

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- May 18, Sunday.—Trinity Sunday.
 „ 19, Monday.—St. Peter Celestine, Pope and Confessor.
 „ 20, Tuesday.—St. Bernardine of Siena, Confessor.
 „ 21, Wednesday.—St. Felix of Cantalice, Confessor.
 „ 22, Thursday.—Corpus Christi.
 „ 23, Friday.—Of the Octave.
 „ 24, Saturday.—Blessed Virgin Mary, Help of Christians.

St. Peter Celestine, Pope and Confessor.

St. Peter, a native of Southern Italy, spent the greater part of a very austere life in solitude. In his old age he found himself unexpectedly elected Pope. He endeavoured in vain to decline the proffered office, but at length yielded to the importunities of kings and cardinals. Considering, however, that through inexperience of the world he was unfitted for the government of the Church, he resigned the Pontificate after four months, with the object of spending the remainder of his days in the retirement of his monastery. He died about eighteen months after his resignation, A.D. 1296.

St. Bernardine of Siena, Confessor.

St. Bernardine, a native of the Republic of Siena, in Italy, gave early proof of solid piety, and particularly of a tender devotion to the Mother of God. His charity to the sick was not less remarkable than his patience in bearing his own infirmities. Having become a priest, it is incredible how much good he effected by his preaching in various parts of Italy—a result due not so much to his natural gifts as to the burning zeal which inspired his words. St. Bernardine died in 1444, in the sixty-fourth year of his age.

St. Felix of Cantalice, Confessor.

St. Felix was born at Cantalice, in the Papal States, in 1513. As a lay brother in the Capuchin Order, he gave a perfect example of humility, obedience, and mortification. He died in Rome at the age of 72.

GRAINS OF GOLD

AT SEA.

Lord, Who art wonderful upon the deep,
 Whose ways unknown are in the trackless sea,
 Whose footsteps hidden in its mystery
 (Where winds and waves in endless freedom sweep),
 Whose watchful eye is never closed in sleep:
 Thy sea-borne servants put their trust in Thee;
 Bring them to havens where they fain would be,
 Their outward and their homeward goings keep.

Lord, when life's billows rage tempestuously,
 Amid the storms of sorrow, doubt, and fear,
 Still, as of old, be Thou forever near;
 From every peril set Thy loved ones free;
 And when at last the harbor lights shine clear,
 Show us the haven of Eternity.

—*Arc Maria.*

God planted us just where we grow, and blossom and fruit must be drawn, not from the meadow on the other side of the road, or from the mountain beyond the valley, but from the soil now about our roots, and the air and rain and sun above us playing on our leaves and branches.

As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the first standing ground of your integrity.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: VI. FROM THE BEGINNING TO THE OFFERTORY

The Mass consists of two main parts. The first part extends from the prayers at the beginning to the Offertory, and is really a preparation for the sacrifice properly so called. In olden times it went by the name of the Mass of the Catechumens, for as these aspirants to Baptism were only initiated into the mysteries of faith by degrees, they were obliged to leave the church at the end of the Gospel. 'This regulation was a precaution in the case of the neophytes; it safeguarded with secrecy the things in the liturgy held most sacred by Christians living in a pagan atmosphere. For public sinners it was a form of penance.' The object of this introduction is to prepare the celebrant and the faithful for what follows, and this is done by chants (the 'Introit,' 'Gloria in Excelsis,' etc.), prayers (the 'Kyrie,' 'Collects,' etc.), and liturgical readings from Sacred Scripture (the Epistle and Gospel). The second part—once known as the Mass of the Faithful—is the Sacrificial Action, and consists of the three principal acts of Sacrifice—namely, the Offertory, Consecration, and Communion. The Creed comes at the junction between the two services. The word 'Mass,' it may be remarked in passing, comes from the Latin '*missa*,' which is a late form for '*missio*,' and originally meant 'dismissal.' At the end of the Gospel the deacon said to the catechumens, and at the end of the sacrifice to the faithful, '*Ite, missa est*,' 'Go, it is the dismissal.'

Prayers at the foot of the Altar. These prayers are: the Sign of the Cross; the 'Introibo' and the Psalm, 'Judica me'; the 'Confiteor'; and two prayers said as the priest goes up to the altar. They give expression to the celebrant's confidence in God, his humble sorrow and open confession of sin—all fit sentiments in one who is about to approach the altar of the all-holy God. The celebrant begins by making the *Sign of the Cross*, the faithful in the person of the server answering 'Amen,' 'So be it,' to express the desire that their prayers be heard. Then follows the *2nd Psalm*, in which the holy King David, persecuted by his son Absalom, puts his case before God and longs for the day when he may ascend to the temple of the Lord; the priest, too, remembering God's Holiness and Justice, and his own unworthiness, speaks humbly and yet lays his cause before his Maker in all confidence. Next, the *Confiteor, or Confession*. 'After the example of the tax-gatherer, whose prayer for mercy ascended to God's throne, the priest humbly bows down, for, in the presence of the Almighty, man is but dust and ashes. He knows that no living thing is of itself justified in the eyes of the Lord: he therefore confesses his guilt with sentiments of deep humility, thrice striking his breast, to symbolise the threefold source of sin—thought, word, and deed. Turning to Mary, the refuge of sinners, and to all God's dear Saints, he implores their aid, for the innocent in hands and clean of heart alone ascend into the mountain of the Lord, that is, to the sacred altar.' This confession of the priest is followed by that of the people. The words are spoken by the server, but the confession is made in the name of the faithful, whose character of offerers with the priest the liturgy of the Mass continually emphasises. The priest then recites two prayers in which he begs that the almighty and merciful God will grant him and the faithful pardon, absolution, and remission of their sins. Next, bowing down in humility, the priest says some *versicles from the 84th Psalm*, in which he earnestly asks God's grace and help for himself and the people. Then he greets the people with '*Dominus vobiscum*,' 'The Lord be with you,' that you may pray aright; they answer through the server '*Et cum spiritu tuo*,' 'And with your spirit,' whilst you offer up our prayers. This greeting, taken from the Old Testament and frequently used by

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St. Paul, generally announces an important prayer, and it signifies 'that the priest receives the desires of the faithful and is about to speak to God on their behalf.'

When the celebrant has in these many ways confessed his own unworthiness, he takes courage in the thought of his priestly dignity and goes up to the altar of the Lord, the Holy of Holies, to speak to God for men. He prays thus: 'Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.' 'We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.' During this second prayer the priest reverently kisses the altar stone which encloses the relics of some Saints. He does so for two reasons: (1) In the earliest ages Mass was commonly said over the tombs of Martyrs, and when this became impossible, over portions of their bodies. 'Relics of martyrs, not of confessors, are selected because there is a close connection between the martyr who dies for the faith and the Sacrifice of Calvary, where Christ, the King of Martyrs, shed His Blood for the Gospel which He taught, the faithful whom He redeemed, and the Church which He founded,' and it is only fitting that the priest should show his reverence for God's faithful servants. (2) But there is a deeper reason for this act of reverence. The altar is the figure of the Lord's Body (St. Ambrose), the throne of His Body and Blood (St. Optatus). The prayers and ceremonies used in the consecration of altars are full of references to our Redeemer Crucified: five crosses are engraved on the altar stone to represent the Five Wounds of our Lord; it is purified many times, for it is a symbol of the Eternal High-Priest Who is 'holy, innocent, and undefiled,' and it is anointed in memory of Him of Whom it is written: 'The Spirit of the Lord is upon Me, wherefore He hath anointed Me.'

The Storyteller

AN EVENTFUL NIGHT

On the outskirts of a western mining town, there stood many years ago a humble little church. Humble as it was, it soon became the pride of the little congregation and its zealous pastor. The latter, Father Nolton, had been appointed by his bishop to build up the parish and collect the faithful scattered in the mountains. This arduous task, fraught with many difficulties and great sacrifices the pious priest fulfilled with heroic patience. In consequence, all loved Father Nolton; and Father Nolton loved, and lived for his 'good people from the hills,' as he was wont to style them.

One day as Father Nolton was reading his breviary in his little room adjoining the sacristy, a young man entered, and greeting politely, asked, 'Father, did Mr. Reynolds bring the oil for the sanctuary light?'

'No, John, he did not; I suppose the roads are too rough for him. But it would be a pity if we would have to leave the holy light go out.'

'Father, I'll go over to Kirkville and fetch the oil, if you wish.'

'Yes, do, John,' replied the priest. 'You know to-morrow is Sunday, and it would not do to wait till the last moment.'

'All right, I'll go over on horseback,' said John; 'the trip will do Prince good.'

'But be sure to bundle up well,' the priest warned, 'because the wind has shifted to the north. I fear you will have a rough trip, John, for this is regular blizzard weather.'

'Just the weather for me, Father. Why, look! it is snowing now. I must be off.' With this John slipped his brown fur cap over his ears, buttoned his overcoat, and with a hearty 'Good-bye, Father, I'll surely be back before eight,' left the room. In a few minutes the familiar clatter of hoofs brought Father

Nolton to the window just in time to answer John's wave of good-bye.

'There goes a good soul,' mused the priest as he saw John's broad figure disappearing in the fleecy veil of snow. Indeed, John Gorman was a noble-hearted fellow. Everybody knew John, or 'Jack' as he was familiarly called. Only three years ago he had settled down with his wife and an only child on a little farm not far from the church. The humble home, a quaint little cottage, harbored peace and happiness such as only Heaven can bestow. The reason was not far to seek. Both John and his wife led a life pleasing in the sight of God and man. It was no other than John who brought food and raiment to the aged widow beyond the creek; and it was a source of pleasure for his young wife to visit and console the old lady in her sickness. When arrangements were to be made for any festival of the parish, John was the first to lend a helping hand. He frequently visited Father Nolton and assisted in the work about the church. When a sick call came, John would leave his work and hasten to aid the priest on his important mission. How his heart beat with noble pride when, seated in the carriage beside Father Nolton, he could urge his faithful horse at a lively pace over the country road to save a dying soul! What sentiments of love and adoration filled his simple heart at the thought that he was conveying his Lord and God—the Life and Salvation of all! On such a man and such a family Heaven must needs shower blessings and graces superabundant.

Night had set in. The seemingly harmless flurry which had gladdened the heart of John, was but the harbinger of a heavy blizzard. It was a quarter to nine. Father Nolton was seated beside the stove rehearsing the points of his sermon for the morrow. 'John promised to be back at eight,' he said, looking at his watch. 'Oh, well, the roads are pretty bad; besides, a person must pick his way mighty carefully in such a storm as this.' The little clock on the table was ticking merrily, as if bent on keeping time with the crackling of the bright log fire. Nine o'clock—and no sign of John Gorman. Father Nolton grew somewhat alarmed. He arose, and going to the window, listened. But no sound greeted his ears, save the raging storm and the sweeping of the snow against the window panes. 'Has something happened?' queried the priest as he paced across the room with nervous tread. But what was that! A faint sound as of rumbling; it grew stronger and more distinct, revealing at length the welcome thud of hoofs on the soft snow. The next minute Prince was heard passing the door on his way to the barn.

'Thank Heaven!' exclaimed Father Nolton, 'come at last!' and snatching up the poker, he stirred the fire vigorously, seeing myriads of sparks whirling into the dismal night. Five minutes—ten minutes—fifteen minutes passed, but John failed to appear. Presently the neighing of Prince brought Father Nolton to his feet. Hastening to the door he called out: 'John, oh John!' But a suppressed neigh of the horse was the only answer. 'What is this!' cried the priest as he rushed towards the barn. There before the closed door stood the old horse—riderless. 'John!' again shouted Father Nolton. No response. The biting blast of the blizzard seemed to rebuke him for disturbing its sombre wail. In an instant all was clear to Father Nolton. To don his fur coat and cap, and slip on his overshoes, was but the work of a few moments; then springing into the saddle he passed out into the night in search of John. Prince was limping slightly in the right fore-leg. Had he stumbled and thrown his rider? The priest trembled with anxiety as he strained his eyes to scour the country road. Onward they pressed at a cautious gait—but no trace of John; everywhere the same velvety spread of white.

