

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

May 11, Sunday.—Pentecost Sunday.
 „ 12, Monday.—Pentecost Monday.
 „ 13, Tuesday.—Pentecost Tuesday.
 „ 14, Wednesday.—Within the Octave. Ember Day.
 „ 15, Thursday.—Within the Octave.
 „ 16, Friday.—Within the Octave. Ember Day.
 „ 17, Saturday.—Within the Octave. Ember Day.
 No Abstinence.

Pentecost Sunday.

On this day, in accordance with the promise of Christ, the Holy Ghost, the Third Person of the Adorable Trinity, descended on the Apostles. 'This day,' Butler remarks, 'is the birthday of the Church. Christ had indeed begun to form His Church during His ministry on earth, when He assembled His disciples, selected His Apostles, and placed St. Peter at their head. But by the descent of the Holy Ghost He completed His Revelation, and gave to His Apostles a special and extraordinary assistance, by which they were directed and preserved from all error in teaching. He thus, as it were, infused a soul into His mystical body—the Church—and endowed it with a vigorous principle of life and action. From this time its rulers, ministers, and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to exercise their respective functions in governing and propagating the spiritual kingdom of Christ, which was then perfectly settled and established.'

GRAINS OF GOLD

DOMINI EST TERRA.

The fulness of the earth is thine,
 And all that dwell therein;
 The surging waters is its base,
 The rivers run athwart its face,
 And who shall to His holy place
 Ascend or enter in?

The innocent and clean of heart
 Whose soul is free from fraud;
 Thy blessing, Lord, upon him flows,
 Who justice to his brother shows,
 For he is of the race of those,
 Who seek for Jacob's God.

Lift up your gates, ye princes,
 Oh! rise, eternal gates,
 For lo! without the portal stands
 The Captain of the might bands,
 The Prince and Ruler of the lands—
 The King of glory waits.

—Catholic Bulletin.

God does not take care of us because we are worthy but because He is so infinitely good.

Body and mind ought to be cultivated in harmony, and neither of them at the expense of the other.

Every harsh and unjust sentiment, every narrow and unworthy thought consented to and entertained, remains like a stain upon the character.—Bishop Spalding.

All things are possible to him who believes; they are less difficult to him who hopes; they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues.

Do not be as those who have that tragic blindness of the spirit which misses seeing things that are hopeful and generous and lovely; things alight with young enthusiasms, or beautiful with a patience that has had time to grow gray.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: V.— ITS LANGUAGE

The Catholic Church at the present time celebrates the Sacrifice of the Mass in some nine different languages—Latin, Syriac, Greek, etc. It cannot therefore be said that the Church uses any one language to the exclusion of the rest; indeed, it should be carefully noted that if she requires her priests in the West to celebrate Mass in Latin, she just as strongly insists on those priests of her communion who follow Eastern rites using Greek or Syriac, etc., as the case may be.

But for some sixteen centuries or thereabouts Latin has been the official language of the Church in the Mass and other liturgical services, and it may be asked, why this is so? Would it not be more conducive to devotion on the part of the faithful if they were able to follow the priest in the prayers he says for them and in their name.

Before giving the reasons for the Church's attitude in this matter, we would draw attention to two points: (1) This is a question not of doctrine, or of any essential point of discipline, established by our Lord, but of mere ecclesiastical law. The Church, therefore, could revoke to-morrow what she prescribes to-day, and order the use of some other language, if she thought it expedient to do so. (2) Latin was adopted for an historical reason. At the beginning of Christianity, Greek was commonly spoken by the educated classes. So we find that most of the books of the New Testament were written in that language, and we may safely say that it was used by the Apostles in their preaching and at Mass. For the next three centuries Greek continued to be the language of the educated in Europe, and, as we gather from numerous inscriptions in the Catacombs of Rome, it was also the official language of the Holy See. But during the fourth century Latin rapidly took the place of Greek throughout the vast Roman Empire in Europe, Africa, and the East, and for this reason was adopted by the Church in her services. When the way was opened for the great missionaries of Europe by the peace of Constantine (325), they would naturally carry with them to distant countries from the monasteries or schools of Rome, where they had been brought up, the language used in the liturgy there. No doubt they instructed the peoples of different countries in their own tongue, but 'in a service so sacred as the Mass, where every word is of importance, they would naturally use the language in which its prayers were learnt by heart—for Mass in those early times was probably said from memory.' This is how the Church came to adopt Latin in the Mass. She has retained it for the following reasons:

1. The Church is One and Catholic. One, and consequently her worship, like her doctrine, must be distinguished by unity. And unity of language best secures the solemn reverence that should surround the celebration of the Adorable Sacrifice. Catholic, and therefore the possession not of one country or race, but of the world. And here again a common language in the chief act of worship binds all the faithful 'by golden chains about the feet of God.'

2. There is an old saying to the effect that the law of the Church's prayer is the law of her belief, and we have the assurance of our Lord that out of the abundance of the heart the mouth speaketh. What the Church has in her heart, she pours forth in her prayer, and the Mass is eminently her chief, her public prayer. 'Apart from the Creed, an epitome of Catholic belief said at Mass on Sundays, holidays, and all great festivals, the Church during the Holy Sacrifice proclaims the following doctrines—the Unity and Trinity of God; the Incarnation and Redemption of Christ; His blessed Passion, Resurrection, and glorious Ascension; the perpetual virginity of our Lady; the intercession of angels and saints; the veneration due to relics; the Sacra-

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ment of Holy Orders; the reality and necessity of sacrifice; the Real Presence of Christ in the Eucharist under both kinds; the efficacy of prayer and Mass for the dead, and the existence of Purgatory. The truths of faith are necessarily expressed in words, and it is important that the language in which they are expressed should always remain the same, both as regards the words, and even more as regards their meaning. A vernacular being essentially a living language fluctuates, while an ancient tongue, like the Latin, is fixed and stable in its character. The latter is much better adapted to the exact expression of the Church's doctrine and rites in these liturgical forms which play so large a part in handing down to successive generations the revelation of God' (Gavin: *The Sacrifice of the Mass*, p. 30).

3. The Mass is something higher and greater than a mere prayer, in which the faithful have a part; it is a solemn sacrifice, a public, official acknowledgment of God's dominion offered in the name of the Church for the living and the dead. The people join in the Sacrifice; it is offered in the name of the Church, of which they are members, and for them; it is not, however offered by them, but by the God-made-Man through the ministry of one who has been specially set apart and strengthened by the graces of a Sacrament for that purpose. If that minister carries out all that is required the Sacrifice is duly offered, for it is above all an action. The faithful best assist at and take their part in that action, by following its course in a reverent and devout way.

The Storyteller

MRS. SPILLER'S 'TREATMENT'

Everything in Mrs. Spiller's kitchen fairly beamed with cleanliness, from the speckless window-panes, brilliant-yellow floor, shining range with its array of dazzling copper kettles, to the mistress of the house herself, whose stiffly starched gingham gown and apron creaked ominously as their weaver swayed to and fro in her rocking-chair.

Mehitable Spiller was a woman of fifty, sharp-featured and anxious of countenance, as became a strenuous housewife; for the 'Widder' Spiller had acquired a reputation not easily sustained. No woman for miles around made such bread and pies, such butter and cheese, as she; none equalled her in the number and gorgeousness of the home-made rugs and quilts that adorned her floors and beds.

Naturally the widow was not unmindful of the prestige she had gained, hence she repudiated with scorn brother Dan's frequent suggestion as to the expediency of introducing 'hired help' into her immaculate kitchen. She had kept house for Dan for many years, and the bachelor's single-blessedness was generally attributed to his sister's aversion to being superseded in the domestic domain by a sister-in-law. This was unjust to Mehitable, however: she was willing, nay anxious, that he should marry, provided he chose the 'right one'—that one, in her opinion, being Miss Charlotte Crandall. This young woman was an orphan, amiable and capable, and possessed of considerable means. What more could he desire?

Unfortunately, Mehitable had a conviction that every man required 'managing,' and, alas! Dan had a weakness for a youthfully pretty face which might upset the match-maker's plans, for Charlotte had neither extreme youth nor beauty to recommend her. Hence the widow refrained from urging her preference, though at the same time she discouraged his attentions to others.

Now it happened that Charlotte was just making a neighborly call on our friend. The spinster was a person of some consequence in these days, having recently returned from a two months' visit to Boston. The widow, as a stay-at-home body, was full of inquiries.

'I wonder, now,' she ventured, after a lull in her first storm of questions, 'ef you happened to hear anthin' 'bout that Christian Science that's round?'

The widow referred to the cult as one might to a contagious disease; but the visitor was too embarrassed to note the manner of speech.

'I never dreamed anybody up this way would hear the first thing 'bout that!' she exclaimed.

'Wall, I guess they hain't, 'ceptin' me,' returned the widow complacently. 'I run up ag'in it in an old paper—I'm pooty observin', you know—an' I thought right away 'twas more'n likely you'd be posted.'

Confusion and indecision were blended in Charlotte's rosy, freckled face. 'I never means to speak of it, an' I dunno's I orter,' said she, 'but I did hear consider'ble 'bout it. To tell the truth,' she added, spurred on by the growing interest in her companion's face, 'Ezry's folks was all carried away with it an' Maria's took lessons!'

'I wanter know!' ejaculated Mehitable delightedly. 'Then do jes' tell what it's like. It 'peared dretful queer to me.'

'Oh! it's wonderful! wonderful!' answered Charlotte impressively. 'Why, they say it's jest's easy as can be to cure folks of most ev'rythin.'

'Pear to me that's going to make it ruther bad for the doctors,' suggested Mehitable thoughtfully.

'Wall, of course ev'rybody don't b'lieve in it yet,' admitted Charlotte. 'I ain't sure's I do, though I did see Maria cure Ezry of a dreadful sick headache. It was one Sat'day afternoon, an' she'd been out shoppin'. He was groanin' an' takin' on terrible when she come home. She got right down an' give him a "treatment" 'fore she took off her hat, an' ef you'll b'lieve it he was up an' eating baked beans inside of an hour.'

'What's a "treatment"? demanded the practical Mehitable.

'Why, it was jest tellin' him he hadn't any headache, and that there wasn't any such thing as pain—she didn't speak out loud, she said it to herself, you know. She said some of 'em would have treated him that he hadn't any head, but she thought that was going too far.'

'I should say she went far 'nough, ef she could make anybody with sick headache hev a relish for baked beans,' observed the widow dryly.

'It did seem a'most mirac'lous,' said Charlotte. 'But that ain't anything to what they can do, 'cordin' to Maria. They give what she calls "absent treatment," an' cure folks without their sensin' it. Maria made Ezry's brother leave off smokin', an, he never mistrusted, till afterwards, what the reason was he didn't care any more for terbaccer. His wife was dreadful pleased.'

'That was cur'us, sure 'nough,' agreed the widow.

'Oh, I-ain't told you half I heard,' said Charlotte. 'I dunno's I b'lieve it all, but I guess there's somethin' in it. They say they can infloouence folks to do what's right in other things. But, dear me! how I've been runnin' on. I ought to be home this minute.'

'You musn't think of going till after supper,' urged the widow. 'Dan would be reel disappointed to miss seein' you.'

'I heard Dan was keein' comp'ny with Abbie Green,' remarked Charlotte, rather irrelevantly, a gleam of amusement in her demure gray eyes.

'That triflin' thing!' rejoined Dan's sister with asperity. 'He might 'a' waited on 'er home from prayer-meetin' or singin'-school, or somethin' like that, but nothin' more.'

'I was only sayin' what I heard,' responded Charlotte, tying the strings of her shade-hat. 'But reely, I must be goin'.'

There was a dissatisfied expression on Mehitable's thin face, as she watched her departing guest. 'Looks most's though she was runin' away from him,' she soliloquized. Then, shading her eyes from the western sun, she turned her head in the opposite direction, where a cloud of dust was visible in the distance. That dusty cloud meant that the cattle were straggling homeward, and that not far behind them was the master of the farm.

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'Provokin'!' continued the widow. 'I counted on keepin' her till he come. It does beat all how folks will stand in their own light. The's no earthly reason—ceptin' their contrariness—why she 'n' Dan shouldn't take to each other. I 'most b'lieve she does like him.'

She paused for a moment in deep cogitation. Then a smile spread slowly over her face. 'I've a good mind to try it,' she mused. 'It ain't no harm to infloounce folks for their good.' She looked down the road again. The unsuspecting Dan was plainly in sight now.

'I'll do it!' declared she. Deliberately she began: 'Daniel Hawley, you know you set ev'rythin' by Charlotte Crandall. She'd make a sight better wife than any of them silly girls down in the village. You're goin' to marry her 'fore long, an' you'll go to see her right after supper.'

Mehitable quite prided herself on the comprehensiveness of this formula, which she repeated a score of times or more before her brother got within hailing distance; then she hurried into the house to prepare the evening meal.

At supper the chief topic of conversation was the visitor of the afternoon, and certainly the bachelor was as greatly interested as one could desire.

'I s'pose Lottie ain't changed much,' he remarked.

'I don't see's she has,' replied Mehitable; 'pears younger, ef anythin', an' she was wearin' her hair pompydore.'

'Lottie is jest four years younger'n me,' said Dan. 'But I ain't no Methuseler,' he added facetiously. He was in fact fifteen years his sister's junior, a comfortable, happy-go-lucky fellow, young for his years.

'I shouldn't be 'tall s'prised,' continued Mehitable artfully, 'ef Charlotte concluded to go back to Boston. Maria'd like to hev her, an' there ain't no partic'lar reason for her stayin' up here with John's folks.'

'Oh! I guess Lottie ain't wantin' to live in the city,' retorted Dan confidently.

The widow gleaned what comfort she might from this assurance, and waited hopefully for him to announce his intention of calling on their neighbor. But apparently he had no such intention, for he settled himself all too contentedly on the porch with the weekly paper.

Mehitable occupied herself with the stocking she was 'heeling off,' till she had unwittingly knitted a heel of prodigious length. 'I'll jest hev to give him another treatment,' she said to herself in desperation. Moving her chair back and closing her eyes over and over again, she commanded the delinquent to 'go an' see Charlotte right away.'

In her absorption, she was quite unaware that her lips were keeping pace with her thoughts, till a hearty laugh reminded her that she was buzzing away in a manner not conducive to secrecy. She met Dan's laughing eyes guiltily despite her effort to appear unconcerned. 'I swan!' chuckled he, 'ef you wa'n't asleep, an' talkin' in your sleep, too, though all I could make out was somethin' 'bout Charlotte.'

'Charlotte has been in my mind consider'ble to-day,' returned Mehitable calmly, thankful to have escaped so easily. And then, to her delight, Dan arose, folded his paper, remarking carelessly that he 'guessed' he'd 'fix up an' go over to Lottie's a spell.'

'I fetched him that time,' said she exultingly, when she was by herself again. Next it occurred to her that it mightn't be a bad idea to give Charlotte an 'absent treatment,' to impress her with the fact that she was truly glad to see her friend Dan; and this she at once proceeded to do. Then, weary with her unusual mental exertions, she betook herself to bed. She slept with one eye open, however, and had the satisfaction of knowing that the clock struck 11 before her brother came tiptoeing into the house. 'I never knew him to stay anywhere so late before,' she murmured sleepily, then resumed her slumbers in the consciousness of duty well performed.

The next week Mehitable invited Charlotte to tea—incidentally 'treating' her to make sure of her coming. She came, and Dan escorted her home. After that there was more or less running back and forth

between the two farmhouses. The widow gave 'treatments' in season and out, thereby neglecting her rug and quilt making, which somehow seemed of little importance in comparison with her new avocation.

At last she reaped the reward of the persevering. One morning after breakfast Dan announced sheepishly, 'Lottie 'n' me's thinkin' of gittin' married in the spring.'

'There!' cried Mehitable triumphantly, as she bestowed a sisterly embrace, 'I knew my "treatment" would bring ev'rythin' out all right.'

'Yes, you hev treated Lottie reel nice,' said Dan gratefully. 'She's hed a notion ever sence she got back from Boston that you was beginnin' to suspicion how matters stood.'

The widow regarded him blankly. 'I dunno's I foller you meanin',' she faltered.

'You see it's goin' on three years sence I fust spoke to Lottie,' explained Dan awkwardly.

'You mean you asked her to hev you?' demanded the widow.

'That's jest it,' acknowledged the culprit, 'an' I've been askin' her, off 'n' on, ever sence.'

'But you never acted's though you cared a particle!' remonstrated Mehitable.

'Wall, you see, Lottie suspicioned you might be put out over it, seein' that you sot so much by your housekeepin', an' folks praisin' you for bein' so uncommon capable. But lately, sence you've treated her so corjul-like, she ain't been so much afeered.'

Mehitable regarded him mutely, finding it difficult to re-adjust her deep-rooted convictions at a moment's notice.

'I was some to blame,' resumed her brother. 'I kinder thought you mightn't fancy hev'in' anybody comin' in to take the lead. You allus hev kep' things up to the mark, I must say. But o' course, my wife would be fust,' he concluded resolutely.

'How reedic'lous!' declared Mehitable, 'an' me longing' for years to hev you fetch Charlotte here.'

'She! you don't say so?' stammered Dan.

'Yes, I do,' affirmed the widow. 'I'm sick an' tired to death of tryin' to keep things jest so, all the time. Ef you wanten git married next week, it'll suit me all the better.'

'I'll see what Lottie says,' rejoined the bewildered swain.

'An' be sure 'n' tell her not to mind 'bout bein' overpartic'lar in her housekeepin', it's dretful wearin',' she called after him.

'Jest to think of the time wasted givin' them plaguy treatments!' murmured the schemer regretfully, as she arranged the breakfast-dishes symmetrically in a shining dish-pan.—*Southern Cross.*

GOD'S CHILD

'And you are quite satisfied now, my child?'

'Yes, Father. I want to be baptised—and I will bring Joyce, too, of course.'

The priest looked at her thoughtfully. She was such a frail little woman in her clinging black robes and the heavy crepe veil that seemed too weighty for her small head.

'Bring the child at once, to-day,' he suggested.

'Oh, Father—well, yes, I will. It is her birthday; she is two years old to-day,' she added, and a shadow clouded her blue eyes for a moment—then she smiled resolutely. 'I will go at once, Father,' she said, and went away.

It was done that day, on the day of the Holy Angels—her child was God's child now, and the thought gave the lonely mother a little more courage to face the future. It was but a few months since the child's father had been swept in an instant from the side of his wife and little Joyce. A sudden attack of an unsuspected malady had taken him off—there had been no chance for farewells, no moment in which he might look once more on the faces of his loved ones; he had been brought home—dead. He had been a good man, according to his lights, and his widow felt that in some mysterious way God had provided for his sudden

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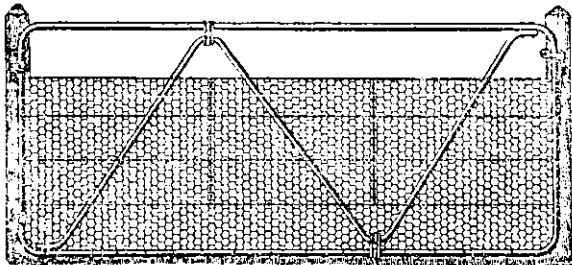
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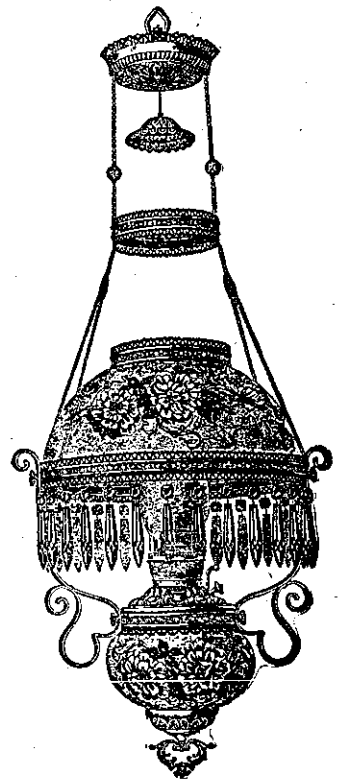
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end. In her bereavement she had taken to going into the Church of the Holy Angels and sitting there quietly with her sleeping child in her arms. She did not pray—she scarcely knew why she went there day after day, only that she found peace for her aching heart in the silence of the sanctuary, and it may be that she fumbled, in some ill-defined way, for the 'hem of His garment.' The good priest in charge of the little seaside mission had noted her visits, and that she was evidently not a Catholic; yet he had not spoken to her. He had put the matter into more capable hands, he said to himself, when he recommended the widow and her child to the Holy Angels who guarded them, and to the other blessed spirits who stood about the earthly throne of their King.

Little by little the widow came to love the refuge she had found from the cares and troubles of life, and when she began to attend Mass on Sundays, and to hear the simple sermons of the good pastor, she speedily came to realise, for the first time in her life, the claims of the Catholic Church. And so, step by step, she had accepted them and was now prepared and eager for baptism.

The first few months of her life as a Catholic passed peacefully enough with her child to care for and her new faith to study and test. She lingered in the little seaside village, too, for her health was failing, and sometimes she was anxious for the child's sake—for her own she was willing to lay down her life at any moment—but who would care for Joyce if she were left alone? She put the dark thought steadily from her.

'She is God's child,' she said once to Father Hall: 'if I have to leave her, He will take care of her.' And the priest had turned aside hastily, that she might not see the mistiness of his eyes.

The call came suddenly—it was Joyce's third birthday—the first anniversary of her baptism. Father Hall had just time to administer the last rites. The widow looked toward Joyce—the priest understood, and guided her hand to the child's head. She traced the Sign of the Cross on the little forehead, and her hand fell back.

'God's child!' she said, but so faintly that no one but the priest heard her—then, with a smile, she passed away.

* * * * *

John Olliver was a Protestant of a most uncompromising type. He had been sent for by Father Hall as the only relative of the child, and he came, attended the funeral, remaining seated in his carriage outside the church while the ceremonies were being conducted within it, then accompanying the remains of his sister-in-law to the grave in the hill beyond the village, where they laid her within sight and sound of the restless waves that broke over the golden sands at the foot of the cliffs. The following day he departed, taking the child with him.

'I don't believe in it, Mr. Hall,' he said to the priest. 'I can't bring up the child in a religion that I think erroneous.'

'But the child's mother was surely the best judge of what is fitting for her own child,' represented the priest, 'and she has already been baptised a Catholic, Mr. Olliver.'

'Excuse me, sir, we don't see alike in this. I thank you for your kindness to my deluded sister-in-law—I am sure you meant well—but I may not peril the child's soul.' Father Hall looked deeply into John Olliver's eyes for a moment, and saw there only honesty and steadiness of purpose. With a sigh he held out his hand.

'She is God's child,' he said reverently. 'Good-bye, Mr. Olliver; God deal with you as you deal with His child.'

'Amen!' he responded. 'Good-bye, and thank you once more for all your kindness.' He turned to his carriage as he spoke and lifted out Joyce. 'Come and say good-bye, niece Joyce,' he said, and led her to the priest.

'God give His angels charge over thee, little Joyce,' said Father Hall huskily. He stood looking after the carriage until it turned the corner where the

road runs in behind the hill—then he walked slowly into the church and knelt for a space at the altar-rail while he commended the dead mother and the living child to the guardianship of the Holy Angels. It was his pet devotion. Frequently he referred to the Angels Guardian as the forgotten friends of men, and in season and out of season he sought to impress the memory of the blessed spirits on the flock committed to his care.

John Olliver's house was a handsome, though somewhat gloomy, residence in North London, and faced a chapel noted for its Calvinistic tendencies and ultra-Protestant tone. Joyce was taken there solemnly every Sunday by her uncle, and in due course she was entered at the Sunday-school. She grew up to be a very beautiful girl, with her mother's deep blue eyes and fair white skin, and the dark curly hair of the Ollivers. John Olliver was proud of her as she knelt beside him in the red-cushioned pew of his favorite chapel, or shared his hymn-book with him when it was time for them to sing. There were some wonderful days when he rose and went to the platform to address the congregation, and Joyce sat with puckered brows trying to follow the hard, dry doctrine that he endeavored to instil into his hearers. When she was seventeen she began to think for herself, and then John Olliver was often hard put to it to answer her questions.

'But you said that we must think for ourselves, uncle,' she said a little helplessly once, when he had been more than usually dogmatic. 'You are as bad as the Pope. You won't let me believe what I think is right.'

He started.

'What do you know about the Pope?' he questioned.

Joyce hesitated.

'Not much, uncle—only what you have told me. You said that he enslaved men, and would not permit them to think for themselves—that—that—he wanted to lay down the law for all his followers. I don't see it, uncle—you do the same thing yourself.'

'Yes, but, Joyce, the thing is different—the Pope is a Catholic, and Catholics are superstitious idolaters—that alters the case; if he taught the truth, it wouldn't matter.'

Joyce thought for a long while.

'It's all very hard to understand, uncle,' she said absently, 'and you may be wrong and the Pope right, after all.'

'Joyce!'

* * * * *

'I didn't say that you were wrong,' she said, and threw one arm about his neck in the fashion that he could not resist. A new realisation of her beauty came to him, and with it a dream that he had had for her future.

'You are getting quite grown up,' he said, after a silence. 'What shall I do when you go away and leave me?'

She flushed a little.

'I wanted to talk to you about that,' she said, and there was a catch in her voice. 'I should like to be a nurse, uncle. I think nurses can do so much good. Next year I shall be eighteen, and then I shall be old enough to start training.'

'A nurse! There will be no necessity for you to work, Joyce. Listen, child—it is time that I told you something of your history. Your father and I were twin brothers. We were all in all to each other until we met—Joyce—your mother. We both wished to marry her. She preferred him, and so I stood aside. Even when poor Charles died I would not intrude upon her, for I loved her too well. Then, for some inscrutable reason, because she was lonely perhaps, she embraced the Catholic faith—'

'My mother! How awful!' He drew her to him tenderly.

'Not awful, dear child, because I feel sure that she thought she did right. I suppose that she was happy in her belief—I don't know—but she died a Catholic and even had you baptised so.'

'Me? Am I a Catholic, then, uncle?'

