrates the old proverb, "Speech may be silver, but silence is gold." I shall ask her to read it aloud.'

Poor frightened Hattie gave him a beseeching glance, but he did not see it, and handed her the manuscript with a bow.

As Lucy listened to the reading of the story, she was fully convinced that her thoughtless and unkind words had been heard by Hattie. Her feelings underwent a wonderful change toward her schoolmate. She acknowledged to herself the justice of the decision, and wished heartily that she had acted upon Marjory's hint to become better acquainted with her. At the conclusion of the story she was on her feet and took Hattie's hand. 'That's the best lesson I ever had,' she exclaimed, 'and I think my story illustrating, "It is never too late to mend," will make a good sequel to it, if you will let it, Hattie; will you? I would like to be friends with you.'

Hattie kissed her impulsively. 'I have always liked you, Lucy,' she said.

IN DOUBT

Lord Rossmore, in his book entitled *Things I Can Tell*, relates a good story of Percy La Touche, the leading sportsman of Ireland. He always received King Edward when he went to Punchestown. Percy had a keen sense of humor, and when the King once playfully hit him over the shoulders with his walking-stick, he turned to his Majesty and said, in rather a rueful manner:

'Sir, I don't know whether you've intended knocking me or breaking my collarbone.'

PROUD OF IT

George Clarke, a celebrated negro minstrel, on one occasion, when being examined as a witness, was severely interrogated by a lawyer.

'You are in the minstrel business, I believe?' inquired the lawyer.

'Yes, sir,' was the reply.

'Is not that rather a low calling?'

'I don't know but what it is, sir,' replied the minstrel, 'but it is so much better than my father's that I am rather proud of it.'

The lawyer fell into the trap. 'What was your father's calling?' he inquired.

'He was a lawyer,' replied Clarke, in a tone that sent the whole court into a roar of laughter as the discomfited lawyer sat down.

THE OAK AND THE WILLOW

One morning, after a dreadfully stormy night, Richard went out with his son James into the field to see whether the storm had done any injury.

'Oh, look, father,' said little James, 'the great strong oak lies yonder on the ground, and the feeble willow is still standing slim and upright by the brook here. I thought that the tempest would have destroyed the willow more easily than the proud oak, which has hitherto withstood every blast.'

'My child,' said the father, 'the stout oak was broken because it could not bend; but the pliant willow yielded to the storm, and so could suffer no harm.'

PROOF POSITIVE

Magistrate: 'And what was the prisoner doing?'

Constable: 'He was having a heated argument with a cab-driver, your worship.'

Magistrate: 'But that doesn't prove he was drunk!'

Constable: 'Ah! But there wasn't no cab-driver there, your worship!'

WAKING HIM UP

A young married lady one morning gave her husband a sealed letter, which he was to read when he got to his office. He did so, and the letter ran as follows:—

'I am obliged to tell you something that may give you pain, but there is no help for it. You shall know everything, whatever be the consequences. For the last week I have felt that it must come to this, but I have waited until the last extremity, and can remain silent no longer. Do not overwhelm me with bitter reproach, for you will have to put up with your share of the trouble as well as myself.'

Cold perspiration stood in thick drops on the brow of the husband, who was prepared for the worst. Tremblingly he read on:—

'Our coal is all gone. Please order a ton to be sent this afternoon. I thought you might forget it for the tenth time, and therefore wrote you this letter.'

But he didn't forget it that time!

PLENTY OF TIME

The salesman praised his incubator with fervid eloquence. He declared that there was nothing like it on the market. But to all his arguments the farmer shook his head.

'But, think, sir,' cried the salesman warmly, 'think of the time an incubator saves!'

The old farmer sneered. 'What do I care for a hen's time?' he replied.

THE LAST STRAW

At a recent banquet David Belasco was being congratulated on the success of his play, 'The Governor's Lady,' to which he responded:

'Writing plays is risky business. Past triumphs don't count. He who has written 20 superb pieces is just as likely to be damned on his 21st piece as any tyro. For instance:

'A playwright of my acquaintance sat in the front row on a first night of a new piece of his own. The

play was a complete failure. As my friend sat, pale and sad, amid the hisses, a woman sitting behind him leaning forward and said:

'Excuse me, sir; but, knowing you to be the author of this play, I took the liberty, at the beginning of the performance, of snipping off a lock of your hair. Allow me to return it to you.'

A DILATORY PAINTER

There are many stories of the dilatoriness of Sir Thomas Lawrence, whose studio was usually crowded with unfinished portraits. The Lord Mexborough of that time, after much letter-writing about the portrait of his wife and child, said he could wait no longer.

Lawrence pleaded for more time; he was well forward with the lady, but the baby wanted finishing; could he not have one more sitting?

'My wife will be happy to give you another sitting whenever you like,' was the answer, 'but the baby is now in the Guards!'

JUDGE RENTOUL'S CHEERS

Judge Rentoul told a story against himself at the annual dinner of the Glamorgan Society in London, at the Holborn Restaurant recently. Once he went to a Welsh constituency to 'tell the voters what they ought to do.' He spoke first, and in English, all the subsequent speakers using Welsh as the medium of their thoughts. As a matter of policy he applauded strongly whenever there was a clap among the audience, although he could not understand a single word that was said.

'I learned afterwards,' said Judge Rentoul, 'that every time I applauded a speaker it was when he had paid a strong personal compliment either to myself or my speech.'

BUT ZE DOG

Recent shows have brought to the surface one or two new dog stories. One of the best is of a Frenchman who called on the owner of a rather ferocious dog. When he tried to get near the house the dog barred his way, barking furiously, and the Frenchman paused irresolutely. His friend, the dog's owner, came to the door.

'It's all right!' he said, 'don't be alarmed! You know the proverb, "Barking dogs don't bite!"'

'Ah, yes,' said the Frenchman, very sensibly. 'I know ze proverb, you know ze proverb, but ze dog—does he know ze proverb?'

FAMILY FUN

The Mango Trick Exposed.

The growing mango tree is generally performed on the sand outside a bungalow, and the effect of the trick is that the Indian squats down upon the ground and, after covering the sand in front of him with a brilliantly-colored silk shawl, removes it and shows a tiny mango tree—a mere twig with a few leaves—starting to grow. He covers it again, and it has grown a little more; and again, and again, and again, until it is a tall tree bearing a ripe mango upon it. The explanation is simplicity itself. Overnight the Indian has secretly dug a little pit in the sand, and into this he sinks a long tin cylinder, something like a coffee-can. In this he places the full-grown mango tree attached to a disc of thick cork the circumference of the cylinder. The top of the mango tree just reaches the surface of the sand on which he is seated. When he covers it with his silk shawl he scoops away with his fingers a little of the covering sand, with the result that the few green leaves on the top of the tree become visible. Then he takes a pitcher of water and waters the plant to make it grow. Obviously, the more water which he pours into the cylinder the more it forces the cork up and the more the tree, fixed to this thick base of cork, rises to the surface. He continues to scoop away the sand as it is pushed up by the water, until at last the full-grown tree, with the ripe mango on it, is exposed.

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