The storm had ceased; through the rifts in the clouds the silent stars began to appear, inspiring sentiments of hope. Father Nolton grew impatient; swinging the reins over Prince's head, he soon brought the animal into a brisk gallop. Past hedges, lanes, and farmyards they sped—but John was nowhere to be found. At length they neared the creek with its old wooden bridge. As they reached the ascent, Prince grew unruly; he pointed his ears nervously now to the right,

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now to the left, and finally refused to go any farther. 'This looks suspicious' thought Father Nolton; he dismounted to investigate. Reaching the bridge he stooped over the edge and peered into the darkness below. 'John,' he called out; but, as before, no response. Just as he was turning, he espied at the opposite angle of the bridge evident marks of a struggle in the snow. Undoubtedly, Prince blinded by the storm, had fallen here and thrown John to the rocky bed below! Quick as lightning Father Nolton hurried across the bridge and was soon struggling down the rough bank. How his heart beat with expectation; he hoped to find his faithful John, but dreaded to see him dead. But what was that across the ice, against the rocky bank! Lo! there lay John silent in death. The wintry night had covered him with its pall of white. As Father Nolton raised the body, the moon passed from behind a cloud as if to view the sad spectacle below. Those eyes that greeted all with their genial brightness, were closed; the hands that were so often extended in charity were now cold and clenched in death. John had gone to his reward. After a hearty prayer, Father Nolton hastily prepared to remove the body. With considerable difficulty he bore John up the rugged bank; then, placing him across the horse, he took the reins, and the homeward march was begun. What a dreary trip for Father Nolton. Anxious thoughts weighed heavily upon his soul. He had lost a dear friend, a kind benefactor. How was he, moreover, to break the dreadful news to John's wife? Learn it she must, this very night: for evidently she was still awake and waiting for him. One consolation cheered the priest's heart: John had received Holy Communion just on the previous morning—the First Friday. These and similar thoughts, commingled with an occasional prayer, were the sole companions of Father Nolton, until at length he arrived weary and footsore at his little rectory.

Across the neighboring field, not far from the church, lay a little cottage. A young mother sat by the fireside telling her beads. On her lap an only child, a boy of four years, was sleeping peacefully. Presently the child awoke, and finding his mother alone, said in a whimpering tone: 'Where is papa?'

'Oh, darling, he is coming soon,' answered the mother. 'Shall I put you to bed? You can see papa in the morning, Julius.'

Just then someone was heard at the door stamping the snow from his feet. Instantly the child glided from his mother's embrace and went tripping to the door. Mrs. Gorman, following, opened, and there was Father Nolton. For a moment the woman stood perplexed. Then she exclaimed anxiously: 'Father, where is John?'

'John is all right where he is,' rejoined the priest as he entered the room.—'but he met with a mishap on his return.' After a series of ingenious answers and questions, Father Nolton at last broke the terrible news to her. The poor widow clutched her rosary to her bosom, and falling on her knees, wept bitterly. Little Julius stood at her side crying piteously and looking up at Father Nolton as if to reproach him for causing his mamma to cry. The priest consoled Mrs. Gorman with words of unction, such as only religion can prompt. Then she arose, saying: 'Father, I must see John to-night.' Throwing over her a heavy shawl, she took the child in her arms with the words: 'Come, darling, we shall go and see papa.'

We may easily imagine the scene that followed when the bereaved mother saw her own dear husband, her loyal and loving John, stretched out cold and lifeless. She cried—she spoke with him—she prayed. Then, raising the child in her arms, she said: 'See papa, Julius, kiss him, won't you?'—and the child's little tears dropped on his papa's pallid brow as he bent over. 'Father, I would like to pray in church for a few moments,' she said turning to Father Nolton. The permission was readily granted, and she passed out into the sanctuary. The few moments, however, proved to be long minutes, so Father Nolton stepped cautiously to the sacristy. There through the window he beheld by the faint glimmer of the sanctuary lamp the mother and the child kneeling before the Lord and Master of

life and death. Who can tell what passed between that stricken mother and her God? There in the little tabernacle was He Who had consoled the poor widow of Aaim; there was He Who cast His dying gaze from the cross upon His own dear Mother. Would He forsake the poor afflicted mother lying prostrate before Him now? The pious woman arose after some time, and as she entered the room where her husband lay, she exclaimed: 'Father, I am resigned. I have placed all in the hands of Almighty God. He will protect me and my child; may He also show mercy to my husband.' And out into the night she passed, along the path that John had so often trodden.

It was a glorious June morning. Many winters had moaned over the lonely grave of John Gorman. As many summers had matured his only child and adorned him with the flower of manhood. Time had wrought wonders in and around Father Nolton's parish. The modest little mining town had grown to a busy and flourishing city. An imposing Gothic structure had supplanted the quaint little frame church of yore. But what occasion had called forth this great display of banners? Why were the bells voicing their most powerful melodies and prolonging their jubilant strain on this bright summer morning? What celebration was this that attracted the faithful from all parts of the city towards the church? Let us enter the sacred edifice and see. The great tower clock strikes ten, and all eyes turn towards the altar. Amid the joyful peals of the organ, the little altar boys swarm into the sanctuary; the larger boys in their varied colored cassocks; the clergy: and there is good old Father Nolton, too, with his venerable grey locks—then follows the young celebrant—Father Julius Gorman. A mother's heart leaps for joy at sight of her only son vested for the first time in his priestly garb. 'Introibo ad altare Dei,' all present in the sanctuary answer—except the aged Father Nolton. The sentiments of joy and gratitude that flooded his heart, choked his voice and brought tears to his eyes. His long-cherished hope had at length been realised, his prayers heard, and the solemn promise he had made on that fatal night beside the body of John Gorman, was now fulfilled. He had protected the child, provided for an education, and finally led him to the crowning point of his life—to the foot of the altar as priest to the Most High.—C. B., O.F.M., in *The Franciscan Herald*.

THE BOYDEN SERVE

'I'm sorry, dear, but I don't see my way to it,' said Mr. Lane, shaking his head regretfully.

His iron health had been failing. Instead of going to his office each day, he was obliged to sit at home. His successful business had gone entirely into his partner's hands; nothing much was left to him except his family estate, which was not large.

He had called Frances into the study after breakfast to tell her something about his affairs. For her it meant that her course at the art school in the city was over. She would not be able to return in October and get her diploma in February. She would have no chance to enter Mr. Harrington's studio, the most coveted privilege of budding artists. Mr. Harrington took each year the two graduates of the school whose work was the best, and Frances had hitherto been a promising candidate. Her father little appreciated the bitterness of her disappointment as she kissed the top of his head and hurried from the room without letting him see her eyes.

When she got outside of the door, she sat down on the edge of the piazza and rocked to and fro in the effort to control her emotions. She would have felt better if she had cried, but she was stoical on principle.

Trying to make the best of the situation, she told herself that she needed only fifty dollars to complete the course, and that as it was now only June, she ought to be able to acquire it somehow before the autumn.

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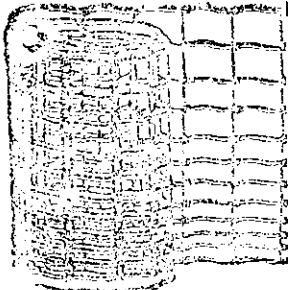
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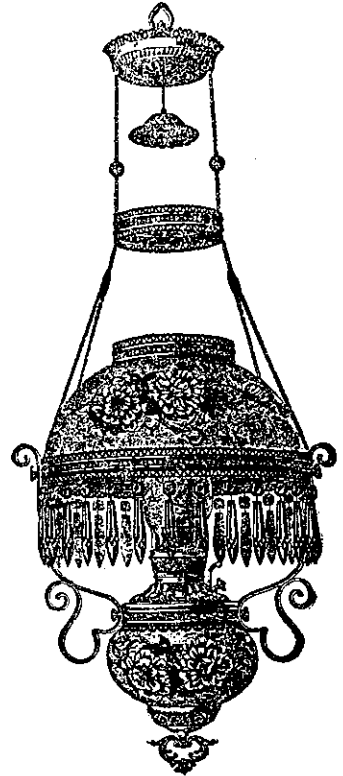
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A fat, jolly-looking man about forty-five years old, dressed in white flannels, appeared round the corner of the piazza. Good humor shone upon his face. Frances forced a smile; she was always glad to see Cousin Ned. He was a bachelor, who lived in New York, but spent his springs and autumns in the old cottage on the Lane place.

'Well, my word!' he exclaimed. 'I thought I was going to see you play in the tennis tournament this morning. All prepared to go down and root for the Lane family!'

Frances remembered what had been of supreme importance that morning, before the interview with her father. Not even the tennis-racquet, clutched firmly in her hand, had reminded her. All her enthusiasm for the tournament that was to be the most exciting one of the year—a team of New England girls against a New York team—had departed. She said to herself that she did not see how she could play. Her eyes were so full of unshed tears that they smarted. She felt that she would not be able to see the ball.

'Whom have you drawn?' Cousin Ned asked. He had perceived that something was wrong, but he turned and smelt the blossoms of the Rambler rose that embowered the pillar near him.

'I don't know. There are five on each side. It's to be finished in one day—not like an ordinary tournament. Each of us will have only one match to play, and the team that gets the most points will win. It's all arranged by the team captains. I shan't know whom I'm to play till I get there. I don't even know who's coming.'

'I heard rumors,' said Cousin Ned. 'I heard rumors that they were going to bring Miss Boyden.'

'Miss Boyden! Well, then, we shan't find it so easy! Every one's been saying, Ellen May especially, that the New Yorkers were no good. But Miss Boyden! I thought she was playing abroad. Well, I never!'

'One of those tennis families. I played Harry Boyden once myself,' said Cousin Ned. He sank comfortably into a big rocking-chair. 'I was a bit lighter in those days, and I really ranked pretty well. I gave him something of a match, if I do say it.'

Frances smiled; she had heard this battle referred to before.

'The score wouldn't show what a hard rub it was,' Cousin Ned continued. 'Every point was fought to a finish.'

'What was the score, Cousin Ned?'

'Why, six-two, six-one, if I remember right,' Cousin Ned replied, somewhat reluctantly. 'But I tell you, half the games were deuce!'

'A pity you couldn't have beaten him,' Frances had become interested in tennis again. 'I suppose we'd better go along.'

'Come on!' Cousin Ned followed her down the path. 'I'd have made a good player if I'd had more time for the game. But that Boyden fellow—there was something about his way of playing more than his actual strokes that bothered you. His balls weren't so awfully swift—except, of course, his serve. That came with a terrific twist and break. I can remember just how I felt when I first stood and saw it bound off at an angle.'

'Why, I have a mind,' Cousin Ned exclaimed, with a sudden return of his former exasperation, 'to give a good round prize to whoever beats the Boyden girl! Anything the winner wants, practically, within seventy-five dollars' worth. It would give me real pleasure to make that present. How I should like to see a Boyden outplayed!'

Frances drew a deep breath, and then laughed at the preposterousness of thinking of herself and Miss Boyden, the Eastern champion, in the same breath.

In a few moments the County Club appeared before her eyes. The two tennis-courts built near the house were already surrounded with a gaily-dressed crowd.

'A great day,' said Cousin Ned. 'No wind.'

It was a great day for tennis, Frances felt. Her cheeks flushed with anticipation.

As soon as she entered the dressing-room, where shoes and racquets and clothes of all descriptions littered

the chairs and floors, the girls greeted her with a mournful outcry:

'Do you know who's come? Miss Boyden!'

'And do you know what I'm going to ask you?' said Ellen May impressively, when she could at last make herself heard above the chorus of despair. 'I'm going to ask if you'd mind playing against her. I have a lame wrist, and Katherine isn't on her game. And besides, you can beat any of us ordinarily. But of course, as for that, no one would have any real chance. It's only the question of giving her a good match.'

Frances, who was almost ten years younger than any of the others, and was regarded by them as a kind of infant prodigy, and by herself as a most incompetent person, replied only with a gasp. There were girls, women rather, in the room who had won laurels in many a match. Although it was true that in everyday play she had beaten them, not one of them had ever succumbed to her in a tournament. It was a difficult thing, tournament play. It took different and more mature qualities.

Her first impulse was to refuse the honor assigned her, but instead she replied:

'Of course I'll play her, if no one else will.'

'They've brought better players than we expected,' she said. 'The rest of us may lose. You'll have to do your best. Try to get your own service. You won't be able to do much against the Boyden serve.'

'The Boyden serve!' Frances repeated, with some wonder.

'That's the famous serve she learned from her brother. It's not so good as his, naturally, but very few girls can return it.'

When they went out on the verandah the New York girls, who were staying at a country house near by, were alighting from a carriage. There were introductions all round. The crowd was steadily increasing. There was a great buzz and flutter of interest among the spectators and of excitement among the girls. Two matches were immediately started on the two courts. Frances, whose turn had not yet come, hid herself among the group of strangers. She felt cold to the tips of her fingers. She did not want to have to talk to anybody. Cousin Ned smiled and waved his hand from across the court where he was sitting with friends. But Frances could not return his smile. If he only knew that she was to play Miss Boyden he would not smile so lightly! And she was to play her as soon as the match he was watching came to an end!

She saw Miss Boyden, to whom she had just been introduced, seated on the ground, quite at ease and chatting gaily. She was very pretty and pink-cheeked. She was broad-shouldered and slim. She wore an embroidered sailor collar, a neat-fitting linen dress, and a black velvet band round her hair.

'It will be pitiful!' Frances said to herself at one moment glumly, and at the next, 'I'll show them!'

The thought of the prize and of Cousin Ned's offer was obliterated from her mind. One desire wholly absorbed her—to play her best. The match going on before her was close, but she could pay no attention to it. When finally it came to an end amid much applause, and Ellen May, purple but triumphant, received congratulations, she felt dazed and stiff of body. She did not even know the score. She realised that on the farther court play had been finished, and then she heard the scorer, an important-looking youth, call her name and Miss Boyden's.