Ken. Mayo

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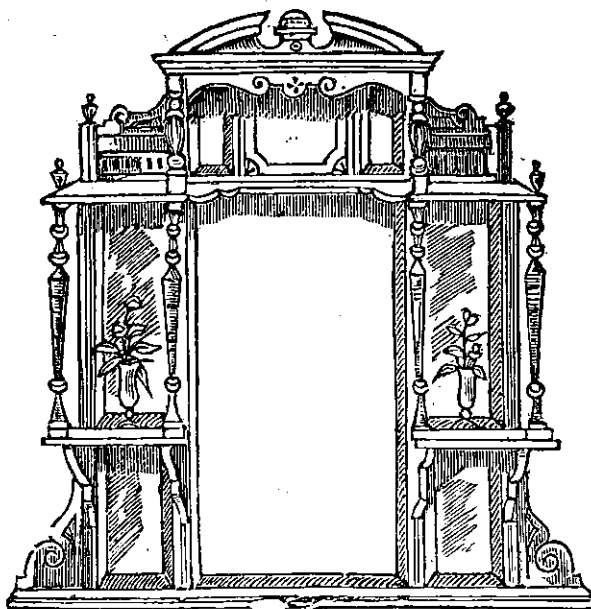
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'God forbid!' he exclaimed, so energetically that she started from his embrace.

'I don't understand,' she said, with a puzzled frown settling between her eyes. He smiled.

'No, Joyce. I rescued you from bondage, child. You are a free Protestant—a child of God. "He hath given His angels charge—" he began and stopped. Memory had come suddenly to him. It was the parting blessing of Father Hall to the motherless child that he was quoting. How strange that it should have occurred to him just then. She had not noticed his sudden stop—her mind was too full of wonder at what he had told her.

'I should like to see my mother's grave,' she said softly, 'and the church she used to attend, just to see what it was like.'

He hesitated a little.

'I don't see any harm in it,' he said, after a thoughtful pause. 'I will take you there some day.' And so it chanced that on Joyce's eighteenth birthday they motored down to the little village and visited the lone graveyard on the hill that overlooked the sea. Then they drove to the Catholic church. Joyce entered it with a sort of shrinking from some influence that she suspected and dreaded. Her uncle followed her silently, and together they stood for a few moments watching a white-haired priest who knelt motionless before the altar. He rose after a while and came toward them.

'Mr. Olliver!' he exclaimed, and led them through a side door into the presbytery. 'And is this little Joyce?' he asked, looking earnestly at the young girl. 'How old are you now?'

'Eighteen to-day,' she answered him.

'Ah! sixteen years ago I baptised you,' he said.

'I told her about that, Mr. Hall,' broke in John Olliver. 'She is quite convinced that it was a mistake on her mother's part—she is quite a contented Protestant now.'

The priest smiled.

'A good Protestant, I hope, Mr. Olliver.'

'Of the best, Mr. Hall.'

'Well, well, time will prove, Mr. Olliver—I am getting old now, but the angels don't grow old, and "He hath given His angels charge" over her. They will not fail.'

He held out his hand. 'Come in again if you are passing this way. God bless you,' he said. And when he turned back into his house again he was smiling. 'They're coming home—thanks be to God!' he said, as if speaking to a friend.

* * * * *

A sudden crash, a blinding flash of light, darkness, silence, nothing! Then a faint stirring of life, and with it the keenness of agonising pain—the eyelids flickered once, but they could not bear the light. There was a faint rustling and the murmur of a voice. He lay still for a little while, then some one put brandy between his lips, and he opened his eyes only to close them with a sense of fear, for he had looked upon the face of a Sister of Charity. After a pause he opened them again—this time he felt sure there was no mistake. There had been an accident—he was in severe pain—he was lying on a white bed with white curtains all round it. He remembered.

'Joyce?' he asked weakly.

'She is not injured—only shaken—she is resting now. If you keep very quiet she shall come and look at you for a moment presently; but you must not try to speak.'

The nun moved softly, and dropped the curtain. He was shut in by the white walls that kept away most of the sounds of the hospital ward where he lay. He could hear soft footfalls, and the rustling of garments that suggested to him the rustling of angels' wings. 'He hath given His angels charge over thee,' he murmured, and fell into a fitful sleep. Joyce was beside him when he woke, but she did not speak—only smiled lovingly at him, and stroked one hand that lay upon the coverlet. He smiled back at her. Some one touched Joyce on the shoulder and led her away. The curtain dropped again. For many weary days he lay upon his bed, thinking, thinking, until one day he astonished Joyce by speaking Father Hall's name.

'Ask him to come to me,' he said simply. And the old priest came with a smile on his face, for he knew that John Olliver was coming home, and that he would bring God's child with him. After all, it did not take long to convince the injured man of the truth of Catholicism.

'I have been to blame, Father,' he said, when he had finally expressed his determination to submit to the authority of the Church, 'because I would not inquire into the matter. It was prejudice, of course—I see it all now, but it needed an accident and the loss of a limb to make me stop and think.'

'It is better to go into Heaven maimed than, having both limbs, to lose your soul,' answered the priest, 'and you see that the Holy Angels have not failed "God's child."'

Joyce came to him the same evening. 'I shall have to nurse you now, uncle,' she whispered, and her face was radiant with happiness, for they were both to be received into the Church on the following day.

'You will not leave me?' he asked anxiously.

'No, uncle,' she answered, 'not so long as you need me.' And he lay content, thinking of the happiness of the morrow. A nun came and prayed beside him.

'When I die I should like to know that Joyce was one of you,' he said.

'Hush!' she replied, holding up a warning finger, 'that is God's secret. For the present her duty is to you.' He smiled at her.

'It was a fortunate accident,' he murmured, as he fell asleep.—*Benziger's Magazine.*

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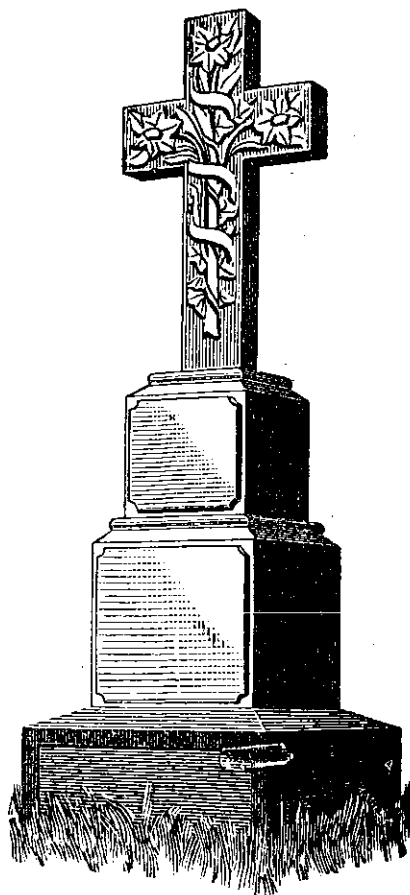
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THE BENEDICTINES OF CALDEY

RECEPTION INTO THE CHURCH

In your last issue (writes Dom Bede Camm, O.S.B., in the *Universe*) I gave an account of events at Caldey up to Monday, March 3. On that day the Abbot of Maredsous, Dom Columba Marmion, arrived. He had come with extreme kindness from Belgium, at great inconvenience to himself, at our request, and he at once won the hearts of the community. He began to give them a retreat in preparation for their reception into the Church. They had already begun on Saturday, the Feast of St. David of Wales, a triduum to the Holy Ghost in preparation for this great event. On Monday and Tuesday I heard the confessions of the great majority of the community, and when on Tuesday night the Bishop of Menevia arrived with the Abbot of Downside and Abbot Avignon of the Breton Benedictines at Caermaria, it was arranged that the solemn ceremony should take place on the following day, Wednesday, March 5, which, by a happy coincidence, was the Feast of St. Aelfred, Patron Saint of the Abbot. Wednesday dawned bright and fair, though for the last two days a gale had been raging. The sunshine that flooded the island was reflected in the hearts of those who took part in this most moving ceremony. After the community had sung Terce, the Bishop vested and, with his assistants, entered the sanctuary. The Abbot knelt at a prie-dieu at the entrance to the choir. Before him was laid open a book of the Gospels. After the solemn singing of the 'Veni Creator' the whole community, kneeling round their Abbot, made simultaneously their profession of faith, and received from the Bishop absolution from censures. I think those who witnessed this ceremony will never forget it. It was certainly the most moving sight I have ever seen, and it was difficult to restrain one's tears. Those who needed conditional Baptism then received it from his Lordship in the sacristy, and, after completing their confessions and receiving absolution, they assembled once more in the choir to sing a solemn 'Te Deum' of thanksgiving. The Bishop then said the Mass and gave Holy Communion to the neophytes. It would be difficult to describe, or even imagine, the joy that filled the hearts of all of us that day. In the afternoon, by permission of the Bishop, the Abbot of Maredsous sang Pontifical Vespers, assisted by the writer and by the members of the community so lately become Catholic. It was certainly difficult to imagine that they were such recent converts, so beautifully were the chant and the ceremonies executed. The church is small, indeed, but it is in admirable taste, and the high altar is a most elaborate and beautiful piece of workmanship. It contains a painting of 'The Passing of St. Benedict,' executed by a well-known artist, who is a member of the community at St. Bride's, Milford Haven. The choir stalls, the side altars, images, and the ornaments of the church are at once artistic and refined. Indeed, it would be difficult to imagine a more perfect little church interior than that of this Abbey of St. Bernard of Caldey, now so happily brought into the unity of the Catholic Church. Before Compline the Bishop gave Pontifical Benediction of the Blessed Sacrament, and this was also a function which it will be very difficult to forget. The Abbot of Downside completed the offices of the day by singing Compline. On Monday, March 10, the Bishop is to administer the Sacrament of Confirmation, and the first stage of this great work will be completed.

Reception at St. Bride's Abbey.

But his Lordship had yet other work to do, and another harvest to reap. On Thursday he and the Abbot of Downside proceeded to St. Bride's Abbey, Milford Haven, leaving the Abbot of Maredsous to continue his retreat at Caldey. The community of St. Bride's has been known to me for the last twenty-four years. It was then a very small body of nuns, established at Feltham, in Middlesex. Later on, they moved to Twickenham, and a few years later to West

Malling, to an old Benedictine Abbey, presented to them by the late Miss Boyā, herself afterwards a convert to the Catholic Faith. Two years ago the Abbess, Dame Mary Scholastica Ewart, found it necessary to leave Malling, which had become too small for the needs of the community, and to move to a large, old Georgian house, standing in extensive grounds on the borders of Pill Creek, at Milford Haven. This house, which is associated with the memory of Lord Nelson, though far from beautiful, is roomy and convenient, and its beautiful situation and wooded grounds make it very suitable for the needs of an enclosed community. The nuns have added a temporary church and a wing of cells. The community, which has been closely associated with Caldey for some years past, has for a long time been looking forward to the moment when they could make their submission to the Catholic Church. With two, or, at the most, three exceptions, they are united in heart and soul, and it is impossible to describe their joy at the thought that their long period of waiting is at last ended. As at Caldey, so here, we examined each member of the community separately, and satisfied ourselves that they were taking this step solely from conviction, and unmoved by any personal influences. The Abbess showed us a remarkable syllabus of instruction in Catholic doctrine and Church history, which had been given during the last twelve months to the nuns by a member of the community, herself a highly trained and most capable teacher.

It is feared that the conversion of the nuns at St. Bride's will involve them in considerable financial loss, but they are prepared for any sacrifice that God may ask of them in return for the priceless gift of faith.

The Abbot of Downside had to leave us, to our great regret, early on Friday morning, and the Bishop and myself spent that day in hearing the nuns' confessions. It is impossible to say a word of the extraordinary kindness that Bishop Mostyn has shown throughout this crisis. He has been a true father to both communities, and has completely won their hearts. The kindness of the Abbot of Downside in coming so far to give us the encouragement of his presence and the benefit of his monastic experience is also immensely appreciated. All of us, indeed, feel that we have been more than fortunate in those whom God has sent to our help.

On the evening of Friday, March 7, a little before six o'clock, the nuns, grouped round the Abbess in their choir, made their profession of faith, just as their brethren had done two days before at Caldey. It was the Feast of the Most Precious Blood of Jesus, and one could not but feel how strangely appropriate were the *sortes liturgicae* of the day: 'Redemisti nos Domine in sanguine tuo, ex omni tribu, et lingua, et populo, et natione; et fecisti nos Deo nostro regnum. Misericordias Domini in aeternum cantabo; in generationem et generationem annuntiabo veritatem tuam in ore meo.'

On the following morning, Saturday, March 8, the Bishop said Mass and gave the community their first Holy Communion, while I was privileged to say the Mass of thanksgiving, after which once more, with full hearts, we raised our *Te Deum Laudamus*. As I write, the Bishop returns to the Island for Sunday, intending to come back after a few days to administer Confirmation and receive into the Church one or two who were unable through sickness or other cause to be received with their sisters.

Those received at Caldey at present number twenty-two, and those at St. Bride's thirty-four, and it is hoped that there are others yet to come, besides several seculars. In any case, this event is, so far as I know, unprecedented in the history of the English Church. Catholics, while thanking God for the graces He has so abundantly poured out on these favored souls, will not fail to pray that they may persevere to the end in the faith which they have embraced so joyfully, and in their holy vocation of prayer and penance. It would be premature to discuss in detail the future of these communities. That rests in the hands of authority, but it may be said at least that the Bishop and Abbots, who have consulted together on this point, are

R. V. C. Harris

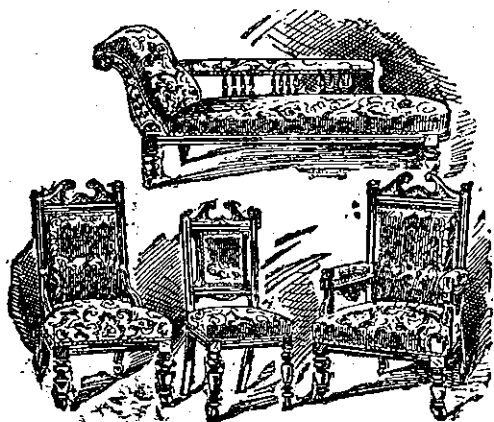
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unanimous in the hope that these communities will continue on the same lines as at present, and that those who have already given themselves to God in what they believed to be His Church may, now they have found the way into the true home of their souls, continue to serve Him with even greater fervor and fidelity. Meanwhile our hearts go out to those to whom these conversions are at present a source of sorrow, bewilderment, and dismay. There are many searchings of heart in England now, and we can but respect their grief, and pray that Almighty God, in His great mercy, may turn it into joy. May it be far from any of us to indulge in vulgar elation over an event which, while it brings consolation to those who love Jerusalem, is yet a source of such bitter grief to many souls of good will. Some of the letters that have come to Caldey within the last few days have indeed been abusive and cruel, but the great majority have been heartrending. If the Angel of the Lord has descended to move the waters, we can but pray that his gracious ministry may bring peace and healing to many who seek to do the Will of God, and as yet know not where to find it.

ST. PATRICK'S DAY IN LONDON

IRISH NATIONAL BANQUET

SIR JOSEPH WARD'S SPEECH

Mr. John Redmond, M.P., presided on Monday, March 17, over the Irish National Banquet in London in honor of St. Patrick's Day.

The gathering, which was held at the Hotel Cecil, was exceptionally large, and the Grand Hall was filled to overflowing, tables having to be provided for the guests in the adjoining rooms. The company included Mrs. Redmond, Sir Joseph Ward (ex-Premier of New Zealand), Lady Ward, Mr. Joseph Devlin, M.P., the Lord Mayor of Dublin, the Hon. Mr. O'Loughlan (Speaker of the South Australian Parliament), Mr. H. O. Holman (Attorney-General for New South Wales), Mr. Martin Kennedy (New Zealand), Mr. Thomas Lough, M.P., Captain the Hon. Fitzroy MacNeill, M.P., Mr. M. J. Murphy, M.P., Mr. Molloy (ex-Mayor of Perth, West Australia), Mr. J. J. O'Shee, M.P., Mr. Clement Shorter, Mr. J. MacVeagh, M.P., etc.

A cablegram was read from the United Irish League of America as follows:—'America joins with you and London Irishmen celebrating National Festival. Another remittance ten thousand dollars gone to-day. God Save Ireland.'

On rising to propose 'Ireland a Nation,' Mr. John Redmond had an ovation. He said it had been customary with them at those great gatherings for many years past to utilise the opportunity for taking stock of the National movement, and for giving expression to their hopes for the immediate future. Last year they were truthfully able to boast of the great and signal advance of their movement, and were able to anticipate a still greater advance in the immediate future. The year which had passed since then had been a year of steady and uninterrupted advance, and had witnessed, he believed he could truthfully say, the realisation of every one of the confident hopes and predictions for the immediate future to which they then gave expression. Speaking last year, he took upon himself the heavy responsibility of making

A Political Prophecy.

He said then he believed that the Home Rule Bill would be a great measure, and would be passed by the House of Commons by a majority of over one hundred, that the Bill would solidify and enthuse the entire Liberal Party and would make for real union and strengthen the permanent loyalty in the Empire, that it would receive the unanimous acceptance of the Irish Nationalist Party, the Nationalist Convention, and

the Irish Party throughout the world—quite as enthusiastic an acceptance as was accorded to Mr. Gladstone's Bills of 1886 and 1893. 'To-night I claim,' continued Mr. Redmond, 'that every word of what was said there has been verified by facts. The Home Rule Bill holds the field. It is admittedly the most popular of all measures in the Democratic Party in this country. It has behind it the devoted and unbroken support of the Liberal Party in the House of Commons; and every effort to galvanise again into life the old bitter

Opposition to Home Rule

in this country has failed. The opposition to Home Rule in Great Britain to-day is dead, and, in my judgment, the universal feeling is one of impatience that under the Parliament Bill the House of Lords has still the power so long to delay the passing of that measure into law. But we have this consolation: we know that the sands are rapidly running through the glass. We Irish men and women have to possess our souls in patience for a few short months more, and the automatic process—for that is all it means now—will have run its course, and Home Rule will be the law of the land. It will be the law of the land with the goodwill and sympathy of the whole Empire. At this board to-night there are sitting some of the most distinguished statesmen of all the great colonial dependencies of the Empire. The Dominion of New Zealand is represented here by Sir Joseph Ward, for many years its Prime Minister. The Commonwealth of Australia is represented here by the Speaker of one of its Parliaments; and by other distinguished Australians from other portions of the Commonwealth. Canada is represented by a man in thorough accord with our cause. The whole Empire, on which, we are told, the sun never sets, is an Empire where the sun never sets upon sympathy and goodwill to Ireland.' And what was true of the Empire was true of the nations of the world. Mr. Bryan,

The Head of the United States Cabinet,

had declared in a speech reported in all the newspapers that day, that humanity owed a debt to Ireland for being the means of ending once and for all the hereditary principle in the Government of the British Empire. And he further expressed his delight that before two years—he might have said fourteen months—had passed, the Irish people in every quarter of the habitable globe would be able to rejoice upon the re-establishment of freedom upon Irish soil. That was

The Centenary of the Birth of Isaac Butt,

who became the Apostle of Irish Liberty when all their ranks were thinned and broken. It was in 1870 that he founded the present Home Rule movement; and, though Butt disappeared after years of magnificent labor and eloquence and self-sacrifice, those to whom he left the banner emblazoned with Home Rule had still carried it on; and they were about to plant it once more, as he foretold, over the portals of a free Parliament. Butt substituted a demand for Home Rule for the demand for Repeal; and that demand had never varied from that day to this. Butt was a great link in the chain; for, though Butt's movement would have been impossible were it not for the movement of O'Connell, the movement of Parnell would have been impossible but for that of Butt.

'To-day, in his centenary year,' he concluded, 'and in the hour of triumph for a movement he founded, let us in common gratitude turn to his memory. Though we have heard little of Isaac Butt of recent years, I believe I speak the sentiments of those who knew him and loved him as I did as a boy, and of those of the younger generation who have only read about him, when I say that his name will occupy a niche of imperishable honor for all time in the hearts of an emancipated Irish people. With that hallowed memory in our hearts, and with the light of victory actually shining upon our cause, I ask you to rise and drink with me the toast of "Ireland a nation."'

Mr. Joseph Devlin, M.P., responding to the toast of 'The Irish Parliamentary Party,' proposed by the Lord Mayor of Dublin, said when Ireland had her own

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Parliament he would have no fear for her triumph in the immediate future, and he was convinced that the present unnatural differences would be settled in the desire to further National interests. That cause, which had cost so much sacrifice, had at last seen the blessed day when the war was over, the battle ended, and Ireland free.

Sir Joseph Ward's Speech.

Sir Joseph Ward, proposing the toast of the chairman, said Mr. Redmond had earned a great reputation as a wise and courageous leader. His name would ever be honorably associated with the history of his country and its great struggle for freedom. With unflinching courage and loyalty to his race and country, he had brought Home Rule closer and closer to realisation than it had been since the movement started, a movement which assuredly would soon be converted into a win. He (Sir Joseph) had lived in British self-governing countries all his life, and the great majority of the public men had been sincere and earnest supporters of Home Rule for Ireland. It mattered not whether they were Englishmen, Scotsmen, or colonial born, or whatever their creed, with rare exceptions they were supporters of Home Rule. The Prime Ministers with whom he attended the last two Imperial Conferences were all, by honest conviction, supporters of, and believers in, Home Rule for Ireland. Nor could it be wondered at, for they lived in countries where Home Rule existed, and where, under the widest freedom, the feelings of loyalty to the Sovereign and the British Empire had not only never weakened, but had grown stronger and stronger as the years had rolled by. He had heard it said that Ireland's nearness to England put it in a different position to that of the free young rising nations across the sea. He was unable to subscribe to or admit the soundness of that doctrine. He wanted to see all parts of the British Empire working unitedly in the interests of the whole. There was no room for an ugly wound near to the very heart of the Empire to be kept open. The festering sore should be healed with as little delay as possible. Having referred to the beneficent effect the granting of Home Rule would have as between this country and America, Sir Joseph said when he was Prime Minister of New Zealand he stood on the platform by the side of the Irish delegates and supported their eloquent appeals on behalf of their fellow-countrymen. He was responsible for New Zealand giving a Dreadnought to the Imperial Navy. What of the attitude of the so-called enemies of England? Not an Irishman in New Zealand took the slightest exception to the presentation of that Dreadnought, but willingly bore his portion for supplying it. In Canada, Australia, South Africa, Newfoundland, and the Malay Straits the Irish race and their descendants were greater in numbers than they were in Ireland to-day, and they were willingly co-operating with their English and Scottish kinsmen in helping to build up and preserve this great and glorious Empire. He knew there was a strong feeling existing between the men of the North of Ireland and the Irish Nationalists upon the question of an Irish Parliament. It was a thousand pities it was so, and everything possible should be done to show there was no ground for the fears they entertained. If he thought an Irish Parliament meant any danger to the minority, or any interference with their religious convictions, he would be one of the strongest opponents of Home Rule. He did not believe it was possible for anything of the kind suggested to happen. As one who wanted to see conditions existing within the Empire which would make for unity and strength, he would do much to see Ireland satisfied. It was necessary in the interests of Ireland, of the overseas Dominions, and of the whole civilised world.

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He said, with graphic ease:

That Woods were mostly timber,

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BAZAAR AT METHVEN

(From an occasional correspondent.)

For the purpose of liquidating the debt in connection with the establishment of the new parish of Methven, and the building of a handsome convent in brick, opened last February, a bazaar was held in the Methven Town Hall from April 12 to 22 inclusive. This being the first bazaar of its kind ever held in Methven, it proved a great attraction to the general public, who attended in large numbers every night, and contributed most liberally.

The opening ceremony was performed on Saturday afternoon, April 12, by Mr. W. J. Dickie, M.P., who complimented the Catholics of Methven on what, he said, was the best and largest bazaar he had ever been called upon to open in the district. He concluded by wishing the bazaar every success.

From every point of view the bazaar proved to be an unqualified success, due principally to the untiring energy and zeal displayed by those connected with its organisation. The stallholders and assistants, though unaccustomed to work of this nature, proved themselves more than equal to the task. It may be mentioned here that they were only given two months' notice to prepare for the fair. Donations in the shape of works of art, which were much appreciated, were given by the Sisters of Mercy at Greymouth, Westport, Hokitika, Wellington, Christchurch, Lyttelton, Blenheim, and Akaroa; Sisters of the Missions (Ashburton), Sisters of the Sacred Heart (Timaru), the Sisters of St. Joseph (Temuka), the Sisters of the Good Shepherd (Mt. Magdala), and by several friends in different parts of the Dominion. Musical items were contributed each evening by the convent school children, specially trained for the occasion by the Sisters, on whom they reflected great credit, also by Mrs. Golding, Mrs. Ryan, Misses M. O'Connor, McKendry, O'Connell, Cullen; Messrs. Whitelock, Taylor, and Gillespie, and the Ashburton Temperance Band. During the progress of the festival several competitions were held, including a tug-of-war, which created great excitement and interest. The winning team was Eifleton (Ashburton). A comic singing competition was won by Mr. F. Whitelock.

The following is a list of stallholders and assistants:

Britannia.—Mesdames T. Nee, H. Kennedy, T. O'Rielly; assistants, Mrs. Morrison, Misses Nohelty, Kennedy (2), O'Connell, Tully, and Sloan.

Hibernian.—Mesdames D. McKendry, T. Twomey, J. Buckley, P. McNeill; assistants, Misses Twomey, McKendry (3), O'Connor (2), O'Brien.

Caledonia.—Mesdames H. Cullen, D. Golding, C. McIntosh, McAnulty, J. Ryan; assistants, Misses Cullen (2), Dowling, McCrenor (3), Middleton (4), Goodwin, Johnston (2), Poff, K. Ryan.

Zealandia.—Mesdames W. J. Nee, P. McGirr, sen., M. McKay; assistants, Mesdames Mannion, Eagan, Compton, Misses Lacey, Blackmore, O'Shea (2).