Frances felt numb as she got to her feet. Ellen May, hurrying up, grasped her arm.

'Peggy Brown has been beaten,' she whispered, 'and we counted on her. It means you must do your best.'

'I didn't need that to make me,' said Frances. She was irritable with nervousness.

She won the toss, took serve, and immediately won the first three points, although her ears buzzed with excitement and she was acutely aware of every person looking on.

'Forty-love!' cried the scorer.

She heard one of the spectators give a low whistle of surprise. She was surprised herself, but for a few moments only.

Ken. Mayo

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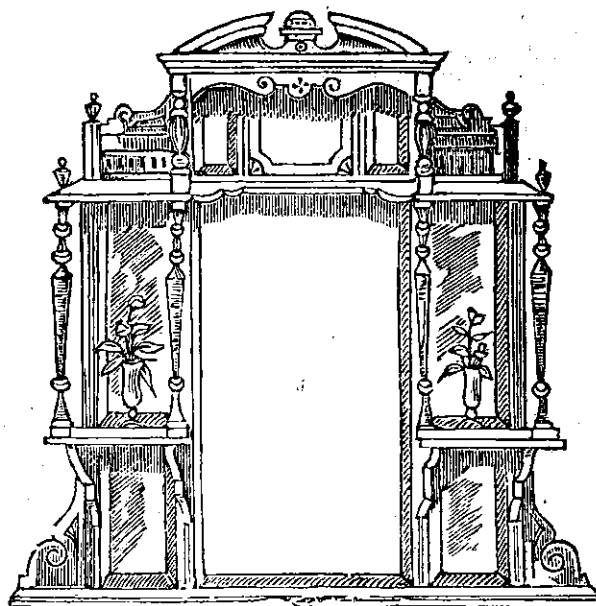
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Miss Boyden had been confused at first by the sun, but now she got her bearings. She took the next five points with ease, and won the game.

Frances waited for the Boyden serve. Four times the ball sped over the net with a peculiar curve, and bounded off at a sharp angle. Frances could not manage to return it. She scored hardly a point until the fifth game, which she captured on her own serve. But the next game ended the set.

She wondered how it could be so swiftly over. She knew that she ought to do better. She looked admiringly at her opponent as she passed her at the net in the exchange of courts.

Then she caught sight of Cousin Ned, twisting his moustache anxiously.

Miss Boyden began to serve. She was smiling as before, pink-cheeked and confident. She served less swiftly. Frances, who knew by this time how to anticipate the bound, returned the Boyden serve out of Miss Boyden's reach.

With that stroke the course of the match was altered. The onlookers, who had begun to chat in restless undertones, now leaned forward with increasing attentiveness and interest.

Frances began to tingle with eagerness and hope. She regained command of herself. She began not only to return Miss Boyden's serves, but to make brilliant shots herself down the lines. It seemed as if she could not miss. She became almost reckless on suddenly discovering her power. Having shown her worst, she could afford to risk something now to show her best. Miss Boyden, taken by surprise, put forth her best efforts. The score became five all, but after that Frances rushed headlong into the attack, and took the next two games and the set.

The spectators applauded long and noisily, but Frances was hardly aware of the applause. She was alive only to the game; she had never enjoyed anything so much in all her life. It was a moment when it was just good to be a keen-witted, quick-footed, high-strung living being.

In the next set Miss Boyden seemed to tire and to go to pieces. Five straight games fell to Frances, and it looked as if the match was almost over. Miss Boyden served the sixth game. Frances won the first point.

'Three points more!' Frances thought. 'The match will be mine!'

Miss Boyden did not give up on the verge of defeat. She served with all her strength. Frances failed to return the ball.

'Fifteen all!' cried the scorer.

The next serve went into the corner of the court. Frances sprang for it, tripped and fell!

A sudden blackness in which there were cold white spots struck her in the face; then the daylight reappeared in a flash, and she realised that she had hurt her ankle.

After a moment she struggled to her feet, and limped to her place. Her face was white; the spectators applauded her for her fortitude. Miss Boyden served.

'Thirty-fifteen!' the scorer called.

'It's hopeless, at this stage,' Frances heard Ellen May say to some one on the side-line.

'Is it hopeless?' Frances asked herself.

Miss Boyden failed to put her next serve in the court, and sent over an easy ball. Frances shot it safely across court.

'Thirty all!' cried the scorer.

The next serve, however, came over swift and sure, and Francis, anchored to her place, could make nothing of it.

Frances concentrated her strength: the next serve came straight to her, and she returned the ball hard and close to the line. Deuce, and another chance!

Excitement seemed to shimmer over the court like heat-waves. The next point Frances won after Miss Boyden had failed to place her first hard serve. Frances felt that she could not last much longer; her ankle was hurting her more and more. But she was now within a point of the match.

When Miss Boyden delivered the next serve she

darted toward the right-hand court, in anticipation of Frances' characteristic cross-court shot.

Frances had just a moment to appreciate the movement. She shot the ball into Miss Boyden's left-hand court, and at once a crowd wild with jubilation was surrounding her.

'To think that you won over Edith Boyden! Wonderful, wonderful! You'll be a champion next!' Ellen May was exclaiming.

But Frances, whose ankle was much swollen and throbbing fearfully by the time Cousin Ned appeared for her in the family buggy, was conscious chiefly of the delight of having won the most glorious contest that she had ever been in.

'You were splendid!' said Cousin Ned, as they drove away. 'I'm proud to have that old licking of mine washed out like that. How did you ever handle the Boyden serve? You remember what I told you? Now just think if there isn't something you'd very much like to have.'

And Frances had no difficulty in replying.

A GREAT IRISH LEADER

THE CENTENARY OF HIS BIRTH

When Isaac Butt, the son of a Protestant clergyman, was born near Ballybofey, in the County of Donegal, 100 years ago (says a writer in the *Irish Weekly*), Henry Grattan was preparing for his final effort to secure a modest measure of Catholic Emancipation in the British Parliament. 'The Bill which he proposed (during the Session of 1813) was a very imperfect and restricted one,' writes a historian; 'but it provided that Catholics should sit in Parliament and hold public offices. . . . The debate which ensued is not worth recording, inasmuch as, after several amendments providing for veto, and at last an amendment striking out the clause enabling Catholics to sit and vote in Parliament, the Bill was withdrawn and finally lost.' It is well to be reminded at this period of how the Irish cause stood 100 years ago. Mr. John Redmond's review at the great banquet in London on St. Patrick's Day of the Irish nation's achievements during the year since St. Patrick's Day, 1912, was eloquent oratory, and it was couched in terms of very pardonable pride. He told of promises kept to the letter, prophecies fulfilled, and high hopes justified. He did not claim the people's gratitude for himself and his colleagues; it is theirs in full and overflowing measure. He dwelt on what has been accomplished; and speeches like Mr. Redmond's, Mr. Devlin's, and Sir Joseph Ward's were testimonies to what can and will be done in the self-governed Ireland of the future. But the Irish Leader's tribute to Isaac Butt was, perhaps, the most interesting portion of his address—and the most timely.

Butt Was a Great Irishman.

Only now we are beginning to realise the value of his work. Writing many years ago—before the memory of the controversies that clouded the last months of the Donegal patriot's career had begun to fade away—Mr. T. P. O'Connor, M.P., said:—

'He had great qualities of leadership. He was unquestionably a head and shoulders above all his followers, able though many of them were: and was, next to Mr. Gladstone, the greatest Parliamentarian of his day. Then, he had the large toleration and the easy temper which makes leadership a light burden to followers; and the burden of leadership must be light when—as in an Irish Party, the leader has no office or salaries to bestow. And, above all, he had the modesty and the simplicity of real greatness.'

Such were the personal characteristics of 'the leader of a small party in an assembly to which it was hateful in opinion, and feeling, and temperament' a party also which included within its ranks half-hearted men, self-seekers, and utterly dishonest individuals: perhaps the three classes would have formed a decisive majority of Butt's party at any period between 1870 and 1879. Despite all disadvantages, he fought earnestly, stead-

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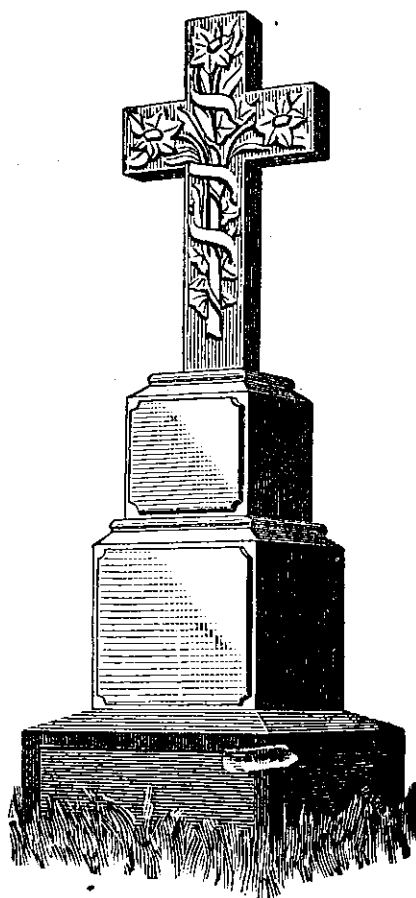
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fastly, and with heroic perseverance. His comparative failure was the fault of circumstances not within his control; his courage, his genius, and his patriotism were transcendent qualities; his devotion to the cause of his native country and his love for her people were displayed in every action of his public life. Brought up and educated in a Tory 'atmosphere,' he argued against Repeal and faced the mighty O'Connell himself. 'Councillor Butt will yet be with us,' said the Liberator; and within a decade the prophecy had become a fact.

Butt pleaded for the 'Forty-Eight men in the courts; he defended the 'Sixty-Seven men with all the skill and devotion displayed by Curran at Green Street in 1798; he fought for the Irish tenants; and he founded the Home Rule Movement, which dates, as we know it, from a memorable meeting held, at his desire and on his instigation, in the Bilton Hotel, Dublin, on the 19th of May, 1870.

It was to Isaac Butt's connection with the Home Rule Movement special reference was made in the Hotel Cecil by the distinguished successor of Butt and Parnell. The centenary of the fine Protestant patriot's birth may be fittingly celebrated in his native Donegal—the county whose wild hills he loved, and in which his body rests forever. But the Irish Nation owes a tribute to the memory of Isaac Butt which may well be paid in the National Capital where he labored so strenuously for the country's welfare, and where he established the 'Home Government Association of Ireland,' and proposed the following resolution which was carried at the Bilton Hotel on May 19th, 1870:—'That it is the opinion of this meeting that the true remedy for the evils of Ireland is the establishment of an Irish Parliament with full control over our domestic affairs.'

Why not hold in Dublin on May 19 a mighty Home Rule demonstration at which the first steps towards the erection of a permanent memorial to Isaac Butt could be taken, and at the same time, and under inspiring circumstances, yet another unqualified and unanimous declaration made of Ireland's unalterable determination to hold firmly by the terms of the resolution passed, on Butt's motion, on the 19th of May, 1870? Mr. Redmond said truly at the Hotel Cecil that the name of the great son of Donegal 'will occupy a niche of imperishable honor for all time in the hearts of an emancipated Irish people.' A monument to Parnell has been raised. Let the visible monument to Parnell's predecessor be decided upon by the Irish people before the actual date of their Emancipation arrives.

THE PERSECUTION IN FRANCE

EXAMPLES OF INTOLERANCE

At the morning sitting of the Chamber of Deputies (November 26), in the debate on the internal Finances of France, the Reporter of the Budget declared that the Separation of Church and State is not sufficiently complete; that the laws against the Congregations are not applied with sufficient rigor (writes Mr. J. C. Sutcliffe, M.A., in the *Catholic Times*). In other words, the State might lighten the burden of taxation by further confiscation of the property of defenceless religious, whilst at the same time delighting the enemies of religion by a renewal of the persecution of the Church. And, indeed, for some months past, Bishops and Catholic journalists and politicians have from time to time pointed out the

Actual and Future Danger.

Mgr. Marty, Bishop of Montauban, issued a serious warning to his flock. He ends: 'Politicians eager for power have no care for the honor, or even the existence, of our country. Persecution begins again its hypocritical, cowardly, and destructive work. One hundred schools are to be closed on October 1. Other threats are uttered, which eminent juriconsults do not fear to call 'monstrous.' The agents of power ought to protect the weak. With us, it is the feeble they attack. Now, more

than ever, is the hour to watch, to pray, to act, and to prepare to defend the right.' The same warning is given by the *Gaulois*:—'In the opinion of persons high-placed in the Catholic world, the persecution is about to become more severe. A recent decree assigns to the "Public Assistance" all the buildings in Paris belonging to the various parishes, and serving as asylums, "patronages," and for other charitable works carried on by religious. Another

'Decree Closes 100 Schools,

eleven of which are in the diocese of Paris. Senators, deputies, town councillors, fathers of families of all parties, are alike opposed to the closing of these schools.' The article concludes: 'We find many new proofs of the anti-clerical diversion now preparing, in the numerous condemnations, annoyances, and sectarian plots which are reported in France on every side latterly, and which remind us of the famous days of the Combes' Ministry. At Armentieres, Catholics are sentenced for displaying the Papal flag; two Bishops—at Sens, Mgr. Chesnelong, and at Viviers, Mgr. Bonnet—are fined for the same "offence"; in very many places Catholics are punished with "three days' prison" for the same fact; in the north.

'The Expulsion of Nuns Recommence.

On every side, in the north, the south, the centre, prosecutions for trivial causes, unjustifiable sentences, unworthy annoyances shower on the Catholics. A marvel of its kind is the case made out against Mgr. Maurin, Bishop of Grenoble, who, when presiding in the Basilica of St. Maurice, at Vienne, the ceremony of closure of the diocesan congress, and carrying the Blessed Sacrament, advanced a few steps in the portico, and thus slightly passed the limits of the sanctuary. On the formal order of the sub-prefect, a commissary of police at once got up a case against him "for having exceeded by 4½ feet the line of the church door"!

Among the more odious of these barbarous evictions is that of the refuge and working-school founded by the former Western Railway Company (now, to the great detriment of the public, swallowed up by the State), where 850 children of railway men are taught and tended by Sisters of Charity. This institution is extremely useful to the men, and, as there is no other accommodation for these children, the existing schools being already too small, they are practically thrown on the street. Two very flourishing higher schools are dispossessed by this decree of spoliation: St. Sigisbert's at Nancy, and St. Peter Fourier's at Luneville. The first was renowned throughout France for its success in the great Government examinations. These schools are reconstituted, with crippled resources, in other buildings. At Brest, many nuns of the St. Esprit have latterly been fined for continuing to teach: fifteen from Kerinou and Lambezellec (four at £2 each, nine at £1 each, the other two at less); seven from Breles (the Superior at £8, the other £2 each or less). At Morlaix, no less than fifty-eight nuns were

Dragged Before the Court

at one sitting, many being of the St. Esprit. On January 4 another batch of the same Order from Plouenan were fined £1 each. The Sisters employed at Roscoff in a private hospital were fined, but were granted remission. Other nuns, of the same Order, at Landivisiau and Sibiril, were acquitted, it being proved that they directed hospitalising works, supported by the municipalities.

At Le Puy, forty professors or servants of the important secondary school of Notre Dame de France were charged with false secularisation. Three days only were allowed between the citation and the trial. The Deputy, the Mayor, and many fathers of families were present to show their sympathy with the professors, whilst manifestations in their favor were suppressed by important forces of soldiers, gendarmes and police. Six former Capuchins of Le Mans were brought before the Appeal Court of Orleans under the same accusation. Acquitted in the police court and on appeal, they were further prosecuted by the Government agents. The final court, acquitting the others, fined the former Guardian £4 and costs, because, as in 1908,

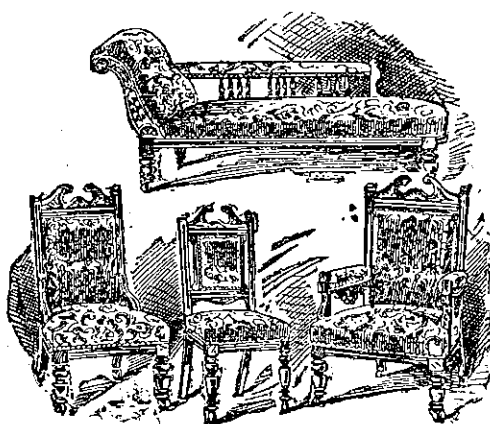
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He Had Taken Part in the Elections of His Order in Belgium, it was held that he still belonged to it. Five former Capuchins of Blois were summoned before the same court. Only one appeared. The pretended superior died three years ago, one was a gardener who had never belonged to any Congregation, another had long resided in Constantinople, and so on. The Abbe Beauchene had the same fine, and for the same reasons as those just given. This case had followed the same course of acquittals, and further prosecutions, as the Capuchins of Le Mans. The former Capuchins of Paris, prosecuted also for reconstituting their Congregation, have (January 14), by the Appeal Court of Paris, been fined—three Fathers £2 each, two £1 each, and three Fathers acquitted.

The nuns of the Christian Doctrine had a boarding-school at Philippeville (Algeria) for the last sixty years. That is to say, they were among the first pioneers of civilisation in the difficult commencements of the colony. Their request to keep their school open for one year being refused, as also their request for permission to open a family boarding-house, they were obliged to leave Philippeville (January 22). They have gone to work, again as pioneers, at Oudjda (Morocco). Nuns of the same Congregation, who have taught at Benney, near Nancy, since 1808, authorised by a decree of that date, were expelled in November. In January were forcibly sold, at nominal prices, and dispersed under the guard of the police, all the school furniture, library, etc., of the celebrated school of the Rue de Vaugirard, Paris.

At Sin-le-Noble, near Douai (Nord), the mother-house of the Dames de la Sainte Union was seized and sold for a price so low that the Mayor described the affair as a 'gift' to the town. Five aged nuns still remained in their home. A special commissary, the Inspector of Bomains, and thirty gendarmes were sent to turn them out. A Municipal Councillor obtained one day's respite for them.

Ten nuns were driven in August from their house at Darnetal (Seine-Inferieure), where for seventy-five years their Congregation had carried on an admirable work known as

The 'Working Refuge'

(*Atelier-Refuge*). More than 6000 girls had here received instruction and protection, which made of them (in nearly all cases) honest workers or good mothers.

A specially sad case is the agricultural orphanage of Smermesnil, near le Havre, where a dozen nuns gave their children an education so admirable that the number of servants demanded from them was always greater than they could supply. Other important establishments closed are the orphanages of Dampierre, Hericy, and Calais. The Comte d'Haussonville addressed an open letter to the Minister of the Interior showing that these acts of persecution are not legally necessary, even under the present laws of persecution as has been pretended, but are purely arbitrary. On September 29 the Mayor of Arras received notice from the Prefet to liquidate as soon as possible

The Halluin Orphanage, which has 360 children. The Abbe Halluin bought the house with his own money in 1845, and went to beg for means to support the children. The town raised a statue to him. The Prefet offers to sell to the town, for an atheist orphanage, the establishment, which is Catholic property and has not cost the Government a farthing. The Mayor replies that all are satisfied with the orphanage, which costs nothing to town or State, but which would cost the town, as a Government institution, more than £4000 a year; that his mining county has more need of orphanages than any other part of France, and he recalls the recent catastrophe in the diocese of Arras, in the Clarence Mine. The Town Council of Arras has unanimously refused to purchase.

Near Amiens, the Dames de la Compassion have been obliged to close their sewing-classes (*ouvroir*) and infant school (*garderie*), and other nuns the sewing-classes they had directed at Abbeville for fifty years. The same blow has fallen on the classes for working girls held by the nuns of La Charite de Bourges at Yzeure, and on those of the Sisters of Charity of St.

Vincent attached to the forges and to the mines of Commentry.

The expulsion from Orleans of the nursing Sisters of Bon Secours is especially arbitrary. These nuns asked for authorisation in 1901. No reply was made. Now, eleven years after, without any examination of their demand, the Minister informs them that he will not transmit it to the Council of State for consideration, and that they must leave the town; which they have done.

At Trouville (well known to English tourists) the municipality maintained a '*garderie*,' where 200 infants were guarded during the day, but without receiving any instruction. Although the nuns in charge belonged to a Congregation authorised by the law, and although the Town Council, echoing the general wish of the townsfolk, passed a unanimous resolution in their favor, they were ordered by the Government to leave. As these 200 babies will, in great part, be left without proper care, nearly 10,000 inhabitants of Trouville signed

A Petition to the Minister of the Interior

begging for the maintenance of the Sisters. As the first care of the Government is to stamp out Christianity, this petition shared the fate of so many others, and the nuns were expelled. The Prefet of the Jura has given notice to the nursing religious to quit Pontarlier. Yet, a few years ago, his subaltern, the Sub-Prefet, called in one of these nuns to nurse his wife.

The astounding case of Sister Valentinien of Penquestel has already been related. Fined for gratuitously tending the sick for more than twenty years, she was unable to pay. The Mayor gave her a certificate of destitution, which usually saves from prison. But not in the case of a nun. As two gendarmes sent to arrest her dared not take her into custody in the face of the population, they came later unexpectedly in a motor car, kidnapped her on her way to early Mass, and locked her up at Lorient. In view, however, of the general reprobation, she was afterwards released. One hundred establishments of Congregations were forcibly closed last year: and the Government intend to close as many this year. The foregoing cases are selected as typical. It remains to consider various other forms of the actual persecution of Catholics.

St. Mary's Church, Grafton, was completely gutted by a fire, which broke out about 4 o'clock on the morning of April 29. Nothing was saved, and the damage is estimated at £3000, of which insurance makes provision for only £500. All that was saved was a holy water font, a couple of chairs, and a table, which were in the eastern porch. The organ, vestments—one set was worked by the nuns in France, and was valued at £130—the chalices, the monstrance, gold and silver candlesticks, a number of expensive pictures, altar fittings, and the cedar sittings were all destroyed. The organ cost £100.

A MIDNIGHT 'BARK.'

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

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A LIVELY CONTROVERSY IN PALMERSTON

The following additional letter from the Rev. Father J. Lynch appeared in the *Palmerston and Waikouaiti Times* of May 9:—

'Sir,—“In scarcely a single instance has a case concerning the Catholics been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted.” So wrote a Methodist minister, the Rev. Dr. Nightingale, in his book, *Religion of All Nations*, page 66. It must be fairly evident to the people of Palmerston that this severe censure falls upon Rev. Mr. Clarke. For the fourth time I call Rev. Mr. Clarke's attention to the point at issue between us. The point is this: that the Catholic Church officially teaches the wholesale damnation of heretics and non-Catholics—i.e., of all Protestants, Pagans, Jews, Mahommedans—in short, all of those not *external* members of her fold. This is the gross accusation Rev. Mr. Clarke has made against the Catholic Church. This is what I invited, and still invite, him to prove with authentic evidence. I denied that the Catholic Church so teaches. I adduced, and will adduce, further evidence to show that she repudiates such teaching as cruel, merciless, and Calvinistic. Rev. Mr. Clarke, either through fatuity or wilfulness, has failed, or pretended to fail, to see that this was, and is, the point which I invited him to prove with authentic evidence. I did nothing so foolish as to declare that the Catholic Church repudiates the axiom, “Outside of the Church there is no salvation,” as “un-Christian, merciless, and Calvinistic.” I wrote in my second letter: “This highly technical axiom is found in thousands of places in the writings of the ancient Fathers, the Creeds, the theological text-books, the Canon law books—in fact, in every source (locus) of Catholic theology from Origen (born about 185 A.D.), St. Cyprian (who died a martyr in 258 A.D.), the Athanasian Creed, St. Augustine, etc., down to the present day.” What the Catholic Church, therefore, repudiates “as unchristian, merciless, and Calvinistic,” is the false interpretation Rev. Mr. Clarke has put on the axiom, not the axiom itself, or the kindly interpretation which “her sober but boundless charity” (Mallock) has ever given it.

'Rev. Mr. Clarke writes in his reply to my third letter that I admit that this axiom has been part “of his (my) Church's teaching from the ninth century to the present day.” This is a fine specimen of Rev. Mr. Clarke's accuracy. Why, I declared that the equivalent of this axiom was found in the Old and New Testament, and that Origen wrote its exact words towards the close of the second or the beginning of the third century.

'In my second letter I accused Rev. Mr. Clarke of having perverted the plain truth by wilfully suppressing the explanatory note appended by Father Di Bruno to the words of the Creed of Pope Pius IV. In my third letter I quoted this explanatory note, together with a portion of Chapter 45, No. 7, page 219, “Things that Catholics do not believe.” There it is *clearly* taught that “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 true religion, are excluded from Heaven.” This explanation Rev. Mr. Clarke rejects as worthless because “it is a purely personal remark” made by the author. Might I not retort: What are your “notes and comments” but purely personal remarks? Surely a Catholic theologian has more right than a Presbyterian minister to say what the Catholic Church teaches or does not teach. I call the attention of the public to the fact that Rev. Mr. Clarke, with a great flourish of trumpets, introduced this self-same Father Di Bruno as a highly approved and authoritative Catholic theologian. But now, when this authority, which he so triumphantly cited against me, has given him the “lie direct,” what does Rev. Mr. Clarke do? He rejects him as worthless, because, forsooth, he (Father Di Bruno) is giving his personal explanation of the words of the Creed. Strange that a Presbyterian minister,

who believes in the right of private interpretation, should so ruthlessly deny it to others! I ask you, Rev. Mr. Clarke, does this mode of controversy “make for truth and self-respect”?