Jumble Sale and Sweet Stall.—Miss Coneys; assistants, Misses Cullen (2) and Mannion.

Mr. J. Laurensen was hon. secretary, and Messrs. J. Buckley and McAnulty acted as doorkeepers.

On Wednesday evening, April 23, a very successful complimentary social was tendered to the stallholders, assistants, and others. Very Rev. Dean O'Donnell (Ashburton) was present.

Rev. Dr. Kennedy, in an appropriate speech, paid a grateful tribute to the stallholders and assistants for their untiring efforts in bringing to such a successful conclusion what was undoubtedly a record for bazaars in country centres. It gave him, and he was sure also every person in the community, very great pleasure to be in a position that night to say that the object for which the festival had been promoted had been more than fully realised, the gross receipts being £672. He was pleased to say that the new convent was free of debt. To one who had only worked in the new parish for the comparatively short period of eight months, it was indeed very gratifying to see that so much had been accomplished, and for this he had to thank everyone who had contributed directly and indirectly to the success of the bazaar.

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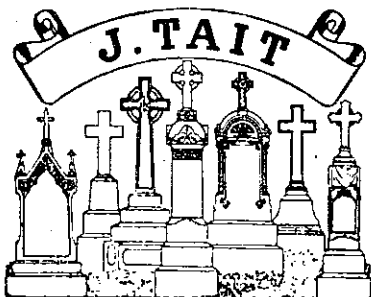
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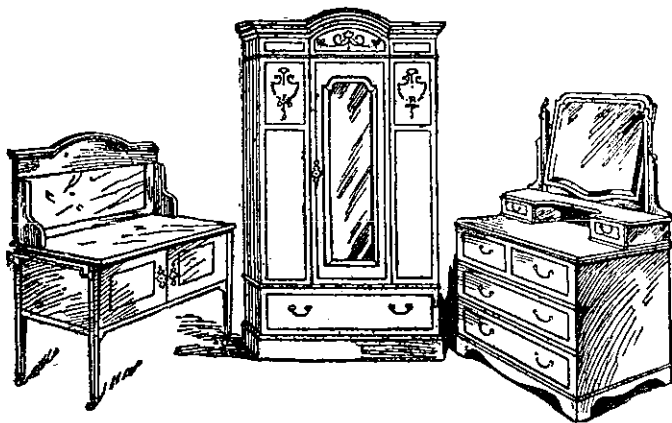
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Onehunga

(From our own correspondent.)

The Onehunga Catholic Tennis Club held a very enjoyable euchre party in St. Mary's Hall on April 18, when the hall was filled to its utmost capacity. Euchre was indulged in until about 10 o'clock, after which supper was partaken of. Mrs. Howard won the lady's prize (a pair of silver vases), and Mr. Robinson the gentleman's (a pair of military hair brushes).

It is with sincere regret I have to record the death of Mr. James Patten, which took place on April 23. Mr. Patten was an old resident of Onehunga and a staunch Hibernian. A representative number of the members of the Hibernian Society attended the funeral, the interment being in St. Mary's Cemetery.—R.I.P.

Waihi

The fortnight's mission at St. Joseph's Church was brought to a close on Sunday, April 27, the concluding services being conducted by Very Rev. Father Roche, C.S.S.R., Rev. Father Creagh having left for Paeroa. A result of the mission will be a revival of interest in the local branch of the Hibernian Society. This once flourishing branch has been drifting downhill for some considerable time past, principally through members leaving the town and neglecting to send their address to the secretary. The membership is likely to be increased by eight new members at next meeting. In fact the next meeting will be the first for over twelve months, the whole of the work having devolved on the secretary. The mission was most successful, crowded congregations being the rule.

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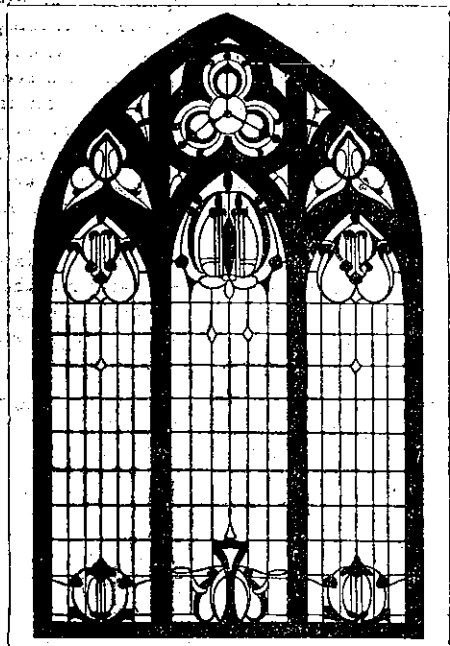
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Current Topics

Dean Darby's Suggestion

Because it comes from a widely known and highly esteemed priest, and in the interests of free discussion, we print the letter from the Very Rev. Dean Darby suggesting the formation of a New Zealand Catholic Benefit Society; but we take the opportunity at the same time of registering our own respectful dissent from the proposal. Assuredly—in our humble judgment at least—the time is not ripe for such a movement. Its first and obvious effect—if the scheme were in any degree successful—would be to weaken the H.A.C.B. Society, an organisation which has drawn, and is drawing ever more and more, to its ranks the best and ablest and most representative of our Catholic laity, and which has a long and splendid record of practical usefulness. We cannot afford to lose, nor even to weaken, the fine spirit of devotion to faith and fatherland which is traditional with the H.A.C.B. Society, and which has been such a powerful factor in building up the Church in this as in other lands. The need of the hour, as we see the matter, is that Catholics should throw every atom of energy into bringing the two existing organisations—the H.A.C.B. Society and the N.Z. Catholic Federation—to the highest possible degree of strength. In regard to the latter—the Catholic Federation—Dean Darby has himself set an excellent example, and has already established a flourishing and powerful branch in his district. These two organisations—the H.A.C.B. Society and the Catholic Federation—have, we are persuaded, a great and important future before them if Catholics only give them the support they need.

The Municipal Elections

The enlarged franchise now in operation, together with the movement in the direction of city and suburban amalgamation by which the large number of smaller local bodies have been, or are being, merged into one large central council, has resulted in a greatly quickened interest in our municipal elections, as evidenced by the exceptionally large number of eligible and, on the whole, highly qualified candidates who presented themselves at last week's contests, and also by the heavy poll recorded notwithstanding the almost antarctic severity of the weather. The elections for the Hospital and Charitable Aid Boards were specially noteworthy this year by reason of the fact that for the first time in the history of these elections some of our women citizens took the field as candidates. Of the two who stood in Dunedin one was Mrs. A. Jackson, a lady whose name is a household word in Catholic circles in this city, and whose public spirit, strong personality, untiring energy, and all round capacity are very widely known and recognised also outside the Catholic communion. There were six seats to be filled on the Board; and out of the twelve candidates who sought the suffrages of the citizens Mrs. Jackson was returned with a huge majority, polling 7088 votes, or nearly 1000 more than the highest of the men candidates. Mrs. Jackson has for years been actively associated with the work of the St. Vincent de Paul Society; and her wide experience, sound judgment, and uncompromising decision of character will prove an undoubted source of strength to the newly constituted Board. Another exceedingly popular win was the triumphant return of Mr. J. J. Marlow at the top of the poll for the Caversham Ward in the City Council elections. Mr. Marlow is a type of layman of whom the Catholic body have reason to be genuinely proud. On all hands he is regarded as one of the ablest and most valuable men in the public life of his city; and during his now lengthy public career he has, by his straightforwardness, his consistency of character, and his thorough grasp of every subject with which he is called upon to deal, gradually turned even his enemies into friends and won the unstinted admiration of all classes of citizens. Mr. Marlow has already announced himself as a candidate for the Mayoralty next year; and his success on the present occasion is, we are safe in saying, an earnest of

the higher honors that are to come. Another Catholic candidate, Mr. A. J. Sullivan, an old and tried member of the Council, and one of the most solid and influential members of that body, has also once again been successful. Mr. John Carroll, who has proved himself a painstaking and thoroughly capable councillor, and Mr. T. J. Hussey, who was making his first appearance as a candidate for civic honors, were defeated by the narrowest possible margin. In regard to the latter, the opinion in well-informed circles is that a very little more of active work on the part of the candidate and his friends would have easily ensured his return. Mr. Hussey is just the sort of man to profit by the experience; and those who know his outstanding ability and fine fighting qualities will know that it is only a matter of time—and a very short time at that—when he will find a place at the council table. We have spoken only of the candidates whom we personally know. Throughout the Dominion many other Catholic candidates have achieved success in the late elections; and the fact is extremely gratifying, both as indicating the gradual breaking down of the spirit of bigotry and as showing also that the Catholic laity are taking their proper place and part in the public life of the community.

The Church's Accusers

A recent issue of a French diocesan weekly quotes from that distinguished writer, F. Brunetiere, a pointed and pithy analysis of the kinds of people who go to make up the main body of the critics and accusers of the Church. We translate as follows:—

Who, then, are they who reproach religion with being too wearisome? Those who do not practise it.

Who are they who reproach the Church for exacting faith in her revealed doctrines? Those who believe in the worst fooleries, and in the most absurd superstitions.

Who are they who reproach the Church for not recognising the dignity of man? Those who claim the monkey for their father, chance for their master, pleasure for their law, annihilation for their end.

Who are they who upbraid the Church with being a religion of money? Those who despoil her of her goods with the utmost cynicism.

Who are they who accuse the Church of being intolerant? Those who cannot allow anyone to hold an opinion differing from their own.

Who are they who charge the Church with being an enemy to light? Those who, despising liberty, have closed Catholic schools, and driven out the nuns and the religious teachers.

Who are they who reproach the Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable institutions established by religion (hospitals, crèches, workshops, etc., etc.).

Who are they who indulge with the utmost audacity in violent tirades against the Church and her teachings? Those who know nothing whatever of religion, or of what its precepts require.

We are not afraid, then, either of the number or of the fury of those who attack us, and dare, rather, to congratulate ourselves. They know what they are doing, and that we are what the world calls 'a force.' Their anger is aroused by the knowledge that they are able neither to slight, nor to despise, nor, above all, to ignore us.

We overawe them by our number, our doctrines, our ideas, the progress we are continually making, the fear they have that we shall achieve even greater things, by our confidence and our hopes. Out of reach, as we are, of their anger, it is their indifference that we have to dread.

Born under persecution, growing up amidst heresies, strengthened by controversies, if the Church had no longer adversaries we would need to despair of the promises of her Founder. But as long as struggle and opposition continue, she will live.

Hurried Journalism

It is always dangerous for an editor or sub-editor to write in a hurry—it is so very easy to make a slip,

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and the much-enduring comp. cannot always be made the scape-goat. Here are a couple of cases in point, collated from America. 'Owing to the over-crowded condition of our columns this week,' says an American exchange, in its Christmas edition, 'a number of births and deaths have been unavoidably postponed until next week.' That is only a case of harmless and entertaining ambiguity; but sometimes the blunder is distinctly misinforming and misleading. *America* draws attention to a recent example perpetrated by a New York daily of world-wide standing and reputation. It occurred in the head-lines department of the paper—that flaring and picturesque if not over-reliable feature of American newspapers, which is the work of what our contemporary calls 'journalistic impressionists.' Often in even the best papers,' says *America*, 'the headline gives no idea of the substance of the news below. Often it is misleading, and sometimes it actually contradicts what follows. Here is an example from a New York paper known throughout the world, of the misleading headline: 'Church Union in New Zealand Urges Race Suicide.' On reading the article one finds that the recommendation came from the "Christ Church Labor Union."

*

Upon which our contemporary reads this high-pressure journalist the following homily: 'Had the composer of headlines not been an impressionist, he would have reflected and seen how improbable was the idea that any church organisation should have made the recommendation. He would have remembered that unions are not connected with churches. He would have recognised that "Christ Church, New Zealand," if referred to a church, would be as absurdly general and vague as "Grace Church, United States." Then had he any education, he would have recollected that there is a city of some such name in New Zealand; he would have opened the Gazetteer and found: "Christchurch, capital of the province of Canterbury, New Zealand." Lastly, he would have changed his headline and corrected the proof, the former becoming: "A New Zealand Labor Union Urges Race Suicide," and the latter: "A Christchurch labor union, etc." This would make the matter unsensational, but it would be decent journalism.'

The W.C.T.U. and the League

Considerable interest attaches to the attitude so far taken by the Women's Christian Temperance Union towards the Bible in State Schools League's agitation, partly because the organisation has a fairly numerous following and partly because the League had regarded it as a foregone conclusion that they would secure a block vote from this influential body and its friends. As already recorded in these columns, the annual Convention of the W.C.T.U., held recently at Nelson, declared emphatically against the League's proposals—a decision which the Rev. G. H. Balfour, minister of First Church, Dunedin, described as 'the greatest disappointment which he had received during his stay in the Dominion.' A strong effort is now being made by the Bible-in-schools clergy to induce the separate branches of the W.C.T.U. to refuse to endorse the resolution passed by the Convention. As we learn from the *Nelson Colonist* of April 24, the effort has failed signally in the case of the Nelson branch, at whose meeting on April 22 a motion endorsing the Convention resolution was passed by a very large majority.

*

The *Colonist* report shows that the speakers in support of the motion made their position perfectly clear, and, for the most part, took their stand on sound and definite principles. Mrs. Field, who moved the motion endorsing the Convention's condemnation of the League's scheme, 'considered that it would be very unwise to ask teachers who were not in sympathy with Bible teaching, even to supervise the reading of the text-book; and that the public school was not the right place for denominational teaching. . . . The W.C.T.U. stands, as it ever has done, for undenominational Bible teaching, and for freedom of conscience for teacher, parent, and child.' Mrs. Lambert, who

seconded the motion, opposed the New South Wales system because it 'tends to take away liberty of conscience.' And the president (Miss Atkinson) contributed the following admirable statement of principles bearing on the question. 'Miss Atkinson,' says the *Colonist* report, 'said that she could not support the Bible-in-schools platform . . . because she considered it based on an injustice. The State pays the teachers in the public schools, and the whole community is taxed equally to provide the funds. If the League's system were introduced, the Roman Catholics, who have no educational grant, would immediately apply for one, and the other churches would follow their example. Denominational teaching would then take the place of our present free and unsectarian educational system. It would also be unjust to the teachers, who were almost unanimous against the introduction of any religious test. Teachers must be able to put their whole heart into their teaching, and if any such test existed, the best men would refuse to teach in the public schools.' From this it would appear that the educative work that is being done in the press and on the platform to combat the League's propaganda is already bearing fruit.

THE BIBLE-IN-SCHOOLS CONTROVERSY

A 'QUESTION NIGHT' AT HAMILTON

BISHOP CLEARY TAKES A HAND

A public lecture in favor of the Bible-in-Schools movement was given in Hamilton on April 29 by Rev. A. Miller, a prominent official of the Auckland League. It was announced that answers to questions would be a 'feature' of the meeting. The double combination of a public meeting with answers to free questioning was an unusual feature in the League's propaganda. The Right Rev. Dr. Cleary attended, on very short notice, at the special request of Dean Darby and representative parishioners. By an awkward coincidence, the meeting was held on Auckland's 'Dreadnought day,' and the Bishop had to cancel certain public and private engagements in order to be present. At the close of a temperately worded lecture by the Rev. Mr. Miller, the Bishop, with the chairman's permission, briefly stated the attitude of Catholics to the secular system, their desire to see the children in the public schools receive Biblical and religious instruction, their sympathy with the League's aims up to a certain point, and the chief grounds of their objections, for reasons of religion and conscience, to the League's proposals. These objections involved clear, practical issues of moral right or moral wrong for legislators, voters, parents, teachers, and pupils. In illustration of this the Bishop put a lengthy series of questions affecting in a practical way the morality of the proposed coercion of conscientiously objecting teachers, taxpayers, etc. In every case, without exception, the practical moral issue was evaded. The questioner time after time called attention to this fact and several times pressed, but in vain, for a statement of the specific moral principles governing the various issues raised. For instance, a request was twice made to show a voter is morally justified in aiding a proposal to refuse New Zealand teachers liberty of conscience to object to the League's proposed 'religious instruction,' as it is termed in Australian law. The 'reply' was, not an appeal to any Biblical or other principle of morals, but to alleged social or scholastic convenience or necessity—on the assumption that there was no other way out of the difficulty. What would happen to a Jewish teacher persistently and permanently refusing to impart the 'Australian' New Testament lessons on the sufferings, death, and resurrection of Christ and the martyrdom of St. Stephen—much of which the conscientious Jew would regard as blasphemous? The 'reply' was to the effect that Jewish teachers are comparatively few and that they would take a sensible view of the matter

and teach the lessons. The question was put over and over again. Would Jewish or other teachers absolutely refusing to teach the Scripture lessons be dismissed, as they surely would be if they absolutely refused to teach arithmetic or geography, and as advocated by Leaguers in Australia and New Zealand? 'I am not Minister of Education,' was the 'reply.' After repeated pressure the lecturer replied that in his opinion the objecting teacher would probably be dismissed. In reply to a further question, the lecturer said it was impossible that six to one of the teachers in New Zealand (the New Plymouth Conference majority) would so refuse. The fact of conscientious objections by New Zealand teachers was questioned or denied. Direct, specific evidence to the contrary was submitted, and the question was put: Who was to judge whether a teacher had or had not a conscientious objection—the teacher or the League? The lecturer, in 'reply,' expressed his inability to understand how any teacher could thus object or take exception to such beautiful lessons as those of Queensland, which could be imparted without any religious significance. Questions were also put by members of the audience. The outstanding 'feature' of the questioning was the manner in which the lecturer evaded the moral and conscientious issues raised, and talked around about and away from the question-subjects. Towards the close of the meeting the Ven. Archdeacon Cowie, a leader of the local League, stated on the platform that on the logical and theoretical side of the matter, Bishop Cleary had 'tangled up' the speaker; that the Bishop's questions ran on one line and the lecturer's replies on another; and that the two lines never met. He (the Archdeacon) thought strong objections might be made in theory, but in practice the New South Wales system had, nevertheless, achieved a measure of success. The Bishop thereupon took occasion to reiterate the entirely practical nature of the difficulties involved.

The utmost courtesy and cordiality prevailed throughout between the Bishop and the lecturer. They several times referred to each other in terms of mutual esteem, and, after the meeting, joined in pleasant conversation.

The Bishop will lecture on Bible-in-Schools, in Hamilton, on next Monday (May 5). The advertisements announcing the lecture contain the following announcement: 'Admission free. No collection. Bible-in-schools clergy and sympathisers especially invited. All relevant questions, on matters within the speaker's knowledge, answered promptly and straightforwardly. No refusals to answer relevant questions. No evading of relevant questions. No introduction of matter beside the question. No need to put any relevant question two, three, or four times. Questions answered promptly in the terms of the questions.'

BIBLE-IN-SCHOOLS PROSELYTISM

TO THE EDITOR.

Sir,—In a previous letter I showed (1) that no Catholic took part in actually compiling the Irish Scripture Lessons now in use in New South Wales, and (2) that they were compiled by Rev. Carlile, aided chiefly by Archbishop Whately. These proselytisers' object was proselytism.

Carlile (a Scottish divine) had obliged Catholic pupils to attend his Scripture explanations in his Dublin academy. Thus his evidence before the Commission of 1837. In 1821 he became secretary of the London Hibernian Society, a militant proselytising organisation whose object (as stated by a leader) was to 'make perpetual inroads on the Kingdom of Satan' (that is, 'Popery') in Ireland. During Carlile's secretaryship the society's schools 'had often been employed as instruments of proselytism.' In 1825 he memorialised the Lord Lieutenant on the establishment of a mission to convert Irish Catholics, and for 13 years from 1838 he devoted all his energies to proselytism about Birr. So much we learn from various sources, chiefly from his co-religionist Rev. Dr. Killen, in vol. ii. of his *Ecclesiastical History of Ireland*. The great gifts of his co-worker, Archbishop Whately, were marred by the No-

Popery violence of his *Errors of Romanism*, etc. Till 1838 he and Carlile practically directed the 'national' system.

Queensland compilers mutilated the Virgin Birth of Christ out of the State Scripture lessons, giving the children a Unitarian or Ebionite Christ, not the Christ of the Gospels. So did the Victorian League. So did the New Zealand League in 1904. The Carlile-Whately respect for the Divinity of Christ had not worn so thin; but Carlile otherwise mercilessly mutilated the Bible on sectarian lines. He suppressed practically the whole following body of texts to which Catholics notoriously appeal: those relating to the constitution of the Church, its unity, authority, infallibility, perpetuity; its relations to the written and unwritten word; the Petrine Texts; John vi. and 1 Cor., x. (Eucharistic doctrine); the power of forgiving sins; anointing with oil (James v.); the celibate state (1 Cor., vii.). His manuals were mutilated into a garbled residuum of Protestant Christianity, 'an emasculated caricature' of the Bible, as Bishop Averill (a League vice-president) described the Bible-in-schools lessons of 1904 (*Press*, May 2, 1904).

As paid Resident Commissioner, Carlile was able to pack his relatives into fat Education Board positions. He and other imported Calvinists trained the teachers to 'explain' the mutilated Scripture lessons 'to the children.' A series of sectarian reading books, prepared by Carlile and Whately was forced upon the schools—a hugely profitable Carlile-Whately monopoly. Cunning alterations were made in Stanley's conscience clause to facilitate the work of proselytism, which was carried on in wholesale fashion. Archbishop Whately declared that the 'national' system was the 'only hope of weaning the Irish from the abuses of Popery. But I cannot openly profess this opinion. I cannot openly support the board as an instrument of conversion; I have to fight its battles with one hand, and that my best, tied behind my back' (*Life and Correspondence*, one-volume edition, 1868, pp. 274-275). Before the Lords' Committee in 1854 he defended school proselytism, if 'done fairly and openly' (*Mixed Education*, p. 98).

Voluminous statistical and other details of this wholesale proselytism are before me. The system amply justified the declaration of Dean Kennedy (Anglican): 'I think the principles of the National Board are the principles of the Reformation' (*Mixed Religion*, p. 129). Ireland sickened of a system vigorously condemned from 1833 by the great Archbishop McHale (*Life and Times*, p. 105). The sectarian Scripture lessons and reading books were cast out. The system became, and remains, practically denominational. In 1900, out of 8673 national schools, 5585 were exclusively Catholic or exclusively Protestant; 3088 more were practically so. A section of three denominations is now trying to force four of the penal-law features of the discarded Whately-Carlile system upon the consciences and pockets of some 50 denominations in this Dominion.—I am, etc.,

* HENRY W. CLEARY, D.D.,

Bishop of Auckland.

April 26.

A PROTESTANT LAYMAN'S VIEWS

The following letter appeared in the *Otago Daily Times* of April 30:—

'Sir,—All true Protestants will await the Rev. Mr. Davies's reply to Mr. J. A. Scott's able letter in your to-day's issue. But unless the conspiracy of silence hitherto adopted when unanswerable questions are put be broken, Mr. Scott will get no answer at all. If that be the case, your readers cannot help asking why it is that from first to last of this agitation, and of every other similar agitation, the propagandists have never "faced the music." All they have said regarding the serious Protestant attacks of the Rev. Mr. Ashford is to abuse Mr. Ashford. Mr. Caughley's indictment of the reprehensible use of the State figures of New South Wales remains unanswered. Mr. Braithwaite trots out a new theology—the infallibility of the referendum as a religious authority. But Mr. Braithwaite's logic is more damaging to his own cause than to any other. The older heads know that daylight on

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their scheme is fatal to its success, and not one of them is game to face a public debate or a controversy on questions of principle. The reason is plain: their agitation is devoid of principle. If that be not the case, then it behoves Mr. Davies to face Mr. Scott's challenge and demonstrate to those of us Protestants who are opposed to State interference in religion, and who are the descendants of men who died at the stake for their faith rather than allow the State to prevail over it, how we can remain Protestants and turn our backs upon the principle contained in the confession of faith as quoted by Mr. Scott. I ask true Protestants in Otago to note the reverend gentleman's reply, or, if he does not reply, to note that fact, and draw their conclusions. We demand from the Protestant clergy who are out in this campaign, and who alone are responsible for the controversies, more than a mere shrug of the shoulder and a contemptuous expression. Either they must face and demolish the Scott, Caughley, and Ashford arguments or stand convicted of inability to do so. They have made the matter an affair of State. They have appealed to the people to take over religion. And the people demand that such an appeal be backed up by a frank and open discussion of the pros and cons, and not by a system of sniping warfare from behind a curtain of ecclesiastical privilege. Protestant ministers are only made like ourselves.—I am, etc.,

J. J. RAMSAY.

'Alexandra, April 28.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 3.

The Rev. Father Jas. Tymons, S.M., who has been on an extended visit to the Old Country, returned by the Moeraki on Wednesday last.

Mr. T. O'Rourke, who has been clerk of the court at Otaki for many years, left on Thursday by the Rotorua for an extended visit to the Old Country.

The Children of Mary, Thorndon, held a euchar party on Thursday evening. The boisterous weather, however, interfered to a great extent with the attendance.

On last Sunday special devotions in connection with the archconfraternity of the Holy Rosary were held at St. Anne's. The Rev. Father Gondringer, S.M., of St. Patrick's College, preached.

Arrangements are well in hand for the schools' social, which is to be held in St. Anne's Hall on May 28. The proceeds are being devoted to the recently established Wellington Catholic education fund.

At the annual meeting of the N.Z. Competitions Society a vote of thanks was passed to the Rev. Father Hickson, S.M., for the valuable services which he has rendered the society since its inception in Wellington.

In municipal politics Mr. J. E. Fitzgerald was re-elected for a seat on the City Council. Mr. W. Perry put up a good fight, but suffered defeat, as also did Mr. D. Moriarty. Mr. Fitzgerald lost his seat on the Harbor Board, and Mr. M. F. Bourke, who was also a candidate, suffered defeat.

The funeral of the late Mr. R. A. Marshall, an old and respected resident of Wellington, took place on Monday, the interment being made in the Karori cemetery. The Rev. Father J. Herring, S.M., celebrated a Requiem Mass at St. Mary of the Angels', and officiated at the graveside.—R.I.P.