'Rev. Mr. Clarke in his first letter wrote thus: “There is also lying before me a ‘Simple Exposition of Catholic Doctrine,’ by the Very Rev. Faà Di Bruno, D.D., whose book is highly commended by the Cardinal Archbishop of Westminster.” Note well that the Rev. Mr. Clarke declares that *this book* “is highly commended” by no less an authority than the Cardinal Archbishop of Westminster, a convert to the Catholic Church. If, then, Rev. Mr. Clarke, *the book itself* is “highly commended,” it follows that everything taught in the book is also “highly commended.” Now the explanatory note and the chapter on “things that Catholics do not believe” are things taught in the book, therefore they are also “highly commended.” If this explanation (the note, p. 244, and No. 7, chapter 45) of the Catholic Church's attitude towards the salvation of those outside her fold was not the *correct teaching* of the Catholic Church—was directly contrary to what Pope Pius IV. “wanted all Catholics to believe,” was in flat contradiction to what “the Roman Catholic Plenary Council of Australasia wanted instilled into the minds of the Roman Catholic children”—how is it that the Cardinal Archbishop of Westminster could do anything so rash as “highly commend” it? This is all the more wonderful since Rev. Mr. Clarke declares that “the definitions of the Pontiffs and General Councils admit of no private, personal explanations.” Yet the ugly fact remains that the Cardinal Archbishop of Westminster “highly commended” this book. Evidently Rev. Mr. Clarke thinks that the Cardinal Archbishop was a very foolish and irresponsible person! It is strange, too, that the Cardinal Archbishop was not severely censured by the Pope and the Hierarchy for “toning down” and misrepresenting “the official teaching of the Catholic Church”! Rev. Mr. Clarke dogmatically declares that the Catholic Church officially teaches the wholesale damnation of Protestants “because they are outside the Church.” The Cardinal Archbishop of Westminster “highly commends” a book by a Catholic theologian wherein the very opposite is taught. Whom shall we believe? Who is in the best position to know what the Catholic Church officially teaches—the Cardinal Archbishop, who was a good Catholic, or the Rev. Mr. Clarke, who is only a Presbyterian?

'Rev. Mr. Clarke takes exception to what he calls the “provided” laid down by Father Di Bruno's (Simple Exposition, etc., Ch. 45, No. 7, p. 219) as necessary conditions for the salvation of those outside the Catholic Church. I ask you candidly whether you and your Presbyterian Catechism do not require as conditions for salvation that men (1) believe in one God and three Divine Persons; (2) that God will reward the good and punish the wicked; (3) that Jesus Christ is the Son of God-made man, Who redeemed us, and in Whom we must trust for our salvation; (4) that men thoroughly repent of having ever, by their sins, offended God? These are the “provided,” together with a good life and blameless ignorance of the claims of the Catholic Church, which Father Di Bruno lays down for the salvation of baptised Protestants. (See note p. 219 for even further limitations regarding belief in three Divine Persons.) Yet Rev. Mr. Clarke sneers at these conditions. Thereby he shows that he is trying to “tone down” not merely a few words of a Creed, but *Christianity itself*. Oh, horror! horror! Yes, indeed, but what other construction can be put upon his sneering at a Catholic writer for making these four items necessary for the salvation of baptised Protestants? I am afraid, Rev. Mr. Clarke, that if you are not careful, we shall have a Presbyterian “heresy hunt” in Palmerston.

'Father Di Bruno, writing as a “highly approved” Catholic theologian, *flatly denies* that the Catholic Church teaches the wholesale damnation of Protestants and all non-Catholics. Rev. Mr. Clarke as a *highly discredited* “Presbytero-Catholic” theologian *vehemently affirms* that the Catholic Church “denounces all heretics and non-Catholics” as altogether without

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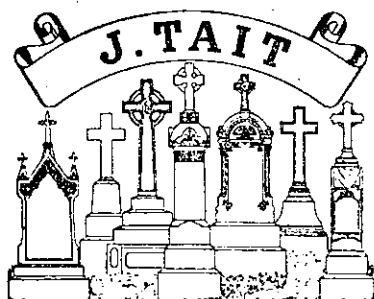
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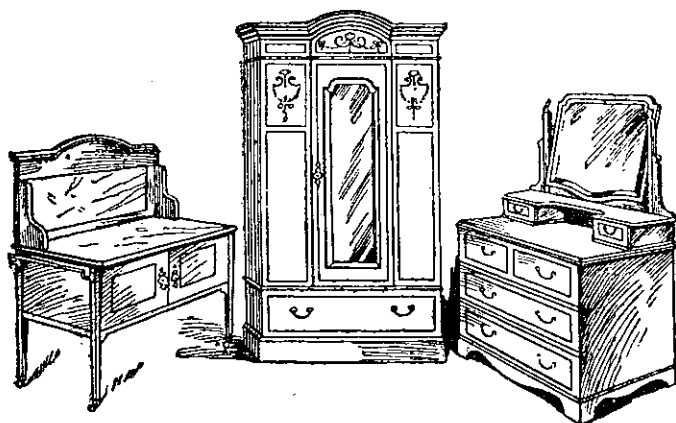
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hope of salvation. Giving it its very lowest value, is not Father Di Bruno's flat denial as weighty as Rev. Mr. Clarke's vehement affirmation? If not, why not? Is not the Protestant Mallock's statement that the Catholic Church "in her sober but boundless charity, commends to God's uncovenanted mercies the holy and humble men of heart who do not know her, or who in good faith reject her," just as weighty and authoritative as Rev. Mr. Clarke's declaration that the popes, bishops, and priests commend to the tender mercies of Satan all who do not know or reject their teaching? If not, why not? Is not the Protestant Professor Schaff's declaration that "this axiom is perfectly correct," and has its counterpart in the axiom "out of Christ no salvation," just as worthy of credence and respect as Rev. Mr. Clarke when he says that this axiom is perfectly damnable, and has its equivalent in the axiom "out of Hell there is no redemption"? If not, why not? If Rev. Mr. Clarke claims the right of private interpretation of Catholic teaching, have not other Protestants just as good a right to express an honest and candid opinion on this same Catholic teaching? If not, why not? If, according to the Rev. Mr. Clarke, the Catholic Church officially teaches the wholesale damnation of all non-Catholics because, and *merely because*, she uses in one of her Creeds the axiom, "out of the Church there is no salvation," does not the Presbyterian Church do the same in regard to those outside her fold when she declares in her Profession of Faith (chapter 25, page 105) that "The Visible Church . . . consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." Again, if not, why not?

'It is, I humbly consider, now evident who has been playing "the little game of bluff." Nay, it is evident that Rev. Mr. Clarke has not only been playing a little game of bluff, but also a very big game of blind man's buff—slashing out wildly at "Catholic theology" that exists only as a creation of his own imagination. Rev. Mr. Clarke has given us merely his own private "notes and comments" on Catholic teaching, and he has been doing this with a desperate effort at make-believe infallibility.

"As one should say, 'I am Sir oracle,
And when I ope my mouth, let
No dog bark.'—(Shakespeare).

—I am, etc.,

'J. LYNCH, P.P.

'Catholic Presbytery, May 7.'

In connection with the forthcoming British Pianoforte Trades Exhibition to be held in September next at the Olympia, London, a signal honor has been conferred on Messrs. John Brinsmead and Sons, the well-known pianoforte manufacturers. Practically every pianoforte manufacturer in Britain is taking part in the Exhibition, but to Messrs. John Brinsmead and Sons has fallen the distinction of being asked to demonstrate the art of pianoforte construction in its every detail at the Exhibition. This is a clear indication of the very high opinion which the British pianoforte manufacturers hold regarding Messrs. John Brinsmead and Sons' productions. Messrs Chas. Begg and Co., Ltd., at Dunedin, Wellington, Timaru, Invercargill, Nelson, and Oamaru, are sole agents in New Zealand for Brinsmead pianos.

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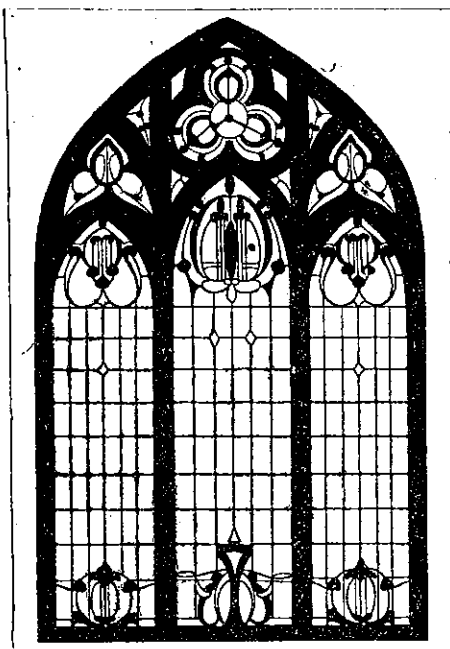
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Current Topics

Mr. Chesterton on 'Little Bethel'

Mr. G. K. Chesterton has evidently small respect for extreme evangelicalism either as a creed or as a religion; and his new book on the *Victorian Age in Literature* has some biting and more than ordinarily contemptuous references to the narrower type of Non-conformity. Here is a sample:—'Thus, for instance, he [Dickens] hated that Little Bethel to which Kit's mother went; he hated it simply as Kit hated it. Newman could have told him it was hateful, because it had no root in religious history; it was not even a sapling sprung of the seed of some great human and heathen tree; it was a monstrous mushroom that grows in the moonshine and dies in the dawn. Dickens knew no more of religious history than Kit; he simply smelt the fungus, and it stank.' That is certainly strong; and the passage has naturally elicited some vehement and vigorous 'replies.'

Anglican Attitude in N.S. Wales

Official Bible League speakers and publications are continually assuring us that the League system in New South Wales gives absolute and universal satisfaction, that not a voice is lifted against it, and that no one—saving the Catholic body—ever expresses the slightest wish or makes the slightest move for anything better. This is one of the many statements promulgated by the League which are certainly not so. Time and again representative Anglicans have complained of the inadequacy of the system; and have urged on their people the necessity for having schools of their own. Here is a recent instance in point. We give it as we find it in a letter addressed to the *Sydney Church Standard* of April 4, a paper which is now one of the most influential Anglican journals in Australia. It will be noted that the communication represents not only the writer's own view but also that of an Anglican paper, the *Southern Churchman*.

*

The *Church Standard* correspondent writes: 'Sir,—The editor of the *Southern Churchman* speaks of the need of Lenten discipline in days of almost unparalleled laziness, selfishness, and indifference, and that our only hope is with our children, and he wisely pleads for more *Church schools*. What, indeed, can be grander than having Churchmen placed at the head of these schools? And that, of course, implies men and women leading (example is better than precept) the children on Prayer Book lines, leading them to love the Church of their forefathers and to obey her teaching: teachers who ought to be full of enthusiasm for the Church, looking only upon the school as it were one of the branches of activity. This is, indeed, the only reason for such schools—loyalty to Christ and His Church. Then, to my mind, the multiplying of Church schools is impossible till the Church has a teaching Order of devoted men and women, who, out of pure love for the Church's children, are willing to devote their lives in this direction, and who are supported by the Church's leaders, and who are ever found in sympathy with the parochial clergy, working hand in hand. *This is the only solution*. For a Church school working unsympathetically towards the parish is almost inconceivable: and surely Rome is not the only organisation which possesses devoted and self-sacrificing men and women who are willing to devote their lives in this direction.—Faithfully yours,

'CHAS. E. BURGESS.'

The Catholic Attitude

As to the attitude of the Catholics in New South Wales towards the system, it could not be better expressed than in the words of his Grace Archbishop Kelly in an address delivered on April 23 at the opening of a bazaar in the Bible Hall—words which dispose once for all of the suggestion that because Catholics are not every other week protesting against the system they must be regarded as approving or at least as

acquiescing in it. 'I am speaking to Australians in general,' said his Grace, 'and I say that it (the N.S. Wales system) 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. 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 to 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. . . . 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.'

A C.T.S. Publication

Some time ago we felt it our duty to comment unfavorably on a pamphlet issued by the English Catholic Truth Society and purporting to give the story of the life and work of Nano Nagle, foundress of the Presentation Order of Nuns. The publications of the C.T.S. have a high reputation—and deservedly so—for fairness, accuracy, and ripe scholarship; and for ourselves we have the most enthusiastic admiration for the magnificent work which the Society has done and is doing for the defence and propagation of the faith. But the Nano Nagle pamphlet is neither fair nor accurate. Its unfairness lies in the exaggerated and highly colored description which it gives of the moral condition of the Irish people of Nano Nagle's day, a description which is based largely on some emphatic and heated utterances of her biographer, Dr. Hutch. Had the pamphlet writer made it clear that the lurid picture she paints was only partial and local in its scope it might have been allowed to pass; but put forward, as it virtually is, as a general description of the condition of the Irish people it is not sustained by the facts and testimony of sober history. According to the C.T.S. pamphlet the Irish of the penal days were without a knowledge of God, steeped in heathen darkness, and 'sunk in immorality'; according to the Rev. E. A. D'Alton's monumental history the people, while undoubtedly crushed and degraded in many ways, 'looked to God alone for deliverance,' and 'clung to the faith they loved,' and 'their standard of domestic morals was the highest in the world.' On such questions the historian, with his judicial mind, due sense of proportion, and truer perspective, is surely a safer guide than the almost necessarily partial and partisan biographer. The English C.T.S. can have no possible inducement or desire to overstate the facts; and if D'Alton's review of the period is even approximately correct it would seem clear that in all fairness some modification of the pamphlet is called for. The popular and highly esteemed secretary of the C.T.S., Mr. James Britten, K.S.G., has written to us to say that his committee have gone into the matter, and have decided to take our representations into consideration when a fresh

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issue of the publication is in hand. While promising so much, they suggest that the passages to which we have specially taken exception are descriptive of particular localities. That is only partly the case; and what we object to is that even in such instances not a word is said to indicate the exclusively local application of the description, but the reader is left to infer that the condition depicted is normal and typical. For the rest, such expressions as 'Ireland,' 'the people there,' etc., are of frequent occurrence; while such a sentence as 'The various branches of trade and commerce for which Cork was noted had gathered within its walls as numerous and uncivilised a crowd as could be found inside any Irish city,' leave no room for doubt as to the authoress's intention to include the generality of the people in her denunciations. The C.T.S. have a record of which they have good reason to be proud in regard to the unexceptionable character of their publications; and it would be a pity that even one should remain on their list in a form which could justly be made the subject of criticism and blame.