The New Century Hall was the scene of a 'send-off social' last Tuesday night to Mr. C. J. McErlean, one of our most popular young Catholic men, on the occasion of his transfer to Napier. A large number of friends were present, and on their behalf Mr. C. Gamble presented Mr. McErlean with a travelling bag.

The school committee elections last Monday brought forth several of our Catholic men as candidates. Messrs.

B. Doherty, J. Hyland, D. R. Lawlor, M. O'Kane, R. Cook, and H. R. Power were returned for Te Aro, Mr. J. Hyland topping the poll. At Mount Cook Messrs. H. A. Parsonage and B. Ellis were successful. At Wellington South Messrs. J. E. Gamble, P. J. Kelleher and O. Goff were returned, whilst Messrs. T. P. Gill and O. Krohn secured seats on the Island Bay committee. At Eastbourne Messrs. F. P. Kelly and R. A. Keenan were elected, Mr. Kelly topping the poll.

ST. VINCENT DE PAUL SOCIETY.

The centenary of Frederic Ozanam, the founder of the St. Vincent de Paul Society, was observed by the society in Wellington with due solemnity on last Sunday. At St. Joseph's Church, Buckle street, the members received Holy Communion in a body at the 7.30 o'clock Mass, which was celebrated by the Very Rev. Dean O'Shea, S.M., V.G. In addressing the congregation the Very Rev. Dean reminded them of the day which was being celebrated. In 1813 Frederic Ozanam was born, and proving himself to be a clever scholar he was sent to college, and at an early age was appointed a professor of the University of Paris. It was whilst at the University that he saw the need of the association which he subsequently founded, and which to-day is world wide, and that society is the St. Vincent de Paul Society. He was nettled by the taunts of his fellow-students of the University, who argued that Christianity was no longer doing any good to mankind. He proved Christianity was not dead, and by his efforts he and a few companions founded a society of laymen to look after the poor. Frederic Ozanam proved that one's personal efforts on behalf of the poor produced far greater results than donations. That day therefore the members of the society were celebrating the centenary of their illustrious founder in a most fitting way by receiving Holy Communion in a body, and by holding a special meeting in the afternoon. The Very Rev. Dean impressed on the members assembled to do the work of the society from supernatural motives, and not from a humanitarian standpoint. No work, he said, was foreign to the society—visiting the sick, the hospitals, and prisons, all came within its scope, and there was no distinction in race or creed. It was a matter of congratulation, therefore, for us to celebrate the centenary of such a great and good man. Frederic Ozanam, though but 40 years of age when he died, had shown what a lot can be done in a life so short. He (Dean O'Shea), therefore, appealed to the congregation to take a more active interest in the society, and reminded them of one of Frederic Ozanam's sayings that he wanted to assure his faith pure by works of charity, as many as possible therefore should become active and honorary members. Others, who could not spare the time, could assist by donations, and the wealthy could greatly assist by remembering the society in drawing up their wills. In conclusion, the Dean reminded the congregation of the holy death of the society's saintly founder, who, when passing away, was asked by his confessor whether he had any fears, to which Ozanam replied, 'Why should I fear the God Whom I loved so much during my life.' It was a matter therefore of great gratification that they had such a grand society in their midst, and he congratulated the members on the great work accomplished by the society in Wellington during the past few years, and he wished it every success.

In the afternoon there was a large meeting at St. Patrick's Hall, presided over by Bro. B. Ellis, vice-president of the Particular Council. There were also present the Very Rev. Dean O'Shea, S.M., V.G., Rev. Fathers Barra, Hurley, and J. Herring. Reports from the city and country conferences were read. Wanganui was proving to be a particularly active and live conference, and the report disclosed that a wonderful amount of work had been accomplished. Napier, too, was doing excellent work. Bro. Ellis in addressing the meeting, said he was pleased to see the members taking such an active interest in the centenary of their worthy founder.

The Very Rev. Dean O'Shea also addressed the meeting, congratulating the society on the work accomplished.

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Bro. Fouhy read a most excellent paper on the life of Frederic Ozanam for which he was heartily thanked.

Rev. Father Hurley also spoke and reminded members that their own personal sanctification was their first consideration, and in becoming members of the St. Vincent de Paul Society they had a vocation given them by Almighty God, and as members, God had given them special graces with which to carry out His work. In conclusion, he trusted that the life of Frederic Ozanam, so ably written and read by Bro. Fouhy, would imbue them with the spirit of the saintly founder of the society.

Mr. Geo. Girling-Butcher, on behalf of the Dominion Executive of the N.Z. Catholic Federation, spoke on its objects and the intention of that body to see that the St. Vincent de Paul Society was treated fairly by the Government in connection with the immigration question.

In the evening at St. Joseph's Church before a crowded congregation, the Rev. Father A. T. Herring, S.M., preached a charity sermon, the offertory being taken up for the St. Vincent de Paul Society.

Petone

(From our own correspondent.)

May 2.

A meeting of the committee of the Petone branch of the Catholic Federation was held in the presbytery after Vespers last Sunday evening, there being a full attendance of members. Miss Gaynor and Mr. J. Linehan were elected to represent the Petone branch on the diocesan council.

It was decided to get as many Catholic householders as possible to vote for the election of the public school committee on the following Monday night. Their efforts were fairly successful, seeing the short time they had at their disposal.

In the course of his sermon last Sunday Rev. Father McMenamin urged all Catholics to vote at the municipal elections to be held during the week. He said that outsiders often said that Catholics did not take any interest in such elections unless Catholic interests were at stake. Catholics should take a lively interest in such matters, and thus show that they were good citizens.

After the usual business had been transacted at the meeting of the H.A.C.B. Society, Mr. J. Linehan (secretary), who has just returned from his honeymoon trip, was presented with a handsome English oak clock, suitably inscribed. Rev. Father McMenamin made the presentation, and referred to the high esteem in which Bro. Linehan was held by the members, and wished Mr. and Mrs. Linehan every happiness in their married life. Bro. Linehan thanked the members for their valuable present, and said it would be treasured all his life. Mr. Linehan was also presented on Saturday morning with a tea and coffee service by his fellow-Railway clerks. Mr. Pearson (locomotive engineer) made the presentation.

Wanganui

(From our own correspondent.)

April 30.

At the recent camp held at Oringi, the Rev. Father Moloney celebrated Mass for a congregation of over 400 men.

Rev. Father McManus, of Palmerston North, was present at the St. Vincent de Paul Society's meeting on Monday evening, when there was an attendance of 39. Father McManus said that he was delighted at the enthusiasm that was displayed by the meeting, and before leaving he gave a short address on the work that is being done by the Palmerston branch.

Last Sunday being the centenary of Frederic Ozanam, the founder of the St. Vincent de Paul Society, the members to the number of 50, approached

the Holy Table in a body. At Vespers the Rev. Father McManus, of Palmerston North, preached a charity sermon to a very large congregation, the proceeds of which (£10 7s 6d) will be handed over to the society.

The members of St. Joseph's Conference of the St. Vincent de Paul Society, Aramoho (Wanganui), celebrated the centenary of Frederic Ozanam on Sunday, approaching the Holy Table in a body. In the evening all attended St. Mary's, Wanganui, to hear a special sermon on charity. The sermon was preached by the Rev. Father McManus, of Palmerston North. The sermon was a very eloquent one on the virtue of charity. After dealing in a very able manner with the virtue of Charity, Father McManus went on to say:—The growth of the St. Vincent de Paul Society had been very rapid and now extended all over the world. The work had been taken up enthusiastically in Wanganui. Father McManus reminded the Brothers that there was a lot of work before them yet. God would never fail to recognise their good works, and when they departed from this life their good works would not be forgotten, and our Lord will reward them with everlasting life.

A large gathering of members of the St. Vincent de Paul and H.A.C.B. Societies was held in Cutellis Rooms on the 22nd inst., when farewell presentations were made to Messrs. P. Keogh and C. E. Travers. The Very Rev. Dean Holley presided. The following toast list was gone through:—'The Pope and King,' proposed by Bro. A. McWilliams; 'H.A.C.B. Society,' proposed by Mr. O'Meara and responded to by Bro. A. J. Fitzgerald; 'St. Vincent de Paul Society,' proposed by Bro. W. R. Setter and responded to by Mr. E. J. Whiting; 'The clergy,' proposed by Bro. P. Keogh and responded to by Very Rev. Dean Holley; 'The ladies,' proposed by Bro. J. W. E. Miles and responded to by Mr. T. Fama; 'Ireland,' proposed by Bro. P. Keogh and responded to by Mr. O'Meara. Songs were contributed by Messrs. F. J. Shanley, F. Lawless, C. G. McCarthy, and P. McLean, and recitations by Messrs. T. P. Souter, and A. McWilliams. A resolution was carried, congratulating Mr. John Redmond on the continued success of Home Rule, and a cable was sent to that effect. Congratulatory speeches were made by Bro. A. McWilliams and Mr. E. J. Whiting, after which terminated a pleasant gathering. Bro. Keogh was presented with a framed certificate and solid tea set, whilst Bro. C. E. Travers was also presented with a framed certificate and salad bowl.

Masterton

(From our own correspondent.)

May 1.

Great interest was manifested in the election of a school committee for the Masterton District High School, over 400 persons attending the meeting. All the old committee, with one exception, were re-elected. Only two of the members are in favor of Bible-in-schools.

St. Michael's branch of the H.A.C.B. Society held its usual meeting on Tuesday last, Bro. H. O'Leary in the chair. It was decided to hold a social to commemorate the twenty-fifth year of the founding of the branch. Bro. B. Chapman, delegate to the triennial meeting at Napier, gave a resume of the business transacted at the meeting.

The polling for nine councillors for the borough was the heaviest in the history of Masterton, sixteen candidates standing, three Catholics being among the number. It is gratifying to record that two of them, Messrs. H. O'Leary and E. Flanagan, were elected, while Mr. J. A. McEwen, although defeated, was well up on the list, and beat two of the old councillors.

The most successful mission ever conducted in Masterton was that given by the Rev. Fathers Tuohy and Murray, C.S.S.R., during the last fortnight. The Masses and evening devotions during the mission were all very well attended. Last Sunday morning at 8 o'clock the church was packed, and practically all present approached the Holy Table, including the members of

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the H.A.C.B. Society, who went in a body. In the evening, when the mission was brought to a close, the church was crowded to its utmost capacity, and extra seating accommodation had to be provided. At the conclusion the Rev. Father Tuohy gave the Papal blessing. The Rev. Father Murray will spend some time in the Masterton district giving missions in the outlying portions of the parish.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

May 5.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday last from the 11 o'clock Mass until after Vespers.

Two prominent members of the Christchurch Catholic Club were successful candidates in last week's municipal elections—Mr. J. R. Hayward being returned among those polling the highest votes for the Central ward of the city, and Mr. J. Ainger the third highest for the borough of New Brighton. Councillors Hayward and Ainger have been warmly congratulated on the result of their efforts.

At the recent Competitions the following pupils from St. Mary's Convent, Colombo street, were successful:—Pianoforte solo (amateurs, under 18 years), Master Basil Kingan, 3; piano solo (under 16 years), Master Howard Moody, 1; piano solo (under 10 years), Misses Norma Middleton 1, Agnes Young 2; piano duet (under 16 years), Misses Vera Wilson and Marjory Corrigan, hon. mention; piano duet (under 13 years), Masters Arthur O'Brien and Eric Goodsir 1, Misses Mona Neat and D Corrigan 3; piano duet (under 10 years), Misses Norma Middleton and Agnes Young, 1; violin solo (under 16 years), Miss Mary Young, 2; boys' song (under 16 years), Master Howard Moody, 2; girls' song (under 16 years), Miss Mary Young, hon. mention.

Mr. E. L. McKeon, Mr. J. R. Hayward, and Mr. W. Dobbs represented the Christchurch Catholic Club at the competitions just concluded in this city. The two first-named were contestants in the Impromptu Speaking (Mr. McKeon being placed second), and also in a debate. For a first appearance Mr. W. Dobbs made an excellent effort in the prepared speech. In the musical section Catholic competitors were very successful. Miss Gwladys Sugden was first in an operatic selection, and secured other distinctions. Miss Monica Davenport did remarkably well in both the vocal and instrumental sections, and altogether filled a conspicuous part in the competitions, meeting with much popular favor. In singing, Miss Stella Murray secured honorable mention for a most creditable first appearance. Two pupils of the Sacred Heart High School—Miss Gwendoline Wilson, and Miss Rene Mahon,—with 92 points, secured first place in the pianoforte duet for players over thirteen and under sixteen. The pupils of the Sisters of Missions also secured first place in the children's chorus, and another pupil, Miss Kitty Murphy, was placed second in a violin solo for children under thirteen. The Marist Brothers' boys gave a fine club-swinging and dumb-bell performance, but being the only team entered, no award was given.

Temuka

(From our own correspondent.)

Mr. W. Angland's election to the position of Mayor of Timaru was hailed with delight by his many friends in Temuka, who join in offering their congratulations.

The funeral of Mr. F. A. Demuth took place on Friday last, and was largely attended. The funeral services were conducted by the Rev. Father Lezer.—R.I.P.

At the local municipal elections one of our Catholic young men—Mr. W. Spillane—was successful in occupying the honorable position of third on the list out of fifteen candidates.

At the weekly meeting of the local Catholic Club on Tuesday evening last, the members held a debate on the question, 'Is war justifiable?' The affirmative side was taken by Messrs. Gillespie, M. Fitzgerald, and Scott, and the negative by Messrs. T. Knight, W. Fitzgerald, and W. Spillane. On a vote being taken the affirmative side was victorious by a small margin.

Although not unexpected, the death of Mr. J. Connell, Arowhenua, which took place on Saturday last, cast quite a gloom over the district, where he had resided for very many years. The deceased leaves a widow and a family of seven daughters and two sons, all grown up, to mourn their loss, and for whom much sympathy is felt. The funeral took place on Monday last, and was one of the largest that has been seen for some time, showing the respect in which the deceased was held.—R.I.P.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

May 5.

His Lordship the Bishop left town to-day, and lectures to-night at Hamilton on the Bible-in-schools question.

Rev. Father Holbrook, writing from Constantinople on March 20, said that the trip so far was most enjoyable.

Right Rev. Mgr. Brodie returns from Australia on June 18. He is enjoying his holiday, and his health has greatly improved.

The Catholic seamen from the warship New Zealand attended the 9 o'clock Mass at the Cathedral on last Sunday in large numbers. The Celtic Society intends entertaining the Celts belonging to the New Zealand before the ship leaves here.

Immense crowds visit the worship daily, and the ferry steamers and launches are reaping a rich harvest.

There was Exposition of the Blessed Sacrament at the Cathedral from the 11 o'clock Mass until after Vespers yesterday. Father O'Doherty preached in the evening.

The local elections last Wednesday aroused unusual interest and enthusiasm. Messrs. Nerheny, J. C. Gleeson, and Casey were returned to the City Council, and as it was practically a great Auckland franchise, the three Catholic candidates have reason to be gratified. Mr. Nerheny was also returned as a member for the Hospital Board. I regret to say that the most reprehensible tactics were employed in this contest to defeat him, but the result showed they had an opposite effect, as he was close up third on the list, with over 5000 votes.

Very Rev. Father Roche, C.S.S.R., addressed the Holy Family confraternity last week. He expressed his pleasure at seeing so many present. He had often heard of Auckland's flourishing branch, and as the confraternity was specially the work of the Redemptorists, it gave much joy to him to be with them. He then spoke on the great necessity and efficacy of prayer and how to pray. During employment mental prayers could without hindrance be employed, and here is where members of the confraternity could exhibit these qualities which commanded the respect and esteem of those outside the Faith, and which might ultimately lead to conversion.

Remuera

(From our own correspondent.)

The returns for the St. Michael's fair, held recently in aid of the new parish church, show the total takings as £1076. Those who are responsible for such a creditable result, under somewhat adverse conditions, were the members of the committees and the lady stallholders and the assistants. Upon the secretary (Mr. F. W. Grey) fell the greater part of the hard, practical work in connection with the fair, and the way in which he conducted matters shows him a very efficient and zealous worker in church interests.

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The presidents of the stalls were: Mesdames Simpson, Pilling, Frost, Misses Bannon, Jones, and Jenkinson. The members of the committee were: Mr. T. Frost (president), Mr. W. Farrell (vice-president), Rev. Father Doyle (promoter and treasurer), and Mr. F. W. Grey (secretary). Liberal assistance was also rendered by Messrs Dunne, Coffey, Barrett, McCarthy, Melican, Pilling, Buxton, Lineen, Newport, and Wright.

Great preparations are being made for the lecture to be delivered by Archdeacon Hackett on Wednesday, May 14. The tickets are selling well, and it is hoped that a good sum will be netted for the church fund. Leading artists are contributing the musical part of the programme.

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

'HONOR TO WHOM HONOR IS DUE.'

TO THE EDITOR.

Sir,—In St. Patrick's Cathedral, Auckland, there is a large array of mural tablets. These memorials are read with much interest by visitors to this fine and devotional temple. They remind the living of the virtues of the dead and also elicit charitable prayers for their final repose.

But it strikes visitors as very odd and equally strange that Dr. Croke and Dr. Steins, prelates of high renown, are totally forgotten in the matter of memorials in St. Patrick's. Dr. T. W. Croke did splendid work for three years in the diocese of Auck-

land, prior to his becoming Archbishop of Cashel; and Dr. Walter Steins, S.J., labored strenuously for two years in the diocese until age and infirmity compelled him to resign.

And surely Monsignor Walter McDonald and his brother, Dr. James McDonald, should be commemorated in St. Patrick's. Dr. McDonald was Vicar-General at one time, and he devoted many years to the Maori mission, almost single-handed, for the whole province of Auckland. The good and brave Doctor died in harness with his beloved Natives. And as for Monsignor McDonald, he was indeed a conspicuous figure at St. Patrick's for many a long year in the capacity of Administrator. He will be ever remembered with much affection by all who know him. Is it too much to ask that those distinguished ecclesiastics should have their tablets in St. Patrick's? That this brief reminder will effect the desired result and satisfy the friends of the departed I am fully confident. The Catholics of Auckland are generous and whole-hearted. They will make good the defect and remove a reproach. —I am, etc.,

ANXIOUS.

April 17, 1913.

[We understand that there is in the Cathedral a large and costly stained glass window to deceased bishops and priests, and also mural tablets to Bishop Luck and Father Walter McDonald—Ed. N.Z.T.]

In reply to a question at the meeting of the Timaru Harbor Board, Captain Tait said that H.M.S. New Zealand would anchor about two and a-half miles off Timaru.

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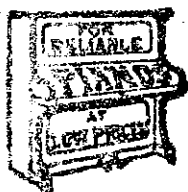
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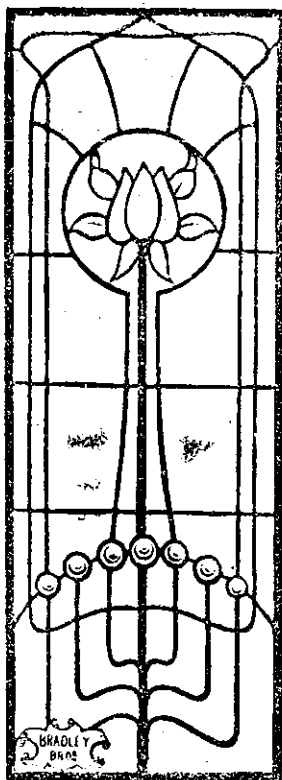
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Messrs. Donald Reid and Co. report as follows:—

Oats.—The demand from outside markets has been somewhat easier during the past week. Quotations: Prime milling, 2s 4d to 2s 5d; good to best feed, 2s 3d to 2s 3½d; inferior to medium, 1s 10d to 2s 2d; per bushel (sacks extra).

Wheat.—Prime milling velvet continues to meet with strong inquiry. Velvet ear is also in fair demand, but Tuscan is not keenly sought after. The demand from millers is confined almost entirely to prime quality. Quotations: Prime milling velvet, 3s 11d to 4s 1d; medium, 3s 9d to 3s 10d; Tuscan, etc., 3s 8d to 3s 10d; medium, 3s 6½d to 3s 7½d; best whole fowl wheat, 3s 4½d to 3s 6d; medium to good, 3s to 3s 4d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

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

Oats.—The demand has eased off a little, but prices show no change. Prime milling, 2s 4d to 2s 5d; good to best feed, 2s 3d to 2s 3½d; medium, 1s 10d to 2s 2d per bushel (sacks extra).

Wheat.—There is a good demand for prime milling velvet and prices have risen slightly. Velvet ear is also inquired for but there is no demand for Tuscan. There is a good demand for fowl wheat. Quotations: Prime milling velvet, 4s to 4s 2d; medium, 3s 9d to 3s 10d; red wheats, 3s 8d to 3s 10d; medium, 3s 6d to 3s 7½d; best whole fowl wheat, 3s 4½d to 3s 6d; medium to good, 3s to 3s 4d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

Chaff.—Large consignments are coming to hand. There is a good demand for prime oaten sheaf but medium is not inquired for. Quotations: Best oaten sheaf, £4 5s to £4 10s; medium to good, £3s 15s to £4 2s 6d; light and discolored, £3 to £3 10s per ton (sacks extra).

Potatoes.—There is very little demand for either shipment or for local use, and prices have eased considerably. Quotations: Best table potatoes, £4 5s to £4 10s; medium, £4 to £4 2s 6d per ton (sacks in).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, May 6, 1913, as follows:—

Rabbitskins.—Our next rabbitskin sale will be held on Monday, the 12th inst.

Sheepskins.—Our next sheepskin sale will be held on Tuesday, 13th inst.

Tallow and Fat.—There is a very good demand for any consignments coming to hand. Quotations: Best rendered tallow, 22s to 24s 6d; extra good, to 26s; medium, 18s 6d to 20s 6d; inferior, 14s 6d to 17s; best rough fat, 18s to 20s; superior, to 22s; medium, 16s 6d to 18s; inferior, 11s 6d to 13s 6d.

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OBITUARY

MR. PETER MALLON, CHATTON.

We regret to report the death of one of the oldest settlers in the Chatton district, in the person of Mr. Peter Mallon, who passed away at his residence on Sunday, April 27. The deceased, who was in his 75th year, was born in the County Tyrone in 1838. In 1862 he left for Australia, eventually coming over to New Zealand during the gold rush on the West Coast. Later he went to St. Bathans, Central Otago, where he engaged in mining for some ten or twelve years. He took up his present holding at Chatton in 1878, and which he had farmed successfully ever since. He was married in 1882 to a sister of the late Mesdames D. Ryan and P. Flanagan. He was a man of sterling qualities, and was well known and highly respected throughout the district. Besides his widow, there are left seven sons and two daughters to mourn their loss.—R.I.P.

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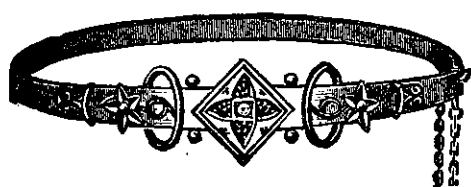
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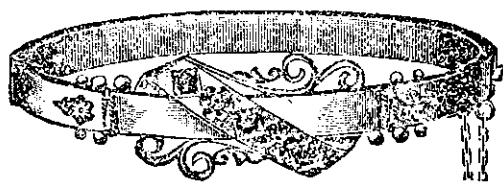
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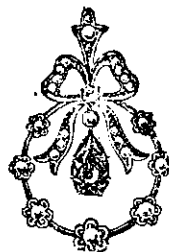
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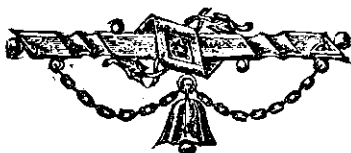
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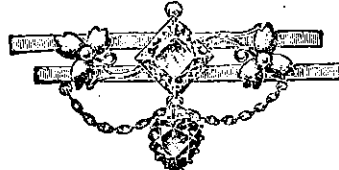
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WEDDING BELLS

McMULLEN—LYONS.

A pretty wedding was celebrated by the Rev. Father Bergin, assisted by the Rev. Father Doolaghty, in St. Patrick's Church, Waipawa, on April 22, when in the presence of a large congregation, Miss Mary Catherine Lyons, daughter of Mr. and Mrs. W. Lyons, Waipawa, was married to Mr. Terence McMullen, of Pahiatua. The bride entered on the arm of her father, who gave her away. She looked charming in a gown of white satin charmeuse with court train and trimmed with real Limerick lace and with pearls. Her veil, draped Marie Antoinette, was of real Limerick lace. She wore a coronal of orange blossom, and her pearl-mounted prayer book had orange blossom and streamers attached. Miss Hickey, cousin of the bride, attended her as bridesmaid, and was prettily dressed in cream silk draped with ninon. Her picture hat was of black velvet and feathers. The duties of best man were carried out by Mr. F. P. Lyons, brother of the bride. After the ceremony a large number of guests were entertained by Mr. and Mrs. Lyons. The happy couple left by the express for an extended honeymoon tour of the South Island, the bride travelling in a tailor-made costume of grey and grey hat with purple plume. The bride gave the bridegroom a gold watch chain, and the bridegroom gave his bride a diamond ring and substantial cheque. To the bridesmaid he gave a gold bangle. The popularity of the young couple was strongly evidenced by the large number of articles of taste and value presented to them.

O'CONNOR—GRIFFIN.