What is Good Church Music?

We are not ourselves about to answer this delicate if not difficult question. We 'wadna preshoom.' But we direct the attention of those interested in the subject to some pertinent remarks made in a recent address by Mr. William A. Spalding, Assistant Professor of Music in Harvard University. Mr. Spalding is not a Catholic; and it is all the more interesting and significant, therefore, to note how closely his ideas and ideals follow along the lines of Papal legislation on the subject. 'Just what is good church music?' asks Mr. Spalding. 'In this matter there is an abundance of confused and reckless opinions. While it is true that all music which is a vital and sincere expression of the imagination and shows good workmanship is great music, and hence sacred, none the less much of it when introduced into our churches is a right thing in the wrong place. Certainly church music which is and which sounds just like the music of every day is condemned by one of the worst indictments which can be brought against any form of art, namely, that of incongruity.'

'Far too much modern so-called church music is based entirely on dance rhythms, and the whole harmonic basis and structure is that which we associate with hunting songs, with barcarolles, serenades, waltzes, lullabys, or even drinking songs. How such music can be expected to stimulate the worshipper to ideal considerations of human existence and the real meaning of the mysteries of this and of the other world it is difficult to understand. The object of secular music is to excite. The object of sacred music should be to elevate. The best church music in the world was written for and has been rendered by men's voices, and consequently the mixed quartet is coming to be less and less in favor. In these days of fierce discussion as to the alleged failure of the churches to hold their congregations, I myself am convinced that any church which institutes a really noble type of church music—and there is a large amount of it in existence, both that of the great Italian masters of the sixteenth and seventeenth centuries and of the Protestant German composers—will be availing itself of a most vital form of appeal to the higher sensibilities of congregations and of worshippers who far too often at present are seen to be in a state of lethargy or open hostility.'

The 'Assistant-President' of America

Although no Catholic, so far as our information goes, has found a place in the new United States Cabinet—and this notwithstanding the fact that plenty of Catholic public men of Cabinet stature were available—it is satisfactory to note that President Wilson has selected a member of the Catholic body to fill a position of greater responsibility and importance than even that of a member of the Executive. The position we refer to is that of private secretary to the Presi-

dent; and the gentleman appointed to the position by the new President is Mr. Joseph Tumulty, a Catholic young man—for he is still well under forty—who was trained in St. Bridget's Parochial School and the Jesuit College of Jersey City, from which he graduated in 1899. We can well imagine that no-Popery gutter-journals such as the *Menace* and *Watson's Magazine* have been thrown into a condition of purple rage over the appointment; and even papers from which better things might have been expected have displayed the cloven hoof of bigotry in connection with the matter. Thus an organ of the Methodist body—the *Christian Advocate* of New York—denounces the appointment on purely religious grounds, and urges its readers to 'Keep Your Eye on Washington.' But even the *Christian Advocate* has to unreservedly acknowledge the personal fitness of Mr. Tumulty to discharge the duties of the delicate and responsible position to which he has been called. 'He is doubtless entirely capable,' it says, 'of performing the duties of his confidential and responsible position, and the fact that Woodrow Wilson has retained him as private secretary during his term as Governor of New Jersey is sufficient guarantee that his personal character is above reproach. We shall not intimate that he would ever consciously engage in dishonorable conduct.'

*

The following comments from the New York correspondent of the London *Daily Telegraph*, will give some idea of the high importance and responsibility of Mr. Tumulty's position. Referring to the newly inaugurated policy of an 'open door' for pressmen and others at the White House, the *Telegraph* correspondent remarks: 'If I can't see you, Joseph Tumulty will take my place,' Dr. Wilson says. Mr. Tumulty is the President's private secretary, and in that capacity ranks with a Cabinet Minister. He is a sort of lord chamberlain, confidential adviser, controller of the household, and private secretary rolled into one. Mr. Tumulty, aged 35, son of an iron-moulder, who rose from poverty by his own unaided efforts, is now Assistant-President of the United States. When the last special pleader has vanished, there enters the man whose duty it is to lay cold, hard facts before the President: Mr. Tumulty has the last word always. Next to the President he will be the busiest man at White House, beginning work at 8.30 a.m. and ending indefinitely.' There has never been, so far, a Catholic President of the United States; but it is satisfactory to know that under the present regime Catholics are to some extent represented in what seems to be generally regarded as the power behind the throne.

ST. BENEDICT'S CLUB, AUCKLAND

(From the club correspondent.)

The second debate of the current session was held in the clubrooms on Monday evening, May 5, before a large audience. The subject for debate was 'Press v. pulpit.' For the press Messrs. C. O'Dowd, H. Ward, and A. Wigg spoke, while the negative side was upheld by Messrs. J. Foy, D. Roe, and F. Temm. In opening the debate Mr. R. O'Dowd dwelt on the value of the press as a country's asset. This was Mr. O'Dowd's first appearance as a debater, and consequently he suffered somewhat from nervousness. Mr. H. Ward, who followed, made a very favorable impression, and scored high marks. Mr. Wigg delivered the final speech on behalf of the press, and made some strong points. Mr. Foy opened for the pulpit, and delivered a very creditable speech. The next speaker was Mr. Roe, whose remarks gave evidence that he is likely to become a good debater. Speaking last on his side Mr. Temm made a splendid speech, and scored the highest marks. Mr. A. J. Fernandez, who acted as judge, in summing up, dealt with the various addresses, and decided in favor of the supporters of the pulpit by twelve points. Votes of thanks to the judge and the chairman (Mr. J. J. Furlong) brought the business of the evening to a close.

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MEMORY OF THE PEACE GIVEN BY THE
EMPEROR CONSTANTINE THE GREAT TO THE
CHURCH.

PIUS PP. X.

*To all the faithful in Christ who shall read this
Our Letter, Health and the Apostolic Benediction.*

(*Magni faustique*). The commemoration of the great and happy event through which, sixteen centuries ago, Peace was finally given to the Church, while it fills all Catholics with the greatest joy and calls them to works of piety, moves Us to open the treasures of celestial gifts that choice and copious fruits may accrue from that solemnity. Nothing indeed could be more fitting and opportune than the celebration of the Edict promulgated at Milan by the Emperor Constantine the Great, following close upon the victory of Maxentius obtained under the glorious Standard of the Cross—the Edict which put an end to the cruel persecution of the Christians and placed them in possession of the liberty bought at the price of the Blood of the Divine Redeemer and the Martyrs. Then at last the Church Militant gained the first of those triumphs which throughout its history have invariably followed persecutions of every sort, and from that day ever increasing benefits have accrued to the human race. For men, abandoning by degrees the superstitious worship of idols, in their laws, customs, and institutions followed ever more the rule of Christian life, and so it came to pass that justice and love flourished together on the earth. Therefore We think it appropriate that on this happy occasion on which such a great event is commemorated prayers should be multiplied to God, to His Virgin Mother, and to all the Blessed, especially to the Holy Apostles, that all peoples, renewing the dignity and glory of the Church, may take refuge in the bosom of this their Mother, may root out the errors by which insensate enemies of the Church strive to shroud its splendor in darkness, may surround the Roman Pontiff with the highest homage, and, with their minds at rest in perfect trust, may see indeed in the Catholic religion the defence and safeguard of all things. Then will it be possible to hope that men, again fixing their eyes on the Cross, the sign of salvation, will be able completely to overcome the enemies of the Christian name and the unbridled lusts of their hearts. To the purpose, then, that the humble prayers that should be offered on the occasion of this solemn commemoration throughout the Catholic world may redound to the greater spiritual good of the faithful, We ordain that they be enriched with a Plenary Indulgence in Jubilee form, urgently exhorting all the children of the Church that they unite their prayers and their works of piety to Ours, to the end that, by means of the spiritual favor of Jubilee offered to them these may bear the greatest possible fruit both to the profit of souls and the advantage of religion.

Relying, therefore, on the mercy of Almighty God and on the authority of the Blessed Apostles Peter and Paul, and having consulted Our Venerable Brethren, the Cardinal Inquisitors General of the Holy Roman Church, of that power of binding and loosing which to Us though unworthy has been entrusted, We by this present Letter grant and impart, in the form of a general Jubilee, a Plenary Indulgence of all sins to all and sundry of the faithful of both sexes, whether resident in this dear city of Ours or coming to visit it, who in this present year, from Low Sunday, when the secular celebrations intended to commemorate the Peace of the Church begin, to the feast of the Immaculate Conception of the Virgin Mother of God inclusive, twice visit each of the Basilicas of St. John Lateran, St. Peter Prince of the Apostles and St. Paul outside the Walls; who there, according to Our

intention, for some time pour forth their prayers to God for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for concord amongst Christian Princes and peace and unity amongst all the faithful; who, having properly confessed their sins, refresh themselves during the period indicated with the celestial banquet; and who furthermore, each one according to his means, give an alms to the needy or, if preferred, assign it for some pious purpose. To those, however, who cannot visit the City, We grant the same Plenary Indulgence provided, during the same interval, they visit six times in all a church or churches in their own locality, to be designated by the Ordinary, and perform in their integrity the other works of piety which we have above specified. Further, We permit that this Plenary Indulgence may and can be applied by way of suffrage to the souls who have passed from this life united to God by charity.

To sailors and those engaged in travel We grant that when they visit their homes or otherwise when they arrive at any station, they can lawfully gain the same Indulgence when they shall have performed the works above prescribed and shall have visited six times the Cathedral or the principal or the parochial church of their home, or of the station.

As to the religious of both sexes, including those bound to perpetual enclosure, as well as all others whomsoever, whether the laity, or ecclesiastics, secular or regular, who are detained in prison or captivity, or who labor under any bodily infirmity or under any other impediment whatsoever, and who cannot perform the works mentioned or any one of them, We likewise grant and permit that the confessor can commute those works into other works of piety, or postpone them to another not distant time, and that he can enjoin such works as his penitents can perform. For children who have not yet been admitted to first Communion, We also grant him authority to dispense from Holy Communion.

Further to all and sundry of the faithful, both the laity and ecclesiastics secular or regular, of whatsoever Order and Institute, even those that should be specially named, We grant authority to select for this purpose any priest whatever, secular or regular, who is an approved confessor; and it is permitted also that nuns, novices, and other women living in enclosure avail of this authorisation, provided the confessor they select be approved for hearing the confessions of nuns. All who go to confession within the aforesaid appointed time, intending to gain the Jubilee and to perform the works necessary for gaining it, any such confessor can absolve and is empowered to absolve, for this occasion and in the tribunal of conscience only, from all sentences and censures of excommunication and suspension, and from other ecclesiastical sentences and censures, by the law or by man for whatever cause enacted or inflicted, even from those reserved to Ordinaries and to Us or the Apostolic See, even cases *specially reserved* no matter to whom and to the Sovereign Pontiff and the Apostolic See, and which otherwise are not understood to be granted by any concession how ample soever. He can also absolve and is empowered to absolve from all sins and excesses, however grievous and enormous, even from those reserved, as has been said, to the same Ordinaries and to Us and the Apostolic See, but he is to impose a salutary penance, and to observe the other things enjoined by the law; and if there is question of heresy, he can absolve and is empowered to absolve from it, when, according to the prescriptions of the law, error has been abjured and retracted. He can also commute into other pious and salutary works vows of whatsoever kind, even those confirmed by oath and reserved to the Holy See, always excepting vows of chastity, of religion, and of an obligation which has been accepted from a third party or in which there is question of prejudice to a third party, excepting also penal vows, which are called vows preserving from sin, unless there be indicated a commutation of such a character as will in future serve to restrain from sin as much as the subject-matter of the original vow. And in regard to peni-



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tents of this kind who are in Holy Orders, even Regulars, he can dispense and is empowered to dispense them from an occult irregularity contracted solely for the exercise of the Orders and for the attainment of higher Orders.

We do not intend, however, by Our present Letter to dispense from any other irregularity whatsoever, whether arising from crime or from defect, either public or hidden or known, nor from any other incapacity or disability in what manner soever contracted. Nor do We intend to concede any authority to dispense in the premises, or to rehabilitate or to restore to the pristine state even in the tribunal of conscience. Nor do We intend to derogate from the Constitution, with appended declarations, published by Our predecessor of happy memory Benedict XIV., which begins *Sacramentum Poenitentiae*. Nor in fine do We intend that this same Letter can or should in any wise help those who by Us and the Apostolic See or by any Prelate or Ecclesiastical judge have been *by name* excommunicated, suspended, interdicted, or declared to have incurred other sentences or censures, unless within the aforesaid time they shall have made satisfaction, and, when necessary, come to terms with the parties. But if within the appointed time they could not, in the judgment of the confessor, make satisfaction, We grant that he can absolve them in the tribunal of conscience, only in order that they may gain the Indulgences of the Jubilee, the obligation of making satisfaction as soon as they can being imposed upon them.

Wherefore, in virtue of holy obedience We, by this present Letter, strictly order and command all Ordinaries whosoever residing, and their Vicars and Officials, and, failing them, those who are charged with the cure of souls, that when they receive transcripts or printed copies of the present Letter, they publish it, or take care that it be published in their churches and dioceses, provinces, cities, towns, territories, and districts, and that to the people duly prepared, as far as possible even by the preaching of the word of God, they designate, as explained above, the church or churches to be visited.

Notwithstanding Apostolic Constitutions and Ordinances, especially those by which the faculty of absolving in certain therein expressed cases is so reserved to the Roman Pontiff for the time being that even similar or dissimilar concessions of such indulgences and faculties cannot avail anybody unless express mention and special derogation of them be made; notwithstanding also the special rule against the granting of indulgences *ad instar* and of the indulgences of any whatsoever Orders, Congregations, and Institutes, even when based and established on oath, Apostolic confirmation or any other guarantee, also indult, privileges, and Apostolic Letters for said Orders, Congregations, Institutes and persons thereof in whatsoever way conceded, approved and introduced; all and several of which, although of them and of their whole tenor a special, specific, express and individual mention, and not merely mention by general clauses, would have to be made or any expression whatsoever indicated, or any other form whatsoever elaborated, for the observance of this, regarding their tenor as sufficiently expressed in this present Letter and the form prescribed for them as observed, We do for this once derogate specially, *nominatim* and expressly for the effect as aforesaid; and all things else whatsoever to the contrary. Finally that this Our present Letter, which cannot be taken to every place, may more easily come to the knowledge of all, We will that transcripts or even printed copies, when signed by the hand of a Notary Public and sealed with the seal of an ecclesiastical dignitary, shall everywhere and for all have absolutely the same authority as would belong to this present Letter, if exhibited and shown.

Given at Rome at St. Peter's, under the ring of the Fisherman, on the 8th day of March, 1913, in the tenth year of Our Pontificate.

By special mandate of His Holiness,

R. CARD. MERRY DEL VAL,
Secretary of State.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 9.

The many friends of Mr. J. C. Scanlon, chief gaoler at Wellington, who has been seriously ill with double pneumonia for the past six weeks, will be pleased to learn that he is now well on the road to recovery.

The membership of the arch-confraternity of the Holy Rosary, which was erected in St. Anne's, Wellington South, some time ago, has now reached 1300. The last Sunday of the month is set aside as the devotional Sunday for the confraternity.

The St. Aloysius branch of the H.A.C.B. Society, Wellington South, has organised a series of winter socials which are being well patronised at St. Anne's Hall. Last Monday evening there was a large attendance and a most enjoyable evening was spent.

The Public Schools' Rugby Union, which is controlled by the public school teachers, has again declined to allow the Marist Brothers' boys to compete for the championship. This unsportsmanlike action has caused some adverse comment, but all to no avail.

On Sunday, May 3, a number of children made their First Communion at St. Mary of the Angels', Boulcott street, at the 8 o'clock Mass, which was celebrated by the Rev. Father Joseph Herring, S.M., who had prepared the children for this most important event of their lives. After Mass the children were entertained at breakfast by Mrs. T. G. Macarthy in St. Patrick's Hall.

The men's branch of the arch-confraternity of the Sacred Heart met at St. Anne's Church on Friday evening last, there being a fair attendance of members. The Rev. Father A. T. Herring, S.M., gave a very interesting instruction on the Holy Rosary. This confraternity is now affiliated to the arch-confraternity in Rome.

The Rev. Father Venning memorial committee met last Wednesday evening under the presidency of the Very Rev. Dean O'Shea, S.M., V.G. Owing to the many calls that are being made on the Wellington Catholics at the present time, it was decided to stop the active canvassing and invest the amount already collected. For this purpose Colonel Collins, C.M.G., I.S.O., and Messrs. Callaghan and Ellis were appointed trustees. Donations of course will still be thankfully received by the treasurer (Mr. B. Ellis, Featherston street), or the secretary (Mr. P. D. Hoskins, 15 Emerson street), or any of the clergy. At some future date active canvassing will again be undertaken by the committee.

The usual fortnightly meeting of St. Mary's (ladies') branch of the H.A.C.B. Society was held in St. Patrick's Hall on last Monday evening, Sister D. McGrath, B.P., being in the chair. Rev. Father J. Herring (chaplain) was also present. The delegates to the Napier conference (Sisters D. McGrath and G. O'Flaherty) presented their report, and were accorded a hearty vote of thanks for the same. A hearty vote of thanks was also passed to the Napier, Hastings, and Waipawa branches for their hospitality to the delegates during the conference. Members were reminded of the annual social to be held in St. Peter's Hall on June 18. The balance sheet for the quarter disclosed a most satisfactory position, from both a financial and numerical point of view.

On last Wednesday evening the Te Aro schools' social took place in the large Town Hall. This year the social was under the auspices of the Wellington Catholic Education Board, and proved a great success. The large hall was crowded. The first part of the evening was devoted to moving pictures which were thoroughly enjoyed. It is anticipated that as a result of this social the funds of the Education Board will be considerably augmented. The next social in aid of the fund is being

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organised by the Newtown Catholic school committee. The date is fixed for May 28, and it will be held at St. Anne's Hall. The tickets are in circulation, and those who purchase them will help the great cause of Catholic education. A pleasant and enjoyable evening is guaranteed by the committee under the direction of Newtown's popular pastor, the Ven. Archdeacon Devoy.

The Catholic Club's dramatic branch staged the drama, 'The Barrister,' before a large and appreciative audience on last Thursday evening at St. Peter's Schoolroom. The piece was well staged, and the acting throughout was of a high order of merit and reflected much credit on the performers. The proceeds will be devoted towards defraying the expenses of the delegates to the Federated Club's conference at Christchurch last Easter. At the conclusion of the performance the members of the dramatic branch met at supper with a few visitors, when a number of toasts were duly honored. After the toast list had been gone through, Mr. W. B. Keany, in a few well-chosen words, presented Mr. C. J. McErlean with a handsome gold-mounted fountain pen as a token of esteem from his fellow-members of the dramatic branch on the occasion of his transfer from Wellington. Mr. McErlean suitably responded.

Wanganui

(From our own correspondent.)

May 10.

The first of a series of socials, to be held at Aramoho, will begin on the 30th inst.

The tenders for the new Catholic presbytery to be erected in Campbell street were opened last night. The tender of Messrs. Husband and Son (£4194) was accepted. The plans for the building, which is to be a handsome structure of brick and concrete, were prepared by Mr. J. S. Swan, of Wellington. The work of erection will be commenced at an early date.

The fortnightly meeting of the Hibernian Society was held last Tuesday evening, and notwithstanding the boisterous weather it was largely attended. Bro. J. D. Dennehy resigned the position of warden, and Bro. J. Cronin was elected to fill the vacancy. The balance sheet for the quarter ended March 25 was read and adopted, and the credits to the various funds are as follow:—Sick and funeral fund, £79 2s 1d; management fund, £3 2s 11d; benevolent fund, £8 8s 5d. The total membership now stands at 60. The secretary (Bro. W. R. Setter) gave an interesting report on the triennial movable meeting held recently at Napier, and at its conclusion he was accorded a vote of thanks.

Palmerston North

(From our own correspondent.)

May 4.

At the meetings of householders held throughout this district on Monday night last, the Federation were responsible in getting a Catholic on three out of four committees on the town schools: Mr. E. L. Broad at Terrace street; Mr. J. Gleeson, sen., College street, and Mr. A. Mahon at the Campbell Street School.

At the election of borough councillors last Wednesday, the polling was one of the heaviest on record, and of 15 candidates, Mr. E. L. Broad was successful in obtaining the fourth position with over 1600 votes. Only two of the old councillors were returned. Whilst a great crowd awaited the various results, one of the successful candidates (Mr. H. R. Woon) left his picture show to announce that our late fellow townsman, recently married here, Mr. Ongley, has beaten Mr. Goodbiere for the Mayoralty of Feilding by five votes.

The celebration of the centenary of Frederic Ozanam, the founder of St. Vincent de Paul Society was held on Sunday last, the members of the ladies' and men's branches approaching the Holy Table in a body at the 7.30 o'clock Mass. The Rev. Father S. Mahony was the occasional preacher at the 11 o'clock

Mass, and the evening service. The collection, which was taken up for the society, realised £14. The church was crowded at all the services. The quarterly meeting of the conference was held after Benediction in the clubroom, and was largely attended by both branches, the Rev. Father Mahony addressed the members and gave a short outline of the good work done by the conference at Wanganui.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 12.

The Very Rev. Dean Hills, S.M., V.G., is at present in the North Island for health purposes.

His Lordship Bishop Cleary is to deliver a lecture in the King's Theatre on Thursday, May 22, on the Bible-in-Schools question.

The members of the Catholic Club held a very successful smoke concert on last Friday evening to mark the occasion of the departure of their popular president (Mr. E. T. Harper), who is about to pay a visit to England. The boisterous weather prevailing prevented many from being present, but notwithstanding this, there was a very good attendance to do honor to the guest of the evening. The chair was occupied by Mr. F. Rowe, and amongst those present were the Rev. Fathers O'Boyle and Long, and Dr. O'Brien, who has just returned from a prolonged visit to the old country. During the evening Mr. Rowe, on behalf of the club, presented Mr. Harper with a case of pipes and a razor as a small mark of the esteem in which he is held by the members, and in doing so referred to the sterling qualities of the recipient both as a fellow-member and as a Catholic gentleman. Dr. O'Brien, Messrs. J. R. Hayward, D. O'Connell, and E. McKeon also spoke in eulogistic terms of the departing guest, who, on rising to respond, was warmly applauded, and all present joined in singing 'For he's a jolly good fellow.' Mr. Harper, in a brief speech, thanked the different speakers for their kind words and good wishes, and said he would always treasure the gifts which would remind him of the firm friends he had in the club, and their kindly interest in his welfare. Light refreshments were then partaken of, after which a programme of excellent music was rendered by the following:—Piano solo, 'Caprice,' Mr. P. C. Augarde; songs, Messrs. E. T. Harper, J. R. Hayward, T. O'Connell, and F. Healey; recitations, Messrs F. Rowe, F. McDonald, and P. McNamara. The accompaniments were played by Mr. P. Augarde.

A JUBILEE CELEBRATION.

At St. Mary's, Christchurch North, on last Wednesday, four pioneer Sisters of Mercy of the Convent, Colombo street, who that day had attained their silver jubilee in the religious state, were most enthusiastically honored. These are Rev. Mother M. Cecelia, Rev. Mother M. Stanislaus, Rev. Mother M. Joseph, and Rev. Mother M. Mechtildes—all from the West Coast, having originally come from Greymouth to found the convent of their Order in this city. By a happy arrangement, the clergy, who assisted at the Solemn High Mass of thanksgiving on Wednesday morning were also from Westland. The Very Rev. Dean Carew, S.M., was celebrant, Rev. Dr. Kennedy deacon, Rev. Father McDonnell, S.M., of Greenmeadows (a brother of one of the jubilarians), subdeacon, and Rev. Father Hoare, S.M., master of ceremonies. The Very Rev. Dean Regnault, S.M. (Provincial), was present in the sanctuary, and, addressing the very large congregation, spoke in appropriate terms of the event being celebrated, and congratulated the devoted Sisters on their splendid record in this city.

The following clergy were subsequently entertained to dinner by the Sisters at the convent: Very Rev. Deans Regnault, S.M., Carew, and Hyland, Very Rev. Father Price, D.C., Adm., Rev. Fathers Richards, Cooney, Leen, Kerley, S.M., Smyth, S.M., Fanning,

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M.S.H., O'Boyle, Dignan, S.M., Murphy, Long, McDonnell, S.M., and Rev. Dr. Kennedy.