A quiet but pretty wedding was celebrated in the Catholic Church, Nightcaps, on April 17, in the presence of an unusually large assemblage of friends and residents. The church, which was beautifully decorated by the girl friends of the bride, proved quite inadequate to accommodate the number who desired to witness the ceremony. The bridegroom was Mr. W. J. O'Connor, of Otautau, and the bride, Miss Catherine Griffin, a popular young lady of this town. The Rev. Father Leen, of Rangiora, a cousin of the bride, assisted by Very Rev. Father Lynch, of Wrey's Bush, officiated, and immediately after the ceremony a Nuptial Mass was celebrated by the Rev. Father Leen. The bride, who was given away by her brother, Mr. John Griffin, looked charming in a gown of white crepe de chine over white satin; the usual veil and orange blossoms were worn, the veil being beautifully worked by the Sisters of Mercy at Wrey's Bush. The bridesmaid was Miss Janie Griffin (sister of the bride), who wore a charming frock of blue ninon, and a black beaver hat trimmed with blue feathers to match. Mr. T. Hannah, of Nightcaps, supported the bridegroom as best man. The 'Wedding March' was played in impressive style by Miss Bridget Burke. After the ceremony the wedding party adjourned to the Railway Hotel where breakfast had been prepared. The Rev. Father Leen proposed the toast of 'The bride and bridegroom' in felicitous terms, and the bridegroom suitably responded. At 12 o'clock Mr. and Mrs. O'Connor left for Centre Bush by motor car, where they joined the train *en route* for Queenstown, at which place the honeymoon was spent. The bride's travelling costume was of brown cloth, tailor-made, and a black beaver hat, handsomely trimmed with saxe feathers. The happy couple were the recipients of many valuable presents, including a number of cheques. The bridegroom's gift to the bride was a Nellie Stewart bangle, while the bridesmaid received a handsome gold bangle.

Kaponga

(From our own correspondent.)

The dairying season in this highly-favored district is coming to a close, and the farmers and their assistants will enjoy a well-earned holiday.

The many friends of the Barleyman family, of Rowan road, heard with regret of the sudden death of Mr. W. J. Barleyman on April 24. The funeral took place on Sunday to the Kaponga cemetery, and was probably the largest ever seen in this district, testifying to the esteem in which the deceased gentleman was held in Taranaki, and to the sympathy of the public with the bereaved family. The funeral service was conducted by the Rev. Father Cahill, who also addressed the assemblage at the graveside, and extolled the noble characteristics of the late Mr. Barleyman.—R.I.P.

ALLEN DOONE SEASON

Considerable interest was attached to the visit of Mr. Allen Doone and his talented company, who appeared at His Majesty's Theatre on Friday night in the opening production of the season, 'The Wearing of the Green.' Mr. Doone is pleasantly remembered in Dunedin after his previous appearance here some twelve months ago, and his return with several new pieces, characteristic of Irish patriotic drama, was looked forward to with pleasant anticipation. The large and enthusiastic audience which filled the theatre was not disappointed, and the success which the company has met during the season is an indication of the merit of the performances. Mr. Doone is admirably equipped to fill the parts in which he appears, being gifted with a splendid stage appearance, a clear and pleasant voice, and a natural and unaffected stage deportment. His singing of the several Irish ballads introduced is exceptionally good, particularly the rendering of 'The wearing of the green,' with which, in the piece under mention, he quells the hostile demonstration, incited by the villain, in 'the Hail of Harmony.' Mr. Doone has totally eliminated the 'stage Irishman' with his absurd brogue, his blustering and low comedy, and in place of him presents a natural character, bright, witty, and sparkling, the epitome of the national characteristics. The piece leaves nothing to be desired in the matter of staging, and many of the scenes are exceptional examples of stage art. The rest of the company are fully qualified to support Mr. Doone, and too much praise cannot be given the bright and clever acting of Miss Edna Keely, who played her prominent part gracefully and pleasingly.

On Monday evening the second production of the season, 'Sweet County Kerry,' was staged before a large and appreciative audience. 'Sweet County Kerry' was presented during Mr. Doone's previous visit to Dunedin, and the warmth of the reception which was accorded it on Monday evening, must have been exceedingly gratifying to Mr. Doone and his talented company. The piece itself is eminently bright and pleasing, while there is sufficient dramatic element to keep the audience interested to the end. The dressing is particularly good, and the scenery is beautiful and natural, especially the farmyard scene. But the charm of Mr. Doone's acting compels one's attention and forces a full and deep interest in the fortunes of the irrepressible, easy-going, light-hearted Dan O'Hara. Mr. Doone is full of a quiet natural humor, and he rises to the occasions as they demand it with a fine dramatic power. His singing as usual is a feature of the production, and the Irish ballads contributed by him were greeted with warm applause.

The Invercargill season will open on Monday evening next, and our southern readers are recommended to patronise a comedian whose Irish is of the Irish, and who has done so much in removing from the stage that detestable caricaturist, the 'stage Irishman.'

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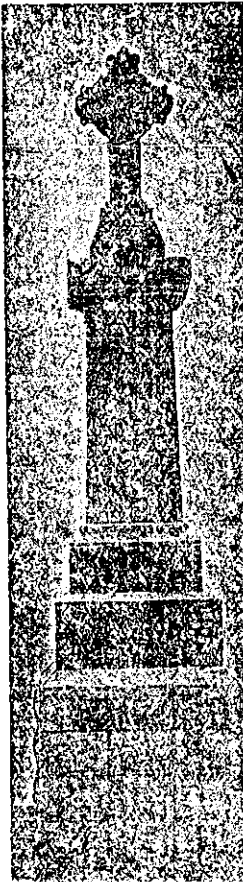
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MARRIAGES

KEOGH—GRIFFITHS.—On April 23, 1913, at Wanganui, by Very Rev. Dean Holley, Patrick Keogh, Studholme Junction, to Agnes May, youngest daughter of Mr. E. W. J. Griffiths, Wanganui.

McMULLEN—LYONS.—At St. Patrick's Church, Waipawa, on April 23, 1913, by the Rev. Father Bergin, Terence McMullen, of Pahiatua, to Mary Catherine, only daughter of Mr. and Mrs. W. Lyons, of Waipawa.

DEATH

MALLON.—At his residence, Chatton, on Sunday, April 27, 1913, Peter, the beloved husband of Catherine Mallon; aged 75 years. Deeply regretted.
—R.I.P.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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 8, 1913.

THE POLICY OF EVASION



IBLE-IN-SCHOOLS apologists still maintain their reputation as persistent and inveterate shirkers. Nearly a fortnight ago, as readers may remember, Mr. J. A. Scott submitted certain queries, per medium of the *Otago Daily Times*, to the Rev. R. E. Davies, Presbyterian minister of Knox Church, Dunedin. The questions arose directly out of a statement submitted to the *Daily Times* by Mr. Davies; and Mr. Scott undertook, if Mr. Davies gave him the opportunity, to prove that no Presbyterian minister or elder could support the League's programme without flying full in the face of the authoritative standard of Presbyterianism, the Westminster Confession of Faith. That Protestant readers of the *Times* realised that there was an obligation on the part of Mr. Davies to meet the challenge and face the issues raised is shown by such letters as that of Mr. J. J. Ramsay, which appears elsewhere in this issue. But up to date not a line of reply has appeared from the Knox Church minister. The following further letter from Mr. Scott appears in this morning's issue of the *Times*.

*

'Sir,—It was long since evident to thoughtful people that Mr. Joseph Braithwaite was getting out of his depth in his effort to evolve a "principle" which should justify the violation of the rights of conscience and the picking of the taxpayer's pocket which are involved in the Bible in State Schools League's proposals; and it was manifestly only a matter of time when the tyrannous and persecuting character of his alleged principle would stand clearly revealed. I had intended to keep him under interrogation a little longer with a view to getting him to put into plain English the great "principle" which he wished me to grasp; but several of

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your correspondents have anticipated matters and have exposed the precious "principle" without more ado. The alleged principle is nothing more or less than the old persecuting doctrine—which we had all hoped had been finally abandoned—that in matters of religion and conscience might is right, and that a majority—even a bare majority—are entitled to trample on the religious convictions and do violence to the consciences of the dissenting minority. That is what the referendum, as applied to questions of religion and conscience, amounts to. It is based on the mathematical principle that by multiplying nothing by thousands you get everything. The word of one ill-equipped or biased person is admittedly valueless as a guide to truth and right doing; but, by adding to his voice those of ten thousand others as ill-equipped and biased as himself, the expression of infallible justice and wisdom results. Against this "principle" the whole history, as well as the teachings, of Christianity are a protest. Where was the majority on Calvary? What was it about? "Christ or Barabbas" was made a State question; on which side did the majority range itself? Was it to reward the fidelity of the majority that the deluge came? Were the prophets in the majority or those who stoned them? What part did the majority play in the death of Stephen? After the severe handling which Mr. Braithwaite and his "principle" have received from the Rev. W. J. Ashford and Mr. J. J. Ramsay it would be cruelty to subject them to further punishment.

*
 'I have waited for nearly a fortnight to give the Rev. R. E. Davies an opportunity of answering my queries and of vindicating, on Presbyterian principles, the revolutionary proposals of the League, but apparently Mr. J. J. Ramsay was right in his prediction. Mr. Davies, like the rest of his ministerial brethren, is determined to keep as far away as possible from the firing line. I am exceedingly sorry; and can only say that I will be ready at any time, whenever Mr. Davies is willing, to discuss with him the question. Is it in accordance with Presbyterian teaching to allow the State to set up as a teacher of religion, to force the consciences of any section in the community, or to decide vital questions of religion and conscience by a mere count of heads? all of which proposals are embodied in the programme of the League. In the meantime I commend to his thoughtful notice the following pregnant passage from a volume on *Scotland's Battles for Spiritual Independence* (1905) by Hector Macpherson: "If we are to be saved from social and political anarchy on the other hand, and social and political despotism on the other, we must fight the evils which grow out of the principle of the Sovereignty of Parliaments and Law Courts by another principle—that of the Sovereignty of Conscience. We must fall back upon the old view, that man as man has certain rights which neither kings, lawyers, nor Parliaments can be allowed to touch. This is the question at issue in the present crisis, and all who value the birthright of humanity—freedom of conscience—should rejoice that once more it is left to Scotland to vindicate the glorious principles for which our fathers went undauntedly to the stake and the scaffold." And these principles—for which their fathers made such heroic sacrifices—New Zealand Presbyterian ministers are prepared to betray.

*
 'Mr. Ramsay is right also in his indictment of the League's methods. There are certain fundamental questions of right and wrong involved in the League's proposals—questions in regard to which ministers, of all men, ought to be able to give a strong and clear lead. Some, at least, of these questions have been set forth again and again in your columns, and League apologists have been challenged to give an honest and straightforward reply. Not one of them has so much as attempted to do so. On Monday night two League meetings were held, one at Roslyn and one at North-East Valley. In all, seven ministers took the platform, and with one consent they avoided the moral and conscientious issues involved in the League's scheme as they would avoid the bubonic plague. League apologists may, and presumably will, continue to shirk and avoid

the plain issues raised by their proposals, but they may rest assured that the public will not fail to notice the fact of their evasion, and its significance. Several of the speakers referred to the address to be delivered next week by Bishop Cleary in the Garrison Hall. As will be duly notified in your columns, members and officials of the League are particularly requested to be present, and are cordially invited to submit relevant questions to the lecturer to their heart's content. If they do, I can give assurance that there will be no evasion or beating about the bush, but that all relevant questions will be promptly and straightforwardly answered. Will the League speakers, at their future meetings, give us a similar opportunity to question them? And if not, why not?

*

A further glaring example of the inability of League advocates to defend their position and of their utter helplessness under straightforward cross-examination, is furnished by the episode at Hamilton, which is fully reported on page 22 of this issue. The League representative on that occasion, the Rev. Alex. Miller, is a man of undoubted ability, but he made no sort of showing at all under Bishop Cleary's courteous but searching interrogation. Question after question was either feebly parried, or openly shirked and evaded. As the Ven. Archdeacon Cowie, a leader of the local League, admitted, on the logical side of the matter Bishop Cleary had the League advocate completely 'tangled up.' 'The Bishop's questions,' said the Archdeacon, 'ran on one line and the lecturer's replies on another, and the two lines never met.' It was an instructive and decisive exposure of the weakness of the League's position, and one from which the public can be safely left to draw its own conclusion.

Notes

Dissident Anglicans

It would appear that even Anglicans themselves are by no means unanimous in their support of the Bible in State Schools League's scheme. 'During the past fortnight,' says the *Tairi Advocate*, 'the annual meetings in connection with the Tairi Anglican Churches were held. . . . Motions in favor of the Bible in State Schools movement were passed at Allanton and Outram, but lost by one vote at Mosgiel, the men only in each instance voting.'

A Kindly Act

The spirit of genuine and spontaneous charity is still far from dead amongst us. After reading our remarks in a recent issue regarding the work of the Little Sisters of the Poor—which were not, of course, in the least intended as an appeal—an anonymous subscriber at once sent us, unsolicited, a donation of 10s to 'go towards paying' the newly levied rates. He signs himself, modestly but truly, 'A Friend.'

DIOCESE OF DUNEDIN

A novena to the Holy Ghost was begun in St. Joseph's Cathedral on Friday of last week.

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

We have received 10s from 'A Friend' for the Little Sisters of the Poor, as a contribution towards paying the rates to which they were held liable by a recent judgment of the Supreme Court.

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

The new convent at Wrey's Bush was blessed and opened on Sunday by his Lordship Bishop Verdon. Very Rev. Dean Burke, V.F., celebrated Mass, and

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also preached the occasional sermon. In the afternoon his Lordship administered the Sacrament of Confirmation to forty-five children.

His Lordship the Bishop returned from a visitation of the southern portion of the diocese on Tuesday evening. His Lordship administered the Sacrament of Confirmation to 245 candidates at Invercargill, 69 at Riverton, 45 at Winton, and 45 at Wrey's Bush.

Rev. Father Coffey, Adm., visited the Territorials' Camp at Sutton last week. He celebrated Mass on the Sunday, and addressed the men to the number of about 100 on their duties as Catholics and citizens. Father Coffey hopes that it will be possible in the future to make some better arrangements for the entertainment of Catholic men in those camps.

The members of St. Joseph's Men's Club and their friends assembled in large numbers in St. Joseph's Hall on Monday evening, when Rev. Father Buckley (president) delivered the inaugural lecture of the current session. The subject dealt with was 'Dante and the *Divina Commedia*,' which was illustrated by limelight views. Owing to pressure on our space we have been obliged to hold over our report of the lecture.

The following are the dates for the devotion of the Forty Hours' Adoration in the diocese of Dunedin:—Riverton, May 11; Otautau, May 18; N.E. Valley, May 22; Gore, June 1; Cromwell, September 7; Milton, September 14; Cathedral, October 5; South Dunedin, October 12; Oamaru, October 19; Invercargill, October 26; Arrowtown, November 9; Queenstown, November 16; Winton, November 23; Lawrence, November 30; Mosgiel, December 7.

At the office of Messrs. C. H. Tucker and Co. on Saturday afternoon, Mr. J. Miller, head storeman, was made the recipient of presentations on the occasion of his marriage. Mr. Miller has been with the firm since its commencement, a matter of fifteen years, and the management and staff took this opportunity of manifesting the esteem in which he is held by all. Mr. A. B. Mercer made the presentations, which consisted of a substantial cheque from the firm and some silver plate from the employees. Mr. Miller suitably acknowledged the gifts.

A meeting of those interested in forming a branch of the Hibernian Society was held at Mosgiel on Sunday. The Rev. Father Liston, who has gone to considerable trouble in this matter, invited the District Deputy (Mr. J. J. Marlow) to attend and explain the aims and objects of the society. After a number of questions had been asked and answered it was unanimously decided to form a branch in the district. A very hearty vote of thanks to Rev. Father Liston and the D.D. for the pains they had taken in the matter was enthusiastically adopted, with every indication of a successful little branch being established.

BISHOP CLEARY AT HAMILTON

(By telegraph, from our own correspondent.)

May 6.

Last night his Lordship Bishop Cleary delivered an address in Hamilton on the Bible-in-Schools question, to a packed audience—the largest local audience since the elections—and his Lordship dealt with the question from the moral point of view as affecting voters and legislators, and broke much new ground. Representatives of the local Bible-in-Schools League were invited to be present, and a preference was accorded to them over all other questioners, but, although a number of League clergy were present, no question was put on behalf of the League. Many other questions were, however, put and answered by Bishop Cleary in a way that won him plaudits from the audience, who remained interested to the close, although the lecture extended to an hour and a-half, and the questions and replies to another hour.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

Reports of the formation of new branches are still coming in daily, and it is most gratifying to learn of the manner in which the objects of the Federation have appealed to the Catholics of New Zealand. The initial stages of the Federation have produced excellent results, and it will not be long now before the permanent Dominion Executive will be formed, and then the work of organising can be pushed on with renewed energy. The various committees should set for themselves the task of enrolling every Catholic in their respective districts in the Federation. It should be remembered that every member added to the Federation adds to its influence, consequently the committees should divide their respective districts into convenient areas for canvassing, and allot each committeeman an area to look after.

CHRISTCHURCH.

The provisional Diocesan Council met on last Thursday evening (writes our Christchurch correspondent) when an amount of correspondence was considered and arrangements made for the first general meeting of delegates on the following Thursday. The Very Rev. Father Price, D.C., Adm., presided. The two city parish committees are as follow:—

Cathedral parish—President, Very Rev. Father Price, D.C., Adm., Miss Redmond, Messrs. T. Cahill, G. Dobbs, P. Amodeo, J. Power, and J. J. Wilson representing the congregation, Messrs. M. Grimes and R. O'Brien (H.A.C.B. Society), Messrs. J. R. Hayward and D. O'Connell (Catholic Club), Messrs. J. Main and W. Rodgers (M.B.O.B. Association), Messrs. G. Hayward and P. O'Connell (Society of St. Vincent de Paul), Miss Wally and Miss Conder (Ladies of Charity), Miss McGuire and Miss O'Malley (Children of Mary), Mrs. G. Harper and Mrs. J. R. Hayward.

St. Mary's parish committee—President, Very Rev. Dean Hills, S.M., V.G.; vice-presidents, Mr. W. Hayward, jun. and Mr. H. H. Loughnan; Sir G. Clifford and Messrs J. C. Chase and A. J. Mally, representing the congregation; Messrs F. C. Delany and Daly, Messdames W. Hayward, jun., and Barrett, Misses Brick, M. Cosgrove, Somerville, McGrath, representing parish societies; Messrs. W. Hayward, jun., and Williamson, delegates to Diocesan Council; Mr. Williamson, secretary of the parish committee.

WAIHI.

(From our own correspondent.)

On Sunday, April 27, after the 10.30 o'clock Mass and mission sermon, the inaugural meeting of the local branch of the Catholic Federation was held in the schoolroom. A very large gathering was present and great enthusiasm was manifested. During the mission the Redemptorist Fathers had repeatedly urged the people to become members of the Federation, with the result that 225 persons gave in their names. The Very Rev. Father Roche, C.S.S.R., addressed the meeting at some length, explaining the objects of the Federation, emphasising the fact that it was not a political party but an organisation for the defence of Catholic interests. The speaker referred to the great work that had been done by the united action of Catholics in Germany, America, Victoria (Australia), and other places. His Lordship Bishop Cleary was taking a keen interest in the spread of the Federation, and would be pleased to hear that such an important branch had been formed at Waihi. The following officers were appointed:—President and treasurer (pro tem.), Rev. Father Wright; vice-president, Mr. J. H. Walsh; secretary, Mr. J. J. Ritchie; committee—Messrs. T. Collins, P.



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Lynch, J. J. Callaghan, J. Hayes, J. Sullivan, T. Smith, P. McLoughlin, T. Kennedy, J. Porter, W. Toomey, K. Mullins. With the return of the Catholic population to Waihi it is expected that the membership of the Federation will be increased.

BISHOP CLEARY'S LECTURE

A meeting for the purpose of making arrangements for Bishop Cleary's lecture on the Bible-in-Schools question, which is to be delivered in the Garrison Hall on the evening of May 16, was held in the Board Room of His Majesty's Theatre on Friday evening. On the motion of the Hon. J. B. Callan, M.L.C., Rev. Father Coffey, Adm., was appointed chairman.

Rev. Father Coffey, in introducing the business of the meeting, said that at the present time there was an agitation being carried on throughout the Dominion having for its object the introduction of the Bible and religious instruction into the public schools. If the Bible-in-Schools League were successful in their efforts, the position would become intolerable for numbers of teachers and children. Even under the present system teachers had been objected to by school committees because of their religious beliefs; and if the views of the Bible-in-Schools League were given effect to, only teachers whose religious beliefs were in accord with those of the school committees would receive appointments. The League asked that the taxpayer should be required to pay for the teaching of that particular form of religion of which it approved. This would be most unjust. Then, again, it would be very unjust to the children, especially to those attending one-room schools, and whose parents had conscientious objections to the religious instruction imparted by the State school teachers. Under such circumstances Catholic children would either have to be present, or else go out into the rain and sleet, whilst such lessons were being given. This would be absolutely unjust. Anyone acquainted with children and knowing how easily they were led, and taking into account the carelessness of many parents and their objection to writing letters, could readily understand of what little value was the proposed conscience clause. It was necessary to organise strong opposition to the proposals of the Bible-in-Schools League, otherwise the League would get its way, and the State schools would be used for purposes of proselytism. Bishop Cleary had been doing a great work in the north in exposing the methods and proposals of the League; he was fighting a great battle for liberty of conscience for teachers and children, and no man was better acquainted with the subject. It was thought to be a good thing to get him to lecture here, and he had kindly consented to do so. The object of the meeting was to make the necessary arrangements for the lecture.

The Hon. J. B. Callan said it was not necessary for him to add anything to what Father Coffey had said. He proposed that the arrangements be left in the hands of a small committee consisting of Rev. Father Coffey, and Messrs. J. J. Marlow and J. A. Scott.

This was seconded by Mr. C. A. Shiel, and agreed to.

Mr. Scott pointed out that it should be made as public as possible that Bishop Cleary would be pleased to see the representatives of the Bible-in-Schools League present at the lecture, and to answer any question they might ask. He (Mr. Scott) believed that the answering of such questions would lead to an extremely interesting discussion.

After a few remarks from others, the proceedings were brought to a close with a vote of thanks to the rev. chairman.

Timaru

(From our own correspondent.)

The monthly meetings of the Timaru branch of the Catholic Federation are being well attended. The order paper for the meeting held on Thursday evening last

was particularly lengthy, and under the presidency of Very Rev. Dean Tubman, assisted by the Rev. Father Smyth, good business was done. The Catholic Federation are approaching the Right Rev. Dr. Cleary, requesting him to deliver a lecture here during his projected southern visit.

At the municipal elections held last week, as far as can be gathered three Catholics were returned in South Canterbury—Mr. W. Angland, as Mayor of Timaru; Mr. J. Kennedy, re-elected Mayor of Geraldine; and Mr. W. Spillane as borough councillor Temuka. Dr. Loughnan, of Timaru, was elected to the South Canterbury Hospital Board.

Oamaru

(From our own correspondent.)

May 5.

The social committee of the Hibernian Society intend holding a euchre party and social on Wednesday evening at the rooms, Usk street.

The Allen Deane Company visited Oamaru on Thursday night last, and received a good reception from a large audience. The night was rather inclement, otherwise a much bigger house would have been present. It is only too seldom that such splendid plays and players are seen in Oamaru, and in fact in the Dominion.

The mayoral and municipal elections last week caused more than usual interest. There was a large number of candidates at the municipal elections, and it is gratifying to note among the new members one of our own young men well up in the list. This is Mr. Fred. Ongley, who took his seat at the council table for the first time on Friday night. Mr. Ongley is an enthusiastic and popular member of the various societies in the parish, and will make a good councillor, being by profession a barrister and solicitor. Mr. Ongley's brother, an old Oamaru boy, has been elected Mayor of Feilding.

Invercargill

(From our own correspondent.)

April 5.

After the 11 o'clock Mass next Sunday a meeting of all the parishioners will be held for the purpose of considering the formation of a local branch of the Catholic Federation.

At the usual fortnightly meeting of the Hibernian Society on Friday last, the delegate to the triennial meeting, in presenting his report took occasion to express his appreciation of the hospitable manner in which the delegates were entertained at Napier by the brothers of the Napier, Hastings, and Waipawa branches.

At 11 o'clock yesterday the Rev. Father Woods celebrated a Missa Cantata, and preached an impressive sermon on the 'Hail Mary,' in the course of which he urged those present to show their devotion to the Blessed Virgin by attending in large numbers at the May devotions.

Mr. Bert Timpany, who is well and favorably known in Catholic circles in Invercargill, and who, for the past five years has been employed in the produce department in Messrs. Wright, Stephenson and Co.'s local office, has resigned his position to take up farming pursuits. Prior to his departure Mr. Timpany was the recipient of a suitably inscribed silver Rotherham watch from his co-workers. The Athletic Football Club and the St. Mary's Tennis Club are both losing an active and popular member in Mr. Timpany, and his many friends will join in wishing him every success in his new venture.

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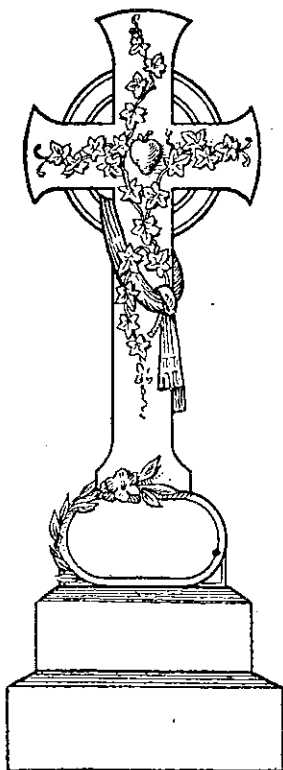
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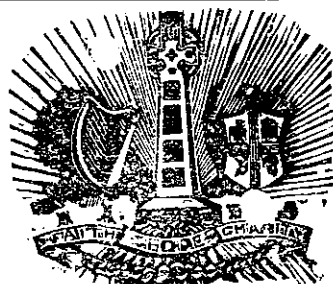
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Irish News

GENERAL.

Mr. Scanlan, M.P., on St. Patrick's Day laid the foundation stone of a memorial which is to be erected in Sligo in memory of the late Mr. P. A. McHugh, formerly M.P. for North Sligo.

The death is announced of Mr. Brian O'Donnell, a farmer, at his residence in Inver, Co. Donegal, at the great age of 114 years. Deceased, whose faculties remained unimpaired to the last, could speak Irish only.

The Irish Lord Chief Baron, in opening the Assizes for the County of Londonderry, said that the only criminal business was a case adjourned from the Winter Assizes, so that in point of fact those were really maiden Assizes for the county.

Only ten convictions in Ireland under the Weights and Measures Act are recorded in the Return of the Board of Trade in the report on proceedings and business under the Act during 1912. In England and Scotland the convictions numbered 2183.

Viscount Gough, in presiding at a house dinner of the Irish Club in London, said he rejoiced to meet there many men who differed from him both politically and religiously, but that made no difference in their friendship. The so-called religious difficulty in Ireland was largely a myth.

On St. Patrick's Day the Irish Guards received sprigs of shamrocks sent by Queen Alexandra and presented by Colonel Nugent. With their shamrocks the Catholics of the regiment marched to the Church of SS. Peter and Edward, Palace street, Westminster, where Father Keogh, the rector, preached an appropriate sermon.

At the annual meeting of the Royal Irish Academy, Count Plunkett, K.C.H.S. (a vice-president) and Professor Hugh Ryan, D.Sc., were elected on the council. The new Catholic members of the Academy are Dr. Thomas Costelloe, of Tuam, Father Egan, M.A., S.J., and Father Thomas Finlay, S.J., Professor in the National University.

Nearly 200 boxes of shamrock were delivered by post at the House of Commons on St. Patrick's Day for the Irish members. These gentlemen gave bunches to their British colleagues, and handed boxes to the police on duty for dispersal to all who cared to ask for a bunch. The whole House, says the *Daily Mail*, were quite a green appearance.

The *Manchester Guardian*, on St. Patrick's Day, published an interview with Mr. John Redmond. The Irish leader observed that next St. Patrick's Day would be the last before the passing of the Home Rule Bill and the establishment of an Irish Parliament. He spoke of the enthusiasm for Irish Home Rule, not only in Ireland, but in Great Britain, the dominions, and the United States.

Nothing more significant with regard to Home Rule has happened of late than the action of the London *Times*, which on March 17 issued a special Irish supplement. The supplement was a most comprehensive, and it may be added complimentary, publication, giving a striking picture of Ireland as it is, and of the splendid part which Irishmen have played in building up the Empire.

The shamrock seems to have been just as popular as ever it was with the London crowd when St. Patrick's Day came round (says the *Universe*). Yet it is a curious fact that St. George's Day, when it arrives, will not see any great increase in the British interest in the rose-growing industry. Remarkably enough, whereas most Englishmen can give the date of St. Patrick's Day, they would have to refer to the calendar for the feast day of the saint whose patronage their country enjoys.

LITTLE WORK FOR THE JUDGES.

About a decade ago one of the Irish Judges of Assize was angry at Tullamore—and he said so. The

distinguished official (remarks the *Irish Weekly*) was compelled to travel to the capital of King's County; so were Grand Jurors and petty—or 'common'—jurors; so were the High Sheriff, and all the big men and minor men who, somehow, manage to find opportunities of performing public service in connection with an Assize Court: and all the trouble and expense were entailed so that the Judge, the Grand Jurors, the common jurors, and the wise persons associated with them might decide a quarrel between two individuals as to the ownership of an ass valued at ten shillings sterling. During the present Spring Assizes going judges in Ireland have, for the most part, been ranked amongst the unemployed. In some places the cases brought before them could have been disposed of in the County Courts, or by magistrates at Petty Sessions: perhaps some of the cases should not have been heard at all. Mr. Justice Gibson received a pair of white gloves from the Sub-Sheriff at Kilkenny. Mr. Justice Ross was in Cork City on the same day. Only two cases were to be tried—small items of larceny and robbery—in a great community of 100,000 people; and the Judge spoke warmly, almost affectionately, of the Southern capital as 'possessing an atmosphere that one did not always find about other cities in Ireland.' At Roscommon County Court Judge Wakely also received a pair of white gloves. So the tale has been told throughout Ireland—from Derry, Antrim, and Down to the ends of the South and West.

RELIGIOUS STATISTICS.

An analysis of the religious statistics given in the complete general report of the Census Commissioners on the Census of Ireland, taken in 1911, presents some interesting and significant features. Comparing the percentages for 1911 and 1901, the proportion of Catholics increased in Leinster, and Connaught, and declined in Ulster. Presbyterians increased in Leinster and Munster, and decreased in the other two provinces. Episcopalians increased in Ulster, but decreased in the other provinces. Catholics constitute more than 50 per cent. of the population in eight of the Ulster boroughs. In Belfast, Presbyterians are predominant, where they form 33.7 per cent. of the population. Of every 1000 of the population in Ulster the following is the religious composition:—Catholics, 437; Presbyterians, 266; Episcopalians, 232; Methodists, 31; 'All Others,' 34. Catholics form an absolute majority of the people in 114 out of 139 towns tabulated. In the Ulster towns of Limavady, Cookstown, Newcastle (Co. Down), and Whiteabbey, although less than 50 per cent., Catholics are, nevertheless, the largest section. The Catholic clergy, who, in 1901, numbered 3711 members, in 1911 were 3924. The clergy tabulated under the heading Protestant Episcopalian numbered 1617 in 1901, and 1575 in 1911. The Presbyterian clergy show a decrease of 18, from 685 to 667.

AN ECHO OF THE 'SOUPER DAYS.'

The Achill Islanders (says the *Glasgow Observer*) are making a strenuous effort to buy out their holdings. One dire impediment in the way is the refusal of the trustees of the Mission Settlement at Dugort, who own most of the land, to negotiate with their tenants under the provisions of the Land Acts. The situation is an interesting one because, although the tenantry is mixed in religion, their demand is tersely put, 'Protestant and Catholic alike—We want our land.' It may seem surprising that there should be Protestant agricultural tenants in Achill, but there are, and thereby hangs a tale. During the terrible years of the Irish famine, and in later seasons of similar destitution, the most determined attempts were made to 'convert' the starving peasantry of Achill to a profession of the Protestant faith. The system known and hated as 'Souperism' was vigorously operated. There was plenty of food—soup in abundance for the starving Catholic peasant who would comply with the suggestions of his 'evangelisers,' and quit the faith of his fathers. Proselytisers were determined if the indigenous Papist could not be 'converted,' then a Protestant peasantry could be imported and, so to speak, rooted in the land. Of course, plenty of funds were forthcoming, and so the

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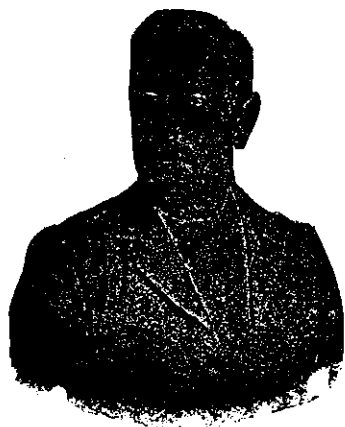
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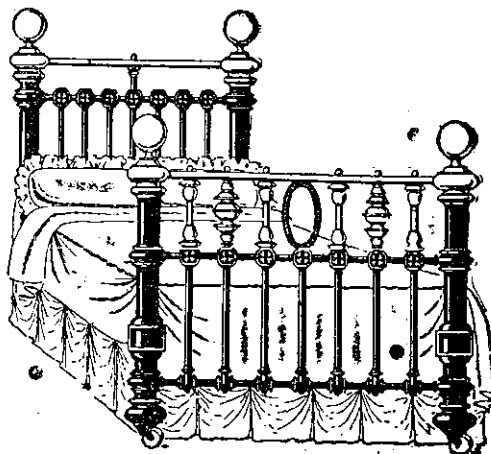
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COLONIAL SYMPATHY.

Mr. Hazleton, M.P., speaking at the St. Patrick's Day gathering in Glasgow, referred in the course of his address to the unanimity in the demand for Home Rule which existed among the scattered Irish race all over the world. He had returned quite recently from Australia, whence he and Mr. W. A. Redmond and Mr. Donovan brought back a contribution of £30,000 for the Irish war-chest. One of the most remarkable features of the visit which he and his fellow-delegates paid to Australia was the unanimity of the sentiment in favour of Home Rule which they had found existing not only among the Irish residents there but also among Australians of all parties and all creeds. The resolutions in favour of Home Rule which were passed at all their meetings were usually moved by the leader of the Government and seconded by the leader of the Opposition, and the Australian Commonwealth had followed the example of the Canadian Parliament in passing a resolution in favour of Home Rule. The reason why all the English-speaking colonies were so unanimous in favour of Home Rule was that they had experienced the blessings of freedom themselves and they wished that Ireland should enjoy a similar opportunity of shaping her own destinies. One of the greatest factors in the success of the Home Rule movement, Mr. Hazleton pointed out, was the sympathy and support of the British democracy. Until recently they had been separated from their Irish brethren by the ignorance and prejudice regarding Ireland and Irish affairs, in which the enemies of Home Rule had endeavoured to maintain them. But they had come at last to realise that the enemies of Ireland were their own enemies and that realisation of their common interests had resulted in the downfall of the House of Lords. It would be a remarkable example of poetical justice if, at the very time when Ireland was taking down the shutters from the Irish House of Parliament, the shutters were being put up on the English House of Lords.

LANGUAGE DEMONSTRATION IN DUBLIN.

Irish Language Week was fittingly opened in Dublin on St. Patrick's Day with the great annual procession organised by the Gaelic League of the City and County of Dublin. From all parts of Ireland excursions had been arranged in connection with the great event, and enormous crowds from all quarters viewed the display. The procession was divided into five sections. The Language section led the procession, headed by a pipers' band, followed by a brass and reed band. Then followed public bodies, including representatives of Dublin Corporation, County Councils, Boards of Guardians, Dublin Vigilance Committee, Port and Docks Board, etc. The boys of the Christian Brothers' Colleges and Schools, to the number of some thousands, made a great sight following this division. The third section consisted of members of the G.A.A. in Dublin and provinces, and they, too, as they marched along, made a splendid impression. The Friendly and Temperance Societies of the city were well represented, as were also the Trade and Labor bodies and political organisations, the latter including the U.I.L. and Sinn Féin representatives. The route of the procession was from Parnell square to the Mansion House, where a great meeting was held. Mr. Joseph Dolan, a member of the General Council of Irish County Councils, moved the principal resolution, dealing with the spread of the language and its claims on the Irish people. Rev. Father Augustine, O.S.F.C., submitted a resolution dealing with the question of immoral literature; and a further resolution, referring to national games and pastimes, was carried. Special services, at which prayers in Irish were said, hymns in Irish sung, and at which there were sermons preached in Irish, were held in many churches in Dublin on Monday.

People We Hear About

'As a mark of special appreciation' of his services to the Liberal Party, the committee have elected Baron de Forest a member of the Eighty Club. Recently, it will be recalled, a minor political sensation was created by the Baron being blackballed on nomination for membership of the Reform Club, and by the consequent resignation from the club of prominent members of the Government.

Rev. William F. Rigge, S.J., of Creighton University, Omaha, Neb., has been made a fellow of the American Association for the Advancement of Science, which is one of the highest honors conferred on a scientist in America. It is bestowed only on those who are recognised as leaders in their chosen fields in the scientific world, and who, by their work, have succeeded in advancing the cause of science. Father Rigge has been a member of the association during the past two years, and read a paper before its last convention. Since 1896 Father Rigge has been instructor in astronomy, physics, chemistry, and geology at Creighton. He is a frequent contributor to scientific journals, and his advice on scientific problems has been often sought by other authorities.

Mr. John Redmond entertained at dinner at the House of Commons on March 13 a number of prominent Australians who are at present in London, including Sir Joseph Ward, ex-Premier of New Zealand, and Lady Ward; Mr. J. Molloy, ex-Mayor of Perth, Western Australia; Mr. W. A. Holman, Attorney-General of N.S. Wales, and Mrs. Holman; and Mr. Martin Kennedy, of Wellington, New Zealand, and his two daughters. The Hon. Thomas Scadden, Premier of Western Australia, was also expected, but was unavoidably prevented from being present. Mr. Redmond invited to meet his visitors those members of the Irish Party who have taken part in Australasian missions in the past, including Mr. Dillon, Mr. Devlin, Mr. William Redmond, sen., Mr. William Redmond, jun., Sir Thomas Esmonde, and Mr. Hazleton.

Miss Emily Hickey, who was recently honored by the Holy Father, is a Wexford lady, the daughter of the late Rev. Canon Hickey, of Mackmine Castle, Enniscorthy, County Wexford, her grandfather being the Rev. Mr. Hickey, rector of Mulrankin, who wrote a popular series of handbooks for farmers under the *nom-de-plume* of 'Martin Doyle.' Miss Hickey was received into the Catholic Church some seven years ago, and has devoted herself since to Catholic social and philanthropic work. One of her first volumes since she became a Catholic, *Thoughts for Creedless Women*, has been the means of attracting more than one of her scholarly friends to join the Catholic Church. Miss Hickey holds Cambridge University 1st Class Honors, and has published more than a dozen volumes. Her cousin, the late Mr. W. R. Hickey, was Receiver General of Inland Revenue in Dublin for many years.

Lord Haldane, who has just been created a Knight of the Order of the Thistle, is a brilliant scholar. He received part of his education at Edinburgh University, and afterwards became scholar in philosophy at other Scottish Universities. Some time ago, when he visited Edinburgh Academy, to inspect the cadet corps attached to the school, he related some interesting experiences. 'It is a great joy to me,' he said, 'to be once more in the old school. You are, I think, a little more luxurious than we were then. I am told that the boys sometimes spend twopence, and even threepence, on their lunches. Now, we never had more than a penny. . . I recall how we used to fight for a currant bun and half an albert across the bar in the janitor's window. The only drinking water that was to be got was in a trough under the swaying bodies of the mass of boys fighting to get their lunches, and you dipped down as well as you could, and you got a jugful of water and crumbs, and slaked your thirst for the day. It was a good, hardy time.'

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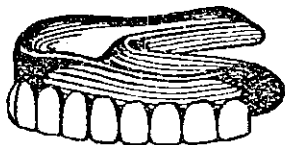
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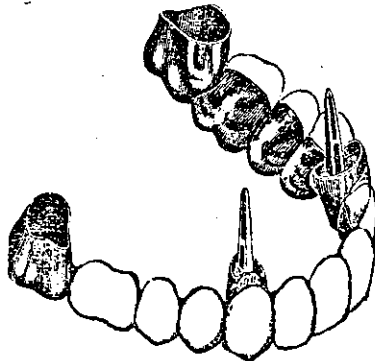
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A LIVELY CONTROVERSY IN PALMERSTON

The following further letter from the Rev. Father J. Lynch appeared in the *Palmerston and Waikouaiti Times* of April 25:—

'Sir,—Incidentally this controversy has had one good result: it has induced the Rev. Mr. Clarke to give our envious eyes a glance at his magnificent collection of Standard Catholic Theological Works—viz., a penny catechism and a sixpenny popular work. Hold your smiles, my friends! With these he graciously volunteered to help me in the revision of my theology. Really, Rev. Mr. Clarke, I beg leave to decline the offer. Here I may forestall a possible misunderstanding by pointing out that I do not despise or object to the authorities Rev. Mr. Clarke has cited against me; but I do most emphatically protest against the false interpretation he has put upon them. I may remark, in passing, that I am pleased to see that the Rev. Mr. Clarke recognises the financial advantage which the unmarried Catholic priest has over the Protestant minister who groans beneath the weight of "family responsibilities." St. Paul, who evidently did not set so high a value on money as the Rev. Mr. Clarke does, overlooked the monetary advantage; but he laid great stress on the spiritual benefits that accrue to the Church and religion when the ministers thereof were unmarried. He says: "But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."—(Cor. vii. 32, 33.) I protest that I am not suggesting that the Rev. Mr. Clarke should, at this period of his life, get rid of his encumbrance by seeking a divorce. God forbid! The end would not justify the means.

'I now proceed to prove my charges against the Rev. Mr. Clarke. I charged him (1) with wilfully suppressing the plain truth. The words of the Creed of Pius IV. quoted by Mr. Clarke are: "I (A.B.) do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved."

'Four lines below is given in a note the explanation of the words, "Out of which no one can be saved." The note reads thus: "This expression should not appear too strong, as it is only a repetition of what Christ said, 'But he that believeth not shall be condemned' (St. Mark xvi. 16). This condemnation is not intended to apply to the earnest Christian who has not the means of knowing the Catholic Faith, for he thus belongs in some sense to the Catholic Church, being excused, on account of involuntary or invincible ignorance. This remark applies also to those who are altogether out of the light of the faith (namely, Pagans, Jews, Mohammedans), but who follow with fidelity the light of the natural law they possess written in their hearts. (See chapter xlv., some things that Catholics do not believe, No. 7, page 244.) Here is what is said in chapter xlv., No. 7: "Catholics do not believe that Protestants who are baptised, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only one true religion (which is called being in good faith), are excluded from Heaven, provided they believe there is one God in three Divine Persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man, Who redeemed us, and in Whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God (pages 219-220). Catholics hold that such Protestants who have these dispositions, and, moreover, have no suspicion of their religion being false, or have not means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their hearts that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit, and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to and are united to the "soul," as it is called, of the Catholic Church, although they

are not united to the visible *body* of the Church by external communion with her, and by the outward profession of her faith" (page 220). Mallock, an English Protestant, thus states the attitude of the Catholic Church towards the salvation of all those outside her fold: "There is no point, probably, connected with this question, about which the general world is so misinformed and ignorant as the sober but boundless charity of what is called the anathematising Church (Catholic Church). So little, indeed, is this charity understood generally, that to assert it seems a startling paradox. . . . It is the simple statement of a fact. Never was there a religious body, except the Roman, that laid the intense stress she does on all her dogmatic teachings, and had yet the justice that comes of sympathy for those that cannot receive them. . . . The holy and humble men of heart who do not know her, or who in good faith reject her, she commits with confidence to God's uncovenanted mercies; and these she knows are infinite. . . . Her anathemas are on none but those who reject her with their eyes open, by tampering with a conviction that she really is the truth. These are condemned, not for not seeing that the teacher is true, but because, having really seen this, they continue to close their eyes to it" (*Is Life Worth Living?* chapter xi, 283-285). Another Protestant, Philip Schaff, professor in the Theological Seminary at Mercersburg, says that the ancient maxim, *Extra ecclesiam nulla salus* (outside of the Church there is no salvation) "is perfectly correct." Again he writes: "The fundamental proposition, "Out of Christ no salvation," necessarily includes the other, "No salvation out of the Church." Schaff points out that this axiom must be always understood with certain limitations (see *History of the Apostolic Church*, vol. I., pp. 10-11). Yet Rev. Mr. Clarke has tried to prove that the Catholic Church teaches the wholesale damnation of those who are outside her fold! Whose testimony shall we accept? That of the two learned and eminent Protestants, Mallock and Schaff, or that of Rev. Mr. Clarke? Nay, more: Three Protestant confessions of faith contain more or less explicitly this axiom.

(1) The Helvetic Confession (*Helvetica Posterior*, 1566 A.D.): "But we deem communion with the true Church of Christ of such importance that we deny that they can live in the sight of God who are not in communion with the true Church of God, but separate themselves from her."—(See Schaff, *Creeds of Christendom*, vol. 3, p. 276.)

(2) The Anglican 39 Articles (see Schaff, *op. cit.* pp. 499-657) also contain the axiom.

(3) Weigh well the words of the Presbyterian Confession of Faith. The visible Church universal is there declared to consist of all those throughout the world that profess the true religion, together with their children; and (to be) the Kingdom of the Lord Jesus Christ, the house and family of God, *out of which there is no ordinary possibility of salvation.* (See *Confession of Faith* (Westminster), chapter 25, page 105.) Instead, therefore, of being sheeted home to the Catholic Church, the accuser's indictment recoils on his own head. Every attempt to fix the stigma of intolerance on the Catholic Church only serves to implicate his own creed also. Rev. Mr. Clarke's accusations remind me of McFingal's muskets, which

"So contrive it
As oft to miss the mark they drive at,
And tho' well aimed at duck and plover,
Bear wide and kick their owners over."

'J. LYNCH, P.P.

'Catholic Presbytery, April 9.

'P.S.—I have handed in to the editor of the *P. and W. Times* Very Rev. Faà Di Bruno's, D.D., *Simple Exposition of Catholic Doctrine* to enable those who wish to see for themselves how Rev. Mr. Clarke, as I have pointed out in my letter, has wilfully suppressed the explanation contained in the said book of the Catholic teaching on the point at issue.—J.L.'

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The Archbishop of Sydney took occasion at the opening of the fair at the Bible Hall on April 23 to fulfil what he considered a duty 'of fraternal assistance to Catholics, especially those of New Zealand and Victoria,' with regard to the agitation promoted by people outside the Catholic Church 'to lay hold upon the public schools of New Zealand and Victoria, and teach a State religion or some kind of a compromise between the various forms of religious dissent (says the *Catholic Press*).

At the same time, his Grace dealt with the appeal made by the Bible in State schools agitators to the example of New South Wales in regard to this question. 'These people,' he said, 'point to the system followed in the public schools of this State, and say that it proves that what they want is for the public good, and that it works well.'

'I am not speaking to Catholics, but to the people of the country,' his Grace went on. 'I am speaking to Australians in general, and in reply to the assertion that this system of having Scripture lessons read by or given by the teacher, I say that it is most objectionable to Catholics, that it is in itself unstatesmanlike, and that from a religious point of view it is nothing better than a delusion, a mockery, and a snare. Let me at the outset disavow that I am actuated in the least by a controversial spirit. At the same time, allow me to draw attention to the position we Catholics are placed in: If we are silent our silence is taken as praise; if, on the other hand, we keep on complaining about the public schools system, we are told that people are tired of our complaints, that the public is satisfied with the State schools system, and that we are an unreasonable, intractable, recalcitrant minority.'

'What has been our policy therefore? Now and again on given occasions we have emphatically protested against the system of having Bible or Scripture lessons given by a teacher who may or may not have any religion as altogether unsuitable for Catholics. We have gone into the history of this system also, and we have shown that it is not at all to the credit of Australia to have taken it up. At the Education Conference, convened in 1904, I think, by the then Minister of Education, Mr. Perry, the late Cardinal spoke to this effect. So did others, including myself.'

'At the last Catholic Congress, held in Sydney, I devoted considerable time showing that these Scripture lessons given in the public schools had been garbled, and did not present the Gospel truth fairly to the children of New South Wales, even on most important points. I quoted from the lessons themselves, and dealing with the first chapter of the Gospel of St. Luke, I pointed out not only was the text taken from the Protestant Authorised Version, but when they came to a part they could not garble, they simply omitted it, and put in a paraphrase. Thus they got through the whole mystery of the Incarnation, which is the foundation of Christianity. The angel's words to the Blessed Virgin and her replies were put in a few words enclosed in a parenthesis. I asked, what right had anyone under God to interfere with the Word of God? We have not been altogether silent, but our legislation that our Catholic children, when they are compelled to attend public schools, should not be present at these lessons continues. Catholic parents would fail in their duty if they did not see that their children were absent from these lessons. Therefore, it is false for anyone to say that the Catholics of New South Wales are content with the present system of Bible lessons and religious instruction imparted in the name of secular instruction.'

'I am not giving a religious instruction on the Bible. It is too sacred, and I would not handle it outside the Church; God's word should be received with reverence and treated with reverence, and it is a standing rule with the Catholic Church that nobody dare

publish an edition of the Bible on his own account unless it has been previously revised by the Bishop. And this publication with us is never without certain notes throwing light on ambiguous passages, also eliminating the danger of misinterpreting certain passages that are frequently misinterpreted. Subject to these limitations the Church recommends the reading of the Bible, and enjoins upon every priest to spend between an hour and a-half and two hours daily reading the Bible.'

The Archbishop said that it was most un-Catholic to have a teacher, who might or might not be religious, to instruct the children from the text of the Bible. 'There are so many religious divisions,' he added, 'and outside the Catholic Church there is no unity of belief. Hence, it is an unsound principle to have religious teaching that does not secure unity, which is essential to religion.'

The Archbishop went on to point out that the Scripture lessons used in the public schools were passed by Archbishop Whately of Dublin, 'the greatest proselytiser in Ireland,' whose writings showed that he did not believe that Jesus Christ was God. 'It was said that the Catholic Archbishop of Dublin approved of those lessons, Archbishop Kelly continued: 'That was untrue. The Catholic Archbishop of Dublin was one of the seven commissioners. There was another Catholic of the milk-and-water kind amongst them, but he did not attend any of the conferences. The Catholic Bishops did not approve of the lessons, and a counter report was sent to the Holy See by the Archbishop of Tuam, who pointed out 22 passages which were misrepresentations of Scripture, and which were opposed to Catholic doctrine.' After referring to the garbling of the lesson dealing with the mystery of the Incarnation, his Grace, who said he spoke cuttingly, and he wished he could cut the Australian people to the hearts, dwelt on the fact that too often this subject was dismissed with the remark that it was 'only a matter of religion, of sectarianism.' Then he added: 'The people of Australia leave this great fact of the Incarnation to be dealt with in any way the author of the lesson likes, and they do so because they have lost the true spirit of Christianity.'

'Yes,' he went on, 'we Catholics of New South Wales have objected to this system; we have stated the grounds of our objection; the Church has made laws binding Catholic parents in the matter; Archbishop Vaughan expressed himself so forcibly on the question that even to-day the repetition of his words vexes the people of Australia; and the late Cardinal was no less emphatic, and my words could not be stronger outside of the spirit of controversy and bitterness.'

'Non-Catholics, in friendly conversation, have urged on me that it would be better for the children to have some instruction from the Scriptures than to have no instruction at all. I will repeat to-day what I said in this connection soon after I came to Australia: "Bread is good; but bread may be poisoned, and even though you were hungry I would not recommend you to eat poisoned bread. Religion is necessary, but if you do not get true religion it is better for you to be without it."

'Leaving to others all the liberty of citizenship we Catholics claim for ourselves the right of holding to our conscientious convictions. We believe there is but one true Church, but one truth, and whatever would vitiate truth we repudiate. So it would be better for us to cut off our right hands than be participators in the present system of Bible instruction that obtains in the public schools of New South Wales.'

'At the Education Conference of which I have spoken one of the clergymen belonging to a non-Catholic denomination took certain words of mine which vindicated the public school system from being godless—I said it could not be called a godless system—and he said: "We must nail Archbishop Kelly to that." So they may,' his Grace remarked. 'But a system, like an individual, may be un-Christian without being godless—I never uttered this before—and we have the testimony of our most intelligent public men that our system of public education is un-Christian, amongst others that

4
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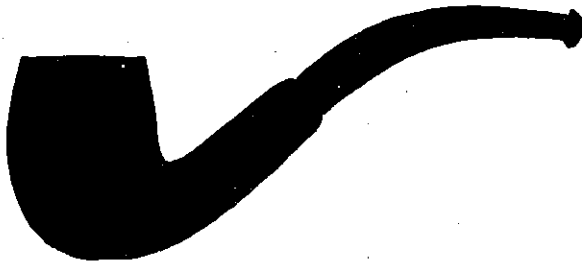
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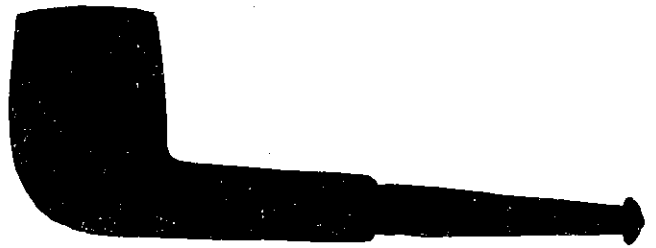
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of the present Speaker of the Legislative Assembly, who said that the public schools no longer teach the divinity of Christ as St. John taught it. And Mr. Willis is quite right.'

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

A NEW ZEALAND CATHOLIC BENEFIT SOCIETY.

TO THE EDITOR.

Sir,—For some years past there has been an idea in my mind which I was anxious to unfold, but the opportunity for so doing did not present itself. The calling, however, into being of the N.Z. Catholic Federation seems to me the psychological moment for me to disclose my idea.

Let me first state that being a native of New Zealand, I dearly love my own country—to me it is always first. With the greatest of pleasure I behold our budding nation unfolding its ideals to the rest of the world—ideals begotten of the country. Fired by her youth, at times I see her making the mistake of trying to do too much in too short a time; but then, when others might weep at disappointment, I see her sons and daughters sit down and laugh, for they recall the fullness of life that is theirs. Being a priest, and knowing that the highest ideals of nationhood are accomplished when these ideals are truly Christian and Catholic, I long to see true Christian principles take

root in the nationhood of this young country, and whilst guiding it over difficult paths allow it to develop its own genius, its own national ideals.

This brings me to the first question I wish to put before your readers forsooth: 'Is not the time ripe to establish a New Zealand Catholic Benefit Society?' We are hard at work just now laying the foundations of a New Zealand Catholic Federation. Is not this also the psychological moment to establish a New Zealand Catholic Benefit Society?—a society that will put New Zealand first, and that will be impregnated with our own national ideals. The second question is 'Would it not be becoming to call its members "The Knights of Blessed Peter"?' for Blessed Peter Chanel was our first and, as far as I know, our only martyr. The third question is 'Would it not be wise to adopt the military nomenclature and insignia?' The latter to be adapted to suit New Zealand circumstances. Here I must for the present leave the matter, trusting that others will express their views on this very important question.—I am, etc.,

JOSEPH CROKE DARBY,
Dean of Waikato.

St. Mary's Presbytery, Hamilton,
Waikato, April 25.

[We comment briefly on this suggestion in our Current Topics column.—Ed. N.Z.T.]

M. Poincare has urgently solicited the help of a French teaching Order to send to Morocco, to assist in pacifying the natives and to draw them under French influence—a striking tribute to the failure of the hitherto anti-religious policy displayed by the heads of the State in France.

DR. J. J. GRESHAM

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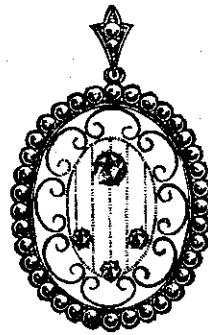
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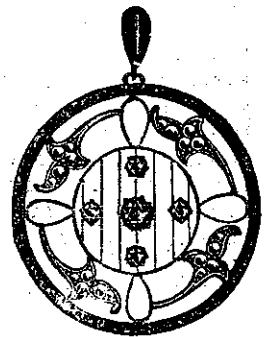


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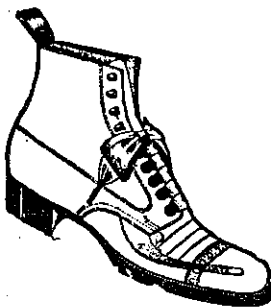
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Science Siftings

By 'VOLT.'

A Lofty Building.

The Woolworth building in New York has reached its highest point—55 stories—750 feet. From its top people walking on the street look like ants, and street cars hardly as large as children's toys.

A Wonderful Arch.

A marvellous arch still stands in the desert about 40 miles south of Bagdad, on the east bank of the winding Tigris River. It is part of the crumbling summer palace of the ancient Parthian kings, only a portion of the facade and the great vaulted arch, 96 feet in height, remains standing.

The Supply of Rubber.

About one-half of the world's supply of rubber comes from the Brazilian sections of Ceara, Manaos and Para. Their product sets the price for the raw material in the consuming markets. The trees grow wild. No systematic preparation of the ground has ever been necessary, and the entire care of the rubber gatherers has been given to obtaining only the juice from the rubber tree and getting it to market.

Cost of Minting Coins.

Judge Rentoul, examining a mint official in a coinage case which came before him, elicited the fact that a crown piece costs the mint 1s 6d in the making, leaving a clear profit of 3s 6d. But, indeed, the profit of the silver coinage is exceedingly handsome all round. Five shillings and sixpence weigh one ounce, the metal value of which is 2s 3d. To this there is, of course, the cost of minting to be added, but that is a mere fraction. The profits on bronze coinage are not less attractive, and account for the jealousy with which a recent incursion of French bronze was peremptorily stopped. On every ton of penny pieces taken out from the mint there is a profit of £382.

Development of the Piano.

Have you ever thought, when looking upon a beautiful piano, that the instrument, as it is to-day, is the perfection of centuries of invention? In the beginning it was a harp-shaped piece of wood, having two or three strings. From time to time more strings were added, until the cithara was invented. This was an instrument in the shape of a capital 'P,' with ten strings stretched across the open space. Many centuries afterwards musicians conceived the idea of stretching strings across an open box. About the year 1200 this was done; the dulcimer made its appearance, and the strings were struck with hammers. For another hundred years or so these hammers were held in the hands, and then some genius invented a keyboard, which, being struck by the fingers, caused the hammers to strike the strings. This was called a clavictherium, or keyed cithara, and from time to time it was modified and improved. During Queen Elizabeth's time it was called a virginal, and then a spinet, because the hammers were covered with the spines or quills, which struck and caught the strings and produced the sound. During the period between 1700 and 1800 it was much improved and enlarged, and was given the name of harpsichord. It was in 1710 that Bartholomeo Christofoli, an Italian, invented a keyboard similar to the one we have now, which causes the hammers to strike the wires from above, and thus developed the piano. During the last century the inventive genius of musicians the world over has revised and improved it until it has reached the present-day perfection.

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

The Very Rev. Father Nicolas, Provincial of the Marist Fathers, left Sydney on April 16 for New Caledonia and the Hebrides. He will be absent for a period of five months.

Adelaide is making great preparations for the celebration of the silver episcopal jubilee of his Grace Archbishop O'Reilly. The presentation of a testimonial and an address has been decided on.

A monument to the memory of the late Hon. J. R. Dacey, Colonial Treasurer of New South Wales, was unveiled at Yarra Bay cemetery, Botany, on Sunday afternoon, April 20, by Mr. J. S. T. McGowen (State Premier).

The Very Rev. Dean Butler, who for the past three years had had charge of the Tumut and Adelong parishes, passed away on April 21. The deceased priest labored in the Goulburn diocese for the past forty years, and was sixty-six years of age.

Widespread regret was felt in Melbourne at the death on April 22 of Mr. Ronald Stewart, who for 22 years had been employed in the Post Office, latterly in the correspondence branch. He was born in the Warrnambool district 42 years ago. He was a man of very exceptional literary ability, with a wide historical knowledge, and the services he rendered with his pen in the field of Catholic journalism won for him some years ago the Papal decoration, *Pro Ecclesia*. Some two years back he was stricken with an illness, and was operated on twice, and since before Christmas he had been confined to his room. A few months ago a 'Ronald Stewart Testimonial Fund' was inaugurated by Bishop Phelan, and in round figures £1000 has been already realised, which will be vested in trustees for the benefit of the widow and eight young children.

By the death of Dr. John Joseph Donovan, K.C.S.G., K.C., is removed one of the leading Catholic men of New South Wales. Born in Sydney in 1837, the deceased was educated at St. Mary's Seminary, and afterwards at Lyndhurst College. Proceeding thence to the University, he commenced a most brilliant career as a student, taking in turn the degrees of B.A., M.A., and LL.D. On being called to the Bar, Dr. Donovan practised his profession in the Equity jurisdiction, and soon made his way to the front by the qualities which made him famous as a counsel. For the last 17 years he had lived privately, and devoted himself to the cause of charity, assisting largely in the development of the Catholic Church in the Commonwealth. For his services to the Church he was made a Knight of the Order of St. Gregory, and Pope Leo XIII. bestowed the Cross of Leo upon him. To the many charitable institutions of the Catholic Church in New South Wales he was a generous benefactor.

The golden jubilee of the Right Rev. Monsignor Beechinor, of Tasmania, occurs this month. The members of his congregation and his friends outside the Church have expressed their desire to mark the occasion by some personal gift, but the Monsignor, while highly appreciating the good intentions of the people, has determined not to allow their generosity to be called upon for his personal benefit. The people are, however, anxious to celebrate a double event, the golden jubilees of the Monsignor and his brother, Archdeacon M. J. Beechinor, of Latrobe, and it has been decided that a movement be put on foot in honor of the two eminent clerics, to erect a high school in Launceston, at the suggestion of the Monsignor, and of a church at Devonport, in the Archdeacon's district. In response to invitations issued by Mr. J. V. Sullivan, a large number of residents attended a meeting held recently. The Archbishop was present, and was supported by a great many prominent priests and laymen. A subscription list was opened, and generously supported.

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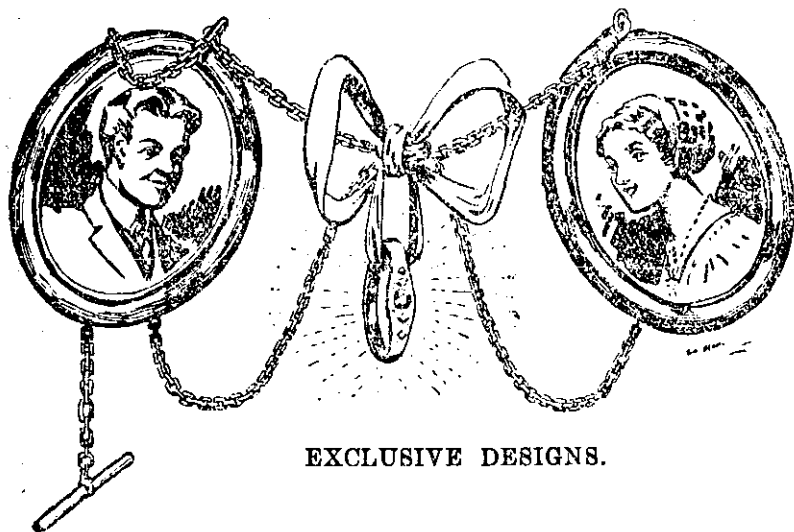
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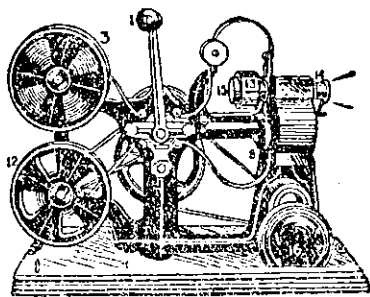


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Something of which Catholics Should be Ashamed

A disposition of mind which strains our forbearance to the bursting point is that of the Catholic person who has an ever-ready apology on his lips for his faith and all things Catholic, and an equally ready and cringing admiration for the views and work of outsiders (says the *Ave Maria*). The disposition grows out of rank ignorance, and is fostered by a human respect as cowardly as it is inane. One such victim of this folly writes to the *Catholic News* of the manner of his disillusionment and enlightenment. He says:—

'I belong to that large class of Catholics who like to find fault with their own people, and so sometimes—alas! I should say frequently—I criticise our charitable works. But last week I had an experience which brought me up with a jolt, and got me to thinking I had a little restitution to make. I shall try in the future to make it. This is what happened.

'I had two old ladies incurably sick with cancer; and I spent an hour and a half in the office of a big non-sectarian institution, gradually going down the ladder of hope till I reached the ground-floor, with the sign staring me in the face: "This way out." It was a case of "No tickie, no washee"—or, in other words, "Pay up, or nothing doing." During my wait in the office I had a chance to read over last year's report, and I saw there large sums of money paid by the city of New York for the keep of patients, and a long list of special benefactors, some of whom were Catholics.

'I went home doing a heap of thinking, and immediately telephoned to the House of Calvary at 5 Perry street. It was rude to telephone, but I did. I explained the case to the Sister, not mentioning anything of my morning's experience; and before I got halfway through she said: "Send both old ladies to us at once." Moreover, she added: "Whenever you come across any such cases in the future, let us have them without delay."

The class of Catholics 'who like to find fault with their own people'—there you have them characterised, the meanest of the mean. Contrast with their attitude the disposition of outsiders, distinguished non-Catholics in all the walks of life, who are vieing with one another in their commendation and appreciation of Catholic genius and Catholic activity. In the last year two works of apologetics for the Church have been compiled on the basis of just such evidence. Of course there are defects in men and methods and institutions. But the people who shout their criticism from the housetops are not the ones to come down and take up the burden and help to make things better. Let us leave the fault-finding and detraction to the enemies of religion, who are numerous and active enough.

The class of Catholics 'who like to find fault with their own people' has, too, an intellectual or academic wing. They are our 'advanced thinkers'; some of them fall under another designation formed by Papal judgment. But, without being Modernists, these Catholics have high regard for the 'method' and 'temper' of heterodox and rationalistic writers, and a corresponding scorn for the slow, if sure-footed, wisdom of Catholic scholars. This phase of the delusion is well analysed in a recent issue of *America*, in an article called 'A Snare of Rationalism,' by the Rev. Henry Woods, S.J. Referring more especially to the study of Scripture, he says: 'This manufacturing of reputations for the unorthodox, and the systematic depreciation of the orthodox, is a common practice of the adversaries of the truth. Haeckel is a great biologist; Wasmann is a petty dabbler. Acton was an historian of tremendous weight, though his letters to Mary Gladstone will hardly bear this out. There are few works so overrated as the *Cambridge Modern History*, which he planned. Its articles are superficial, worthy only of a magazine. It is expanded to twelve large volumes by means of large print, wide margins, and copious bibliographies. The modern bibliography is a base imposition. It is purely mechanical, rarely indicating an author's research.' And further Father Woods writes:

'We have our historians of real worth, men of laborious research—Gasquets, Stevensons, Pollens, Bede Camms, Moyes, Janssens, and others too numerous to mention. But the world ignores them; no self-sufficient journalist ever calls them scholarly, learned, or profound. We have had our writers who, had they been against us, would have won fame. Where is there such an author on ethics and natural right in the rationalist host as Tapparelli, reconstructing with rigorous logic the scholastic system of ethics, to whom his successors, though not agreeing with him absolutely, acknowledge themselves to owe so much? Where can one find amongst our enemies such philosophers as the Neo-Thomists, Kleutgen, Liberatore, Zigliara, Cornoldi, to mention only those who have passed from this world? The Church has amongst its faithful sons intellects of the highest order, and the cure for Rationalism amongst its children to-day is to study their works, not to scoff at them.'

A final word and we have done with this detestable snobbishness. Catholic writers in general, especially in our country, fall under this ignorant ostracism. How many Catholics, we wonder, have read *The Golden Rose*, for example, *Come Rack! Come Rope!* or *The Light of the Vision*? Yet these ought to be Catholic 'best-sellers'; and, incidentally, they have not their superiors as works of fiction amongst the 'six best-sellers' of the last twenty years. It is high time for Catholics to 'come to.' Living in an environment certainly not Catholic—rather anti-Catholic—we are apt to take on the complexion of the time; we are prone to misprise and overlook ourselves. But the Church to-day, and Catholic men and women to-day, as in every age of our history, in whatever field of activity they enter, are making high and shining marks upon the world around them.

A building that will return good interest for the money expended is the implement shed. Shielded from sun and rain, every piece of farm machinery will last much longer.

The Rev. Father G. P. Birch, O.F.M., who has labored in the parishes of Paddington and Waverley for the past 26 years, is about to take a holiday trip to Ireland and the Continent. He was entertained at a valedictory gathering in St. Francis' School-hall, Paddington, on the evening of April 21.

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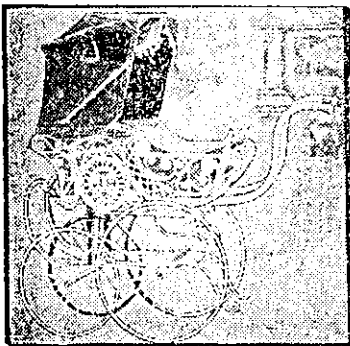
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LOOKING FORWARD

THE 'OLD HOUSE' IN COLLEGE GREEN

In an interview which he gave to a representative of the *Manchester Guardian* on March 14, Mr. Redmond was full of hope and confidence for the future of Ireland.

'We are now within sight,' he said, 'of the end for which we have been working for so many years. A year on Monday (St. Patrick's Day) and Ireland will have passed the last St. Patrick's Day without a Parliament of her own. In the summer of 1914 the Home Rule Bill will become law under the Parliament Act. Of course a certain time will have to elapse after its enactment before the first Irish Parliament since the Union can be actually sitting. I suppose the present Lord Lieutenant will cease to hold office when the Act is passed, and a new Lord Lieutenant appointed by the terms of the Act for a fixed tenure. He will really be rather a Governor-General than a Lord Lieutenant. His first duty will be to choose a Ministry. Offices and departments must be created and set up, and for some months the Ministry will, no doubt, be occupied in drawing up and issuing Provisional Orders and preparing Standing Orders, which must be submitted to the Irish House of Commons when it is elected. But I hope that six months after the passing of the Bill this new Irish Government will be able to meet the elected representatives of Ireland. Should it fail to secure their confidence, or the confidence of the majority, then it will have to resign, and another Ministry representing the views of that majority will take its place.'

The 'Old House,' and No Other.

'You may be quite certain,' Mr. Redmond said, in reply to a reference of mine to a rumor that the Irish Parliament could not return to the old Parliament House in College Green—'you may be quite certain that there is nothing whatever in these rumors. I have not myself heard them as much as suggested. Even if they had been, you may be sure that the universal sentiment in Ireland would insist on the Parliament going back there. It is said that the building is not quite convenient for modern Parliamentary uses. Even if it were, the ties of memory and tradition would be too strong to be broken. No Irishman would dream of having his Parliament anywhere else.'

Ireland and Imperial Affairs.

'What of the Irish members who are to be left at Westminster?'

'You will find, I think, that they will be a very good type of member—not at all of the uninterested absentee kind that some people seem to imagine. I have no doubt there will be a great desire—I should have it myself if I were in that position—not to interfere at all in purely English or Scottish local affairs. I fancy they will distribute themselves over the three remaining great parties in the State. There will be some Liberals, some Labor men, and some Conservatives, just as the compact Irish vote in some English constituencies at present will find itself being distributed under the ordinary political headings. And of course Irish members will then take an active part in the affairs of the Empire as a whole. They will have no longer any reason for abstaining. They will be, like the rest of the House, candidates for office, and some of them, I do not doubt, will sit on the Treasury Bench. In a few years, just as no Ministry is likely to be formed now which does not contain members sitting for Scottish as well as English constituencies, no Ministry will be likely to be formed which does not contain a member sitting for an Irish constituency.'

Anglo-American Relations Improved.

'In America,' he said, 'the strength of feeling is extraordinary. I have received unanimous resolutions (I hope to publish them shortly) from both Houses of the Legislatures of about half the States in the Union. They present a very striking series of facts. In no single case was any opposition offered to the resolution

being carried; in no case either was it proposed by Irishmen. American public men who are not Irishmen are no less enthusiastically our supporters. Mr. Roosevelt recently wrote me an enthusiastic letter in which he declared himself a fervent supporter of Home Rule on one ground—that there could be no real union between the two great English-speaking races till Home Rule came.

'So far as the Irish in America are concerned they have never been so united as they are in support of the present Bill. There are still, of course, a few extreme men whom nothing would satisfy except complete separation and a separate State, but these are a handful. They do not affect the virtual unanimity with which Irish America supports the Bill.'

The Terms to the Landlords.

I asked Mr. Redmond what he had to say on the Government's promise in the King's Speech to bring forward this session a further Land Purchase Bill.

'It would be a fatal thing,' he said, 'if the land purchase scheme were not completed and at as early a date as possible. It is indeed a necessary part of the Home Rule settlement. Speaking for my own part and for Irish Nationalists generally, I should be glad to see the most generous terms possible offered to the landlords as part of that settlement. But I should not support such a course without conditions. The terms we shall be willing to support and to see given them will depend on their attitude towards the passage into law of the Home Rule Bill. If they will help to work the Act and take their part in the new Constitution, then I am sure they will have nothing to complain of. But if they think they can get very generous terms and remain hostile to the demands of the Irish nation and to Home Rule, I assure them they are mistaken.'

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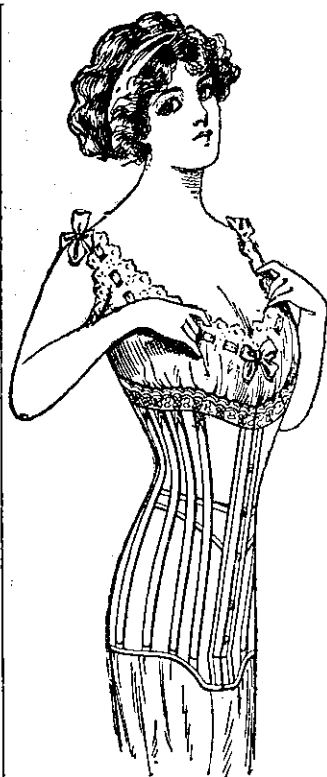


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CANADA

DEAF MUTE NUNS.

According to the *Sacred Heart Review* there is a convent of deaf mute nuns in Montreal, Canada. No fewer than twenty of the Sisters are deaf mutes, graduates of the deaf mute school there, and the Sisters now carry on the work of teaching deaf mute children in that great Catholic city. The community was founded twenty-five years ago and has flourished remarkably, even though the number of those upon whom it can draw to recruit its rank is small. Their numbers are being constantly swelled by new additions, the latest one being a girl from St. Louis, Mo.

FRANCE

RETURN OF THE RELIGIOUS.

Apparently the craze for secularising the hospitals in France has stopped, and a recovery has set in, largely owing to the wishes of medical men and patients. The nuns who had been excluded from nursing in the hospitals have been restored to their old work in many parts of France, including Cherbourg, Toulouse, Annecy, Avignon, Rouen, Glemessey, and Grenoble. It is intended to move for the return of the nuns to the hospitals in Paris.

RUSSIA

AN ARBITRARY ACTION.

The arbitrary action of the Russian police in confiscating the altar in the private oratory of the French Sisters in St. Petersburg, and deciding on a fine of 500 roubles as a penalty for the nuns, has naturally called forth the indignation of the French colony (remarks the *Catholic Times*). The Sisters may have been wrong in not obtaining official permission, but as their oratory has been in existence some years without interference, it seems rather late in the day to make an attack on these devoted women. The French are an influential colony in St. Petersburg, and support two churches, a hospital, a convent, schools, and a home for the infirm. The fine has not been exacted; indeed, the Sisters have not the means to pay it. We suspect that here lies the secret of the scandal. Fifty pounds would have been a nice little sum, just before the 'fetes,' for the coffers of the police, had they been able to obtain it. To have sold the belongings of the school would have been the only alternative, an expedient often put into practice with the peasants; but even Russian police hesitated to act in this manner in the case of the French Sisters. Discretion is said to be the better part of valour. The closing of the Uniate church, for which Imperial permission was given, is another example of official intolerance and of the petty persecution by the hierarchy of Russian functionaries who, though apparently obsequious and polite and quick in learning the wishes of their august ruler, the best part of the time impose their own.

SCOTLAND

NEW ABBOT OF FORT AUGUSTUS.

On March 13 the community of the Benedictine Abbey of Fort Augustus, in compliance with an injunction of the Apostolic See, assembled for the canonical election of an Abbot. A requisite majority of votes was obtained, at the first scrutiny, by the Very Rev. Dom Oswald Hunter-Blair, who has held the office of Prior since July, 1912. Dom Oswald was declared duly elected, and immediately thereafter confirmed in office and installed by the Abbot of Ampleforth, acting as delegate for the Abbot President of the English Congregation. The community proceeded from the chapter house to the church chanting the 'Te Deum,' and the new Abbot, seated before the high altar, received the homage of the brethren, each one kneeling

and kissing his hand. The Right Rev. Abbot Sir David Oswald Hunter-Blair, Bart., O.S.B., the eldest son of the late Sir Edward Hunter Blair, of Dunskey, was born in 1853, and succeeded to the title as fifth baronet in 1906. Educated at Eton and Magdalen College, Oxford (where he took his M.A. degree), he became a convert in 1875, being received into the Church at Rome. From 1876-8 he was a Privy Chamberlain of the Sword and Cloak to Popes Pius IX. and Leo XIII. Entering the Benedictine Order in 1878, he took the habit in the same year, was professed in 1880, ordained in 1886, and was rector of Fort Augustus Abbey School from 1890 to 1895. In 1899 he established, and became licensed master of, Hunter-Blair's Hall, Oxford, the Benedictine house for students of the Order at that University. The new Abbot, amongst his other unresting activities in the Catholic cause, is the translator and editor of Bellesheim's *History of the Catholic Church in Scotland*, and of *The Rule of Our Most Holy Father St. Benedict*, and is the author of *A Royal and a Christian Soul, Jerusalem of To-day*, and *Catholics at the National Universities*. Besides important and frequent contributions to periodical literature, the learned Abbot has written more than seventy articles for the *Catholic Encyclopædia*.

SPAIN

RELATIONS WITH THE HOLY SEE.

Taken from any point of view the opening given by the Spanish Premier to his relations with the Church in Spain can scarcely be considered calculated to bear out the promises made by the Ambassador when presenting his credentials to the Holy Father a few weeks ago. A royal decree calling upon ecclesiastics to give military service, a declaration from the Premier that the teaching of Catechism in the elementary schools is not a 'mixed' question, and a general air of shuffling in his attitude towards the Holy See tend to make the hopes of an amicable arrangement between Rome and Madrid not quite rosy (says a Rome correspondent). But the apprehension entertained six months ago in ecclesiastical circles in Rome that the Catholics of Spain were losing the magnificent system of organisation which made them such a formidable force in the eyes of the enemies of the Church has disappeared. If nothing save the demonstration of forty thousand ladies of Madrid at the residence of the Marchioness San Felice against the abolition of religious instruction in the schools were mentioned to prove the strong spirit that animates Catholic Spain, this, of itself, would be quite sufficient to do so. It is of interest to know that the *Osservatore Romano* has established a Press service, by means of which Rome is kept perfectly conversant with the trend of events in Spain and the utterances of her political leaders of all parties.

GENERAL

CONTINENTAL CATHOLICS.

Superficial, one-sided, prejudiced judgments by British Protestant tourists on the doctrines and practices of Continental Catholics were so common some few years ago that false impressions about the peoples of the Continent were pretty general throughout Great Britain (remarks the *Catholic Times*). They are now being removed. For some time past a more earnest desire to do justice to foreign Catholics has prevailed, and an excellent illustration of the new spirit is the *Christian Commonwealth* interview with the Pastor of the City Temple, to which we briefly referred in our last issue. It is clear that Mr. Campbell went abroad without taking insular prejudices with him. In judging he was eager to be fair. Witness his remarks on the Spaniards: 'Religion is a very real thing to these people. They have the habit of worship, a sort of habitual religious temper, which makes them extraordinarily indifferent to the facts of everyday life. . . . They seem to be looking always at the unseen; it is at least very real to them, more real, I am afraid, than it is to many of us, and they do not apparently feel the need for the material comforts and conveniences of a more advanced civilisation—or what we call 'ad-

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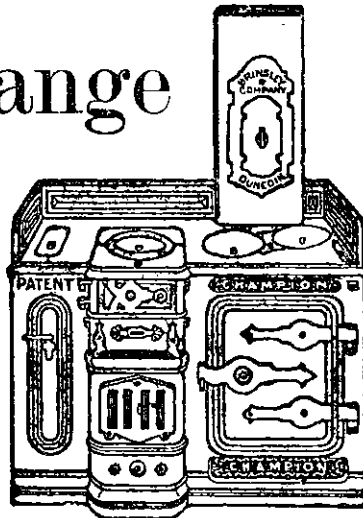
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vanced." Again, take his testimony as to France: 'From what I saw and from the inquiries I made I drew the conclusion that there is a sort of reaction going on against the irreligion of a generation ago. There is something like a real revival of religion taking place. I do not mean, of course, a revival in the ordinary evangelical sense of the word, but a genuine quickening of interest in religion, an increased passion and vitality and power in religion; and there is also more attention to the observances of worship. It is frequently said that men do not attend the churches in the Latin countries. That was not my experience during my tour.' The information given by Mr. Campbell will, let us hope, clear away not a few prejudices from the minds of British Protestants.

CHANGED CONDITIONS.

His Eminence Cardinal Bourne, speaking on leakages from the Church at the annual meeting of the Catholic Women's League in Leeds, said: In 1850, when the first Catholic Archbishop to take his title from Westminster came to England, there was a great Protestant outburst. Wiseman in his eloquent defence of his position pointed out that the people of a few slums were the only flock he claimed. This would be absolutely untrue to-day. Then in 1865 Henry Edward Manning drew attention to the fact that all our children who came under the Poor Laws were lost because they had to be placed in Protestant institutions. Manning altered that; and now, if children were lost in that way, it was not through want of effort on the part of the Church. Twenty-five years afterwards Cardinal Vaughan, then Bishop of Salford, awakened Catholic England to realise the enormous number of children lost to the Faith through being accepted by non-Catholic institutions. By his generous acts he gave new life to the old Catholic agencies, and made new ones.

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Hints About Kid Gloves.

The length of time a pair of kid gloves will wear depends very much upon the way they are put on, especially the first time. Never put on a pair of new gloves in a hurry; take plenty of time, and keep cool. It is of great importance that the hand should remain dry and cool, and be perfectly clean. It is well to dust it with a little plain rice powder first. Work the fingers well down before you put in the thumb. Put the thumb in slowly, and then the rest of the hand. Begin at the second button and descend, then return to the first button, which will now fasten easily without breaking or stretching the buttonhole. Your hand will frequently be moist with perspiration when about to remove the gloves. In this case pull off wrong side out, so that the moisture can evaporate. When quite dry, turn the fingers and smooth the gloves into shape, laying them in a box or other receptacle long enough to receive them, except in the case of evening gloves, which may be folded halfway up the arm. Another way to make gloves last is to buy them large enough. A glove that is too tight presses the hand out of shape, makes it red, and is always in the worst possible taste.

Concerning Soap.

Soap is the best means of removing dirt from men and things: but unless it is made of the purest materials, carefully and conscientiously compounded, and used in moderation, it is likely to irritate the skin and make it susceptible to disease.

Soap is the chemical compound of an alkali—soda or potash—with the acid part of fat. Potash soap is the soft soap that all housewives used to make. They always had barrels half full of lye, into which they threw the refuse fat from the kitchen. The ordinary hard soap, both for the laundry and for the toilet, is made from soda, and its irritating qualities depend on the amount of free soda it contains, on the kind of fat that is used, and on what is used to adulterate it.

It ought to contain no free alkali at all, but even if there is none, some of the soda is set free when the soap is put into water. Soaps in which there is a certain amount of free fat in addition to that combined with the soda have been recommended on the theory that when the soda is thus set free, it combines with the free fat of the soap before it has time to attack the fat of the skin. Whether that actually happens or not is uncertain.

The fat that is used should not be rancid, and it should be capable of taking up a large amount of alkali. Tallow and olive oil are particularly useful in soap-making. Olive oil forms, or should form, the base of Castile soap, but, unfortunately, this soap is often adulterated with other fats, which are more harmful.

Cocoonut oil makes a soap that lathers well, but is rather irritating, and cotton-seed-oil soap is said to be still worse.

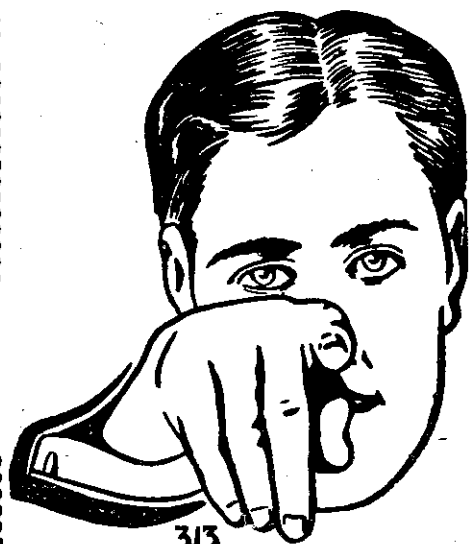
Benzine and paraffin derivatives added to washing soaps increase their cleansing properties, but unless they are used with great care, they are likely to irritate the skin of the laundress. Eczema and other skin troubles can often be traced to the use of cheap and dishonestly made soaps. Be very careful, therefore, to select, as your toilet soap one made by a responsible manufacturer.

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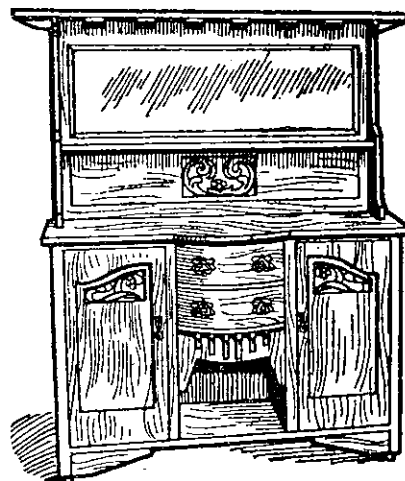
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On the Land

GENERAL.

Mottled butter is generally caused by improper mixing of salt and the presence of too much buttermilk.

The milking qualities of a modern dairy cow are to a great extent artificial. To keep them up to a high state, care and feeding are therefore required.

The ration for municipal horses in London is 8½lb oats, 8½lb clover, 1½lb bran, and 6lb straw. In winter 1½lb carrots, and in summer half a bundle of tares are given.

Mr. R. B. Greig, who visited Australia as a member of the Scottish Commission, in a recent report considers the best system of agricultural education he saw, as tested by results, is that of the Belgian itinerant agricultural instructor.

An analysis of the comparative value of manure from dairy cows proves that in the liquid portion is comprised fully three-fourths of the total fertilising matter. While low in phosphoric acid, it is very high in nitrogen, which is the most expensive of all the fertilising elements, while also registering a good percentage of potash.

The high returns possible by fruitgrowing from a comparatively small area of land are undoubted (says a correspondent of the *Journal of Agriculture*). The following instance recently came under my notice:—A small Auckland orchard of 3½ acres, of which not more than 3 acres are in stone fruits, has had an output this season of 55,000lb of stone fruits (mostly peaches) actually marketed. Practically none of this fruit was sold under 2d per lb, whilst the early peaches were sold at a high rate. However, allowing only 2d per lb, the gross return would be £458, equal to over £152 per acre.

Experiments are being conducted in England to test the value of marram-grass for papermaking. The grass was boiled under pressure when passing through crushing-rollers, and was then bleached. It was found to produce a soft pulp with a short tear, which more nearly resembles the general feel and external appearance of the pulp produced from esparto, or chemical aspen-wood pulp. The primary function of marram-grass is, of course, as a sand-binder; but it is possible that, should it be deemed of sufficient importance as papermaking material, its cultivation will be extended over considerable areas of sandy country. The commercial value of the grass for papermaking has not yet been ascertained.

There were average entries in all departments at Burnside last week with the exception of pigs. The fat cattle forward totalled 135, the bulk of which were medium-weight steers and good to medium cows and heifers. Owing to the small supply, there was a fair demand, and at the end of the sale prices advanced fully 20s per head. Prime bullocks sold at from £12 to £14 10s; medium, £10 to £11 5s; light, £8 to £9 5s; best heifers and cows, £9 to £11 12s 6d. The yarding of fat sheep consisted of 3800, a fair proportion of which were heavy to medium light wethers. The sale opened with a very slack demand for medium wethers and ewes. The demand was somewhat irregular, and at times medium and inferior ewes were very unsaleable. Prime heavy weight wethers were in good request. Extra heavy wethers 26s to 28s 9d, good 22s to 24s, medium 18s 6d to 21s, light 14s 6d to 17s, extra heavy ewes 22s to 24s 9d. There was an entry of 3500 fat lambs. Owing to a report of a fall in values in London, the demand was not so keen, and prices were on an average about 1s per head lower than previous week. Best lambs brought from 18s to 20s; good, 16s to 17s; light, 14s to 15s. The yarding of pigs was exceptionally small, there being only 42 stores and small sorts, and 24 fat pigs. The latter met with very keen competition, on account of the small entry, and all sold at high prices.

At Addington last week there was a large entry of sheep of all classes, and in the store pens there were

several consignments that have come to hand by steamers during the week. The store sheep market showed a slightly easier tone, at the same time there being a strong demand. Fat lambs were rather firmer, and the fat sheep market opened well, and prices throughout were firmer for prime sheep. Fat cattle showed no change. Fat pigs sold at late rates, and there was a better demand for stores. There was an entry of 5975 fat lambs. There was keen competition for export, and the prices for prime lambs were firmer, sales being made up to 6d per lb for medium weights, and up to 5½d for tegs. The range of prices was: Tegs, 19s to 23s; ordinary freezers, 16s to 18s 6d. There was again a very large yarding of fat sheep. Prices were firmer throughout for prime wethers and ewes. The range of prices was: Prime wethers, 20s to 25s 6d; lighter, 15s 7d to 19s 6d; merino wethers, 20s; prime ewes, 17s to 23s 6d. Fat cattle were represented by an entry totalling 254 head. At the opening of the sale there were indications of slackness in the competition, but before any pens had been submitted the previous week's level was attained, and the market continued unchanged till the close of the sale, beef making 21s to 29s per 100lb, according to quality. There was a large entry of fat pigs. Choppers realised £2 10s to £4, and heavy baconers £3 to £3 15s, equal to 4d to 4½d per lb, lighter sorts making £2 7s 6d to £2 15s, equal to 5d and 5½d per lb.

THE SHIRE HORSE: FEATHER ESSENTIAL.

Whether the old English breed of cart horse does or does not carry too much hair on its legs is a point which is being debated at the present time, possibly because it has been the wettest winter, as well as summer, of modern times, and the legs of Shires have been plastered in mud and hung with locks in consequence (says a Home exchange). The champions of the clean-legged type believe that the hair is neither useful nor ornamental, while others stick to the idea that the silky locks on a Shire's legs add enormously to its value, that a thousand-pound animal with the hair on drops to a hundred-pounder if you clip it off is their contention, and there is certainly no doubt that the latter are right.

It may be that certain foreign buyers prefer a light-boned draught horse with a small quantity of horse without long hair on its legs, but there is a very old English breed—the Suffolk—to suit them if they cannot find a clean-legged Shire, and if they want hair there is the Clydesdale, which is closely related to the Shire in the foundation stock. The fact that the northern breed has become such a light-boned animal below its knees and hocks proves pretty conclusively what would happen if Shire breeders as a body went in for less hair; the bone would go with it, and there would soon be no distinction between the two breeds.

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Tussicura's secret lies in the fact that it is a strengthening and building tonic for the lungs and throat, as well as the best cough medicine known to medical science. One or two teaspoonfuls of Tussicura at regular intervals quickly loosens and eases any stubborn cough, and its tonic qualities hold every dose—improvement made. You can easily see that Tussicura's way of curing all lung and throat troubles is the modern, sensible, and only rational way.

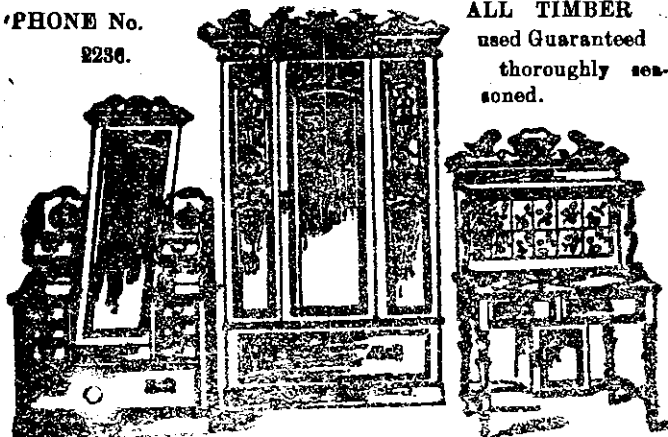
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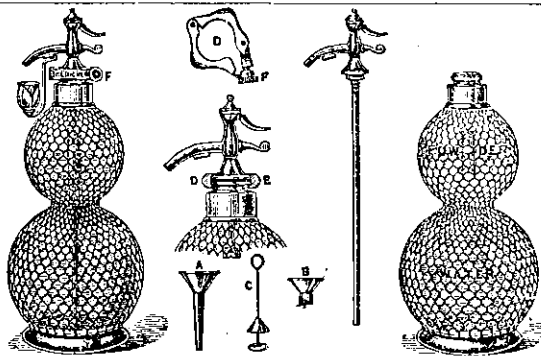
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Barbed Wire, best American make, 13/3 cwt. Steven's Favorite Rifle, 22 or 32 bore, 29/6. Blast
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Greenmeadows, H.B.

The Family Circle

SETTLE THE QUESTION RIGHT

However the battle is ended,
Though proudly the victor comes,
With flaunting flags and neighing nags
And echoing roll of drums;
Still truth proclaims this motto
In letters of living light,
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just;
Let those who applaud take warning
And keep this motto in sight,
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seem to have won;
If he be in the wrong, though his ranks are strong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O men, bowed down with labor,
O women, young yet old,
O heart, oppressed in the toiler's breast
And crushed by the power of gold,
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

—ELLA WHEELER WILCOX.

WHEN THE ICE BROKE

Of all the boys in Longmont, Harry Kingford was the quietest and least given to rough sports. That is why it came about that the other boys called him 'Sissy.' It was a name that he did not deserve, and one day something happened that made him lose it.

It happened all in a moment on the mill-pond above the dam one Saturday afternoon in December. Some of the boys set out with their skates, and as they passed Harry's home, they saw him in the yard, and called to him to join them.

'They say the ice isn't safe at the lower end of the pond,' said Harry.

'Oh, well, don't come if you are afraid!' retorted Ben Flagg, the biggest of the group, and he laughed in a sneering way.

But Harry ran in for his skates, and soon joined the others on the shores of the pond. The skaters kept well to the upper end of the long pond, for it was known that the ice at the lower end, near the dam, was thin and weak. But in their races and games some of the boys became careless, and before they realised their danger, half a dozen of them were well down toward the dam. There were warning shouts from men on the bank, and the boys swung in sharp curves away from the dangerous place. But Ben Flagg had gone too far and was flying over the ice too fast. There was a sudden bending and cracking of the black ice beneath him, and then a splash and a scream for help.

Suddenly, coming from the head of the pond, they saw the slight figure of Harry Kingford. 'Form a chain!' he called. 'Join hands and hold tight! I'll go ahead!'

His coolness and leadership were all that were needed. Under his direction, a dozen boys quickly formed a chain. Harry thrust himself into the place of responsibility and danger nearest the spot where Ben fought to keep a hold on the edge of the ice.

'Hold on! Hold on!' cried Harry. 'We'll have you in a second!'

He tore off his coat, took a firm hold on one sleeve himself, and gave the other sleeve to the next boy to him, who in turn grasped the hand of another boy farther back, and so on to the length of the chain. Then over the thin ice Harry made his way carefully and quickly toward the open place. Just as he stretched out his free hand to clasp the exhausted Ben, the ice bent and broke beneath him, and he, too, plunged into icy water. But he did not let go his grip on the coat, and the boy who held the sleeve was still on sound ice. In an instant Harry had seized Ben by the collar. A moment more would have been too late.

The boys at the other end of the chain pulled their hardest, and Harry, although it felt as if they were pulling off his right arm, clung tight to Ben with his left hand until they were both dragged to safety on the firm ice.

Then the crowd on the ice and on the shore shouted with joy, and as Harry and Ben were hurried home to get dry and warm there were many cheers for Harry and much praise for his quick wits and bravery. From that day nobody in Longmont has given Harry Kingford his old nickname, and if any boy should do so, he would have to reckon with Ben Flagg.

HOW ANIMALS DOCTOR THEMSELVES

It is held that the simple remedies of nature generally suffice to cure beasts of their ailments, and that they are guided to them by instinct.

Animals instinctively choose such food as is best suited to them. It is maintained that the human race also exhibits this instinct, and a French authority blames medical men for giving insufficient attention to the likes and dislikes of their patients in this respect. This instinct, he believes, is a guide that may be relied upon.

A large number of species wash themselves and bathe—elephants, stags, birds, ants, etc. Animals rid themselves of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek darkness and airy places, drink much water, and sometimes plunge into it from time to time. When a dog has lost its appetite it eats that species of grass known as 'dog-grass.' Cats also eat grass, cat-nip, etc., when sick. Sheep and cows in the same circumstances seek out certain herbs. An animal suffering from chronic rheumatism invariably keeps as much as possible in the sun. The warrior ants maintain regularly organised ambulances.

Latreille cut the antennæ of an ant. Other ants covered the wounded part with a transparent fluid from their mouths. If a chimpanzee is wounded it stops the flow of blood by placing its hand on the wound or dressing it with leaves and grass.

A terrier had an injured eye. It remained lying under a counter, avoiding heat and light, although it had been its habit to keep close to the fire. It adopted a general treatment—rest and abstinence from food. The local treatment consisted in licking the upper surface of its paw, which it then applied to the wounded eye, again licking the paw when it became dry.

Cats also when hurt treat themselves by this simple method. Delaunay cites the case of a cat that remained for some time lying on the bank of a river; also that of a cat which had the singular fortitude to remain for forty-eight hours under a jet of cold water.

HEARD AT RAILWAY STATION

Middle-aged Female: 'I want a good novel to read in the train—something pathetic.'

Railway Book-keeper: 'Let me see. How would *The Last Days of Pompeii* do?'

'*"Pompeii?"* I never heard of him. What did he die of?'

'I'm not quite sure, ma'am; some kind of eruption, I've heard.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.

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THE CUCUMBER IN THE BOTTLE

'When I was a little boy,' remarked an old gentleman, 'somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I was greatly puzzled to know how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vine, and then I understood it all. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young and cannot slip out of them now. They are the cucumber. Look out for the bottle, my boys.'

MIXED METAPHORS

In a northern shire in New South Wales a councillor told his hearers that the grazing of cows in streets was a nuisance. 'We must,' he said, 'by setting our faces firmly against the practice, stamp it out.'

In eulogising a retiring Mayor, one alderman told a council that the 'Mayor has not only devoted to the services of the ratepayers every hour of the day, but all his spare time as well.'

One lady recently wrote to a council complaining of the dangers of an open waterhole in her locality, which had such steep sides that a person who fell in would be unable to get out unaided. She wrote: 'If a child was to get drowned in this pit nothing could be done to save it.'

At a meeting of the Ryde Council, one alderman drew attention to the state of a bridge, which he said had such holes in it that 'if a horse put his foot in the hole it would be all up a tree with him.'

IT DIDN'T MATTER

'What are you doing, dear?' asked the little girl's mother, as she paused to look at some very strange marks the child was making on a piece of paper.

'I'm writing a letter to Lillie Smith,' was the answer.

'But, my dear,' laughed the mother, 'you don't know how to write.'

'Oh, that doesn't matter, mother! Lillie doesn't know how to read.'

NOT CRIMINAL OFFENCES

Breaking into—society.
Picking—your way.
Coining—money.
Killing—time.
Murdering—a part.
Cutting—capers.
Striking—a balance.
Forging—ahead.
Burning—daylight.
Getting drunk—with applause.
Breaking—the record.
Poaching—eggs.
Trespassing—on our good nature.
Shooting—the rapids.
Cheating—the doctors.
Taking—offence.
Converting—the heathen.
Beating—time.

A SLOW TRAIN

It was a new railway in a back-block district of New South Wales, and the trains were slow—oh, very slow! On one occasion the driver of one of them found his progress still further retarded by cows which trespassed on the line, necessitating the stopping of the train while he drove them off. When this had happened for the third time in half an hour, a bored and weary passenger put his head out of the window and addressed the driver: 'Do you really mean to say,' he inquired gently, 'that we've caught up to that cow again!'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Great Coin Trick.—A coin is borrowed from a spectator by the performer. Without glancing at it he throws it upon the table and calls out the date upon the coin. Upon examination this is found to be correct. Two coins are used. One is placed in the palm of the hand by the performer before commencing. When he receives the coin from a spectator he adroitly changes it for the palmed coin. With a little practice this will be found easy of accomplishment. It is this coin which he throws upon the table, and as he has had a good look at the date before beginning the experiment the rest of the trick is not difficult. It would be well to point out here a very important rule which the aspiring conjuror must always bear in mind. In brief it is this: Never inform your audience of the effect you intend to produce. In the above trick, for example, all the effect would be lost if the audience were informed that you intended to discover the date on the coin, for someone would be sure to want to have a look at it before you obtained possession of it.

Mysterious Addition.—This is another very mystifying trick. The performer takes a handful of coins or counters, and invites one of the spectators to do the same and to take a mental note of whether the number he holds is odd or even. The coins are then dropped into a hat. The conjuror takes up a second handful, and drops these also in with the others. He now tells the audience that if the number of coins dropped into the hat by the spectator is odd the number of coins which he adds will make the total number even, whereas if the number of coins already in the hat is even his addition will make it odd. The explanation depends upon an old arithmetical principle that if an odd number be added to an even number an odd total will result, while an odd number added to an odd number gives an even total. The performer then has only to remember to add an odd number of coins each time.

A Card Trick.—Take from a pack of cards the four aces, kings, queens, and knaves, and make four separate piles with them, each containing an ace, king, queen, and knave, in regular order. Place these sets face downwards on the table and put first set on top of second, second on top of third, and these twelve cards on top of the fourth. Let several members of the company cut the cards—single cuts only—at each cut placing at the bottom those cards removed from the top. Then deal the cards out again in four sets, one card for each set in sequence, and each of these sets will be found to contain four cards of a kind—i.e., four queens, four kings, four knaves, and four aces. If the sets are then taken up again in order and cut several times the cards will be found to be in the same order as at first.

An Effective Rope Release.—This illusion has a rather startling effect. The performer's wrists are tied together with a handkerchief, palm to palm with fingers outstretched. A piece of rope or binder twine is then passed round the handkerchief and between this and the performer's body, the two ends being held by one of the company. The hands must next be covered with a cloth and instructions given to the person holding the rope to pull hard. When this is done it will be found that, owing to the 'give' in the handkerchief, that part of the rope passing between the performer's wrists will be drawn sufficiently forward to allow him to work one hand under it. The rope will then be at the back of the hand, and a good tug will have the effect of freeing the performer. A handkerchief should be placed over the hands while the experiment is in progress in order to screen the *modus operandi*.

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