A very successful concert was given by past pupils in St. Mary's Hall, Manchester street, on Wednesday evening in connection with the jubilee of the four Sisters of Mercy. The hall was well filled with ex-pupils and their friends and several visiting clergy. Owing to the inclemency of the weather a large number of friends and pupils were prevented from attending. A beautifully illuminated and framed address was read and presented by Miss H. Ryan, and Mr. A. T. Donnelly, in a happy speech, spoke of the love and esteem in which the Sisters were held, and on behalf of the past pupils asked them to accept a substantial purse of sovereigns as a mark of respect and appreciation. He trusted that they would be long spared to carry on their noble work in the service of God.

Rev. Father Hoare in the unavoidable absence of Very Rev. Dean Hills, S.M., V.G., replied on behalf of the Sisters, and thanked the performers for their enjoyable concert, and all others who had assisted in any way to make the function such a success. He thanked especially Miss H. Ryan and Miss G. Haughey (joint secretaries) for their successful efforts in promoting what was undoubtedly the finest event of its kind in the history of the parish. Light refreshments were then handed around.

The following was the programme:—Address, Miss H. Ryan; 'King Cotton' (Sousa), four pianos—Misses D. Goggin, W. Barcock, I. Young, K. Haughey, M. Simpson, G. Burns, G. Harding, and A. McDavit; violins—Misses L. Burrow, McMillan, K. Cosgrove, and M. Cassin; 'cello, L. Hemus; mandolins, N. Turner and A. Barnett; recitation, Miss J. Scully; 'cello solo, Miss Lalla Hemus; song (comic), Mr. G. Lawrence; recitation, Miss E. Devereaux; duet, 'Sleigh bell tingle,' Misses M. Wood, J. Donnelly, E. Barnett, F. McDonald, C. Cooper, H. Ryan, and G. Haughey. The second part consisted of the play, 'The Doulton teacups,' Mrs. Heatherstone (Cynthia), Miss Eveline Sullivan; Dick Heatherstone (husband), Mr. Fred. Cronin; Reggie Blackbourne (college friend), Mr. Charles Lawrence; maid servant, Miss Ivy Barnett. The accompanists were Miss G. Haughey and Mr. P. C. J. Augarde.

Ashburton

(From our own correspondent.)

Matters in connection with the several Catholic clubs are in a satisfactory condition, especially the Catholic Young Men's Club, whose weekly meetings continue to be well attended, the programme set down by the club's council being to a great extent responsible for this pleasing state of affairs.

Farm work and all outdoor pursuits are practically at a standstill, the weather of the past fortnight being very inclement.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

May 12.

Rev. Father Molloy, of Pukekohe, gave an interesting address on the 'Sign of the Cross' to the members of the Holy Family Confraternity last Tuesday.

From my last letter it would appear that the Right Rev. Mgr. Brodie did not intend to return to Auckland until the 16th of next month. That is a mistake. He is expected on Sunday next.

The arrangements for the contemplated bazaars in the St. Benedict's and Ponsonby parishes are being actively pushed forward by a number of energetic ladies whose zeal is most commendable.

Mr. P. O'Connor, national secretary of the Hibernian Society, writing from Western Australia to the new District Executive, said: 'I congratulate you on the brilliant Hibernian, Rev. Father Holbrook, who was met by the National Directory at Fremantle.'

Very Rev. Dean Darby's letter in last week's *Tablet*, advocating the formation of a new Catholic

benefit society in New Zealand, occasioned surprise and caused considerable comment here, and the rejoinder by the *Tablet* gave general satisfaction in Hibernian circles.

Extensive alterations are proposed to be made in the Sacred Heart Church, Ponsonby, a tender for which will be accepted at an early date. Rev. Father Edge has devoted much time and attention to this matter, and through his efforts the needed work will be soon under way.

His Lordship the Bishop celebrated Pontifical High Mass at 11 o'clock at the Cathedral yesterday (Pentecost Sunday), Rev. Father Ormond being deacon, Rev. Father O'Malley subdeacon, and Rev. Father O'Doherty master of ceremonies. His Lordship left for Wellington by the main trunk express last night, en route for Dunedin.

A lecture on 'Tom Moore and his times' will be delivered in St. Benedict's Hall on the evening of Wednesday, May 28, which date will be the anniversary of Moore's birth. The lecturer will be Mr. J. J. Sullivan, who is a close student of the history of his country, and is conversant with Moore and his career. Some of the best of Moore's melodies will be sung by leading local vocalists. The proceeds are to be devoted to St. Benedict's Church fund. Considering all circumstances, the hall should not be capable of holding those desirous of attending that evening.

Westport

The Theatre Royal (says the *Westport News*) was packed on the occasion of a grand entertainment, given by the Convent pupils, with a little outside assistance. The first part of the programme was the operetta 'Cinderella in flowerland,' which created a most favorable impression. The young people simply surpassed themselves and succeeded in putting on a show that was generally voted one of the very best of the kind staged in Westport. The young singers were in excellent voice and acted remarkably well. The Sisters of Mercy had good material to choose from and made the most of it. A special feature of the operetta was the mounting, which was done in a style worthy of professionals. The bulk of the work fell on Misses B. Doyle (Cinderella), Austin (Prince Sunshine), Pain (Hollyhock), C. Leece (Godmother), and N. Doyle (Tiger Lily). Others who took part were Master Verne Turnbull, Misses Hansby, Ives, C. Taylor, F. Fisher, Hennessy, West, K. Egan, Lineham, O'Brien, McGarry, McCormack, Seaton, and O'Leary. The marching and dances were brilliantly executed. The colors showed fine blending. Altogether the operetta was a notably successful undertaking, reflecting the highest credit on pupils and their instructors, the Sisters of Mercy.

The second part of the programme was of a miscellaneous character and was also warmly applauded, encores being the order of the evening. The items included: Pianoforte trio, Misses Russell, Ives, and O. Taylor; vocal quintet, Misses Doyle (4), Mitchell, Falla, Austin, Castles, West, McGarry, Pain; Irish jig, Misses L. Ryan, D. Warren, and A. Pain; song, Miss West; pianoforte solo, Miss B. Doyle; descriptive song, Misses Bracey, Ives, and Russell; sailor's hornpipe, Misses McGarry, K. Egan, L. McKenna, Hennessy, C. McKenna, D. O'Leary, O'Brien, and Hay; comic vocal duet, Misses Castles and Pain; song, Miss Russell; vocal duet, Misses West and D. O'Leary; chorus by senior pupils. Accompaniments were played by Misses Parsons, Payne, Castles, O'Brien, B. Doyle, M. Thompson, and R. Sunley.

New Plymouth

(From an occasional correspondent.)

Keen interest was taken in the elections held here on April 30. Mr. G. W. Browne, the outgoing Mayor, was re-elected by a large majority. Mr. J. I. Mannix was re-elected to the Borough Council. Mrs. Dockrill was elected a member of the Hospital and Charitable Aid Board.

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There was a well-attended meeting of the congregation in the Rolland Hall on May 4 to bid farewell to Rev. Father O'Beirne, who has been transferred from here, to the charge of the parish of Inglewood, and to present him with a purse of sovereigns from the congregation of New Plymouth, together with a special souvenir from the members of the Hibernian Society. Mr. W. T. Jennings presided, and made each presentation in complimentary and graceful terms. A letter was read from Very Rev. Dean McKenna, expressing regret at his unavoidable absence, and conveying his hearty approval of and sympathy with the object of the meeting. Father O'Beirne suitably acknowledged both gifts, and Rev. Father Kehoe made a short speech before the proceedings closed.

Oamaru

(From our own correspondent.)

May 12.

On Wednesday evening a very enjoyable social was held in St. Patrick's Hall, under the auspices of the social committee of the Hibernian Society. There was a large attendance of young people, and keen competition for the euchre prizes offered. The president of the society (Mr. M. F. Cooney), in a brief address, welcomed the visitors, and trusted that they would spend a pleasant hour or two, which he hoped might be the forerunner of many similar functions before the end of the winter. The Hibernian Society have now taken over the control of the clubrooms and table, and intend to make the rooms attractive to the young men of the parish, as a place of meeting and social intercourse.

St. Patrick's Men's Literary Club, South Dunedin

The annual meeting of St. Patrick's Men's Literary Club was held on Monday evening, May 5, in the presbytery. The following was the annual report:—The last annual meeting was held on May 12, 1912, in the schoolroom, and owing to the kindness of the president (Rev. Father Delany), meetings were held regularly in the presbytery on each Monday night up till October 14—a most successful season of five months eventuating. The members on the roll totalled 24, the majority taking an active part in the proceedings. From a literary point of view the season was highly satisfactory. During the winter three debates were held with St. Joseph's Club, St. Patrick's winning one senior and the junior competition, thus showing that our members are well able to hold their own. A special feature of the debates was the number of young speakers who took part in them with great credit to themselves. The club also gave an invitation concert to the congregation, and this function proved an undoubted success. The members, with those of the young ladies' club, held a picnic at the Maori Kaik, and the weather proving fine, a most enjoyable day was spent. During the season lectures were delivered by the Rev. Fathers

Delany, D. O'Neill, and Liston, all of which were of great educational value to members. The thanks of the club are due to Messrs. Darling, J. E. Stephens, and Rev. Father Collins for officiating as judges in the inter-club debates.

On the motion of the Rev. Father Delany the report was adopted.

The election of officers resulted as follows:—President, Rev. Father Delany (re-elected); vice-presidents—Rev. Father O'Neill, Messrs. C. A. Shiel and J. J. Marlow (all re-elected); secretary, Mr. F. Murphy.

The members desired that last year's secretary, Mr. Carr, should still keep on the position, but the nomination was declined owing to business reasons.

Rev. Father Delany proposed a special vote of thanks to Mr. Carr for his past services to the club, and this was carried by acclamation.

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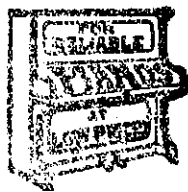
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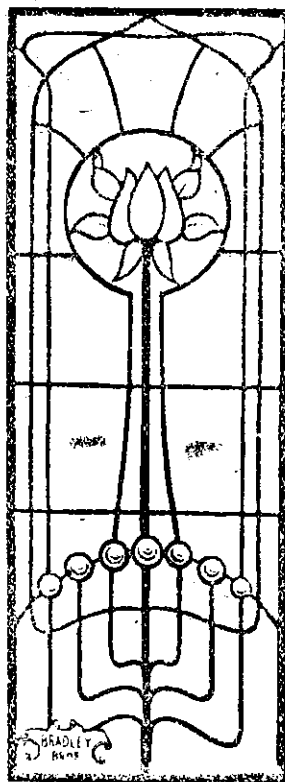
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THE CEREMONY OF BLESSING AND OPENING

(From our own correspondent.)

His Lordship Bishop Verdon, who had been for five weeks visiting the parishes of Southland and administering Confirmation, arrived here on Friday, May 2, for the purpose of making a visitation of the parish, administering Confirmation, and especially to open the new convent. The Sisters of Mercy were established at Wrey's Bush about fifteen years ago. The late Father Walshe procured for them about twenty-five acres of land and the homestead of the run owned by Mr. Johnson. Lately, the dwelling was becoming inadequate for the purposes of the community, hence twelve months ago the generous people of this parish and their worthy pastor, Very Rev. Father Lynch, resolved to build a new and more suitable home for the nuns. The new building, which is of ferro-concrete, commenced six months ago, was ready for opening on Sunday, May 4. The pastor and people, especially some of the more energetic ladies, had been, for some weeks, making preparations for Sunday's ceremonies. A large number of people was expected. Visitors were looked for from the surrounding districts, and as the ceremonies would necessarily last for several hours the Children of Mary undertook to provide luncheon for all who attended. The weather conditions were not all that one would desire. The morning broke dull and showery, still the people were not kept back from coming. When the hour for Mass arrived, all the seats in the church were filled. The choir had been practising the Gregorian *Missa de Angelis* for some time and, for a country choir, acquitted themselves very well. The Mass was sung by the Very Rev. Dean Burke, who also preached the sermon.

The preacher took for his text, 1 Tim. iv., 8, and spoke of the benefits of the Christian religion. 'What good is religion? Of what benefit is it to me? Why should I put myself to so much trouble and expense for it?' Some one may ask. The preacher set himself to answer these questions, to show that not only the promises of the life which is to come, but also the blessings of the life that now is are all derived from religion. All our true civilisation and genuine culture, all that distinguishes Christian from non-Christian nations, Europe from Asia—all is owing to our religion. He showed how it gives the Christian all that he needs and all that he has of real worth—light to his feeble mind, moral guidance to his passion, worried will, solid consolation to his depressed spirit. Going into details, the preacher showed how religion has been the inspiration and the theme of the greatest men of the past 17 or 18 centuries, and the reason and source of all the institutions best promotive of benevolence and learning during the long centuries that have passed since the Christian Church was emancipated, and came forth from the Catacombs. He contrasted the religious darkness of heathen peoples and those groups and sects of post-Christians who, in our time have turned away from Christianity, with the knowledge possessed even by simple Christians as to God, as to man's soul, his bodily faculties and passions, his fall, the mysteries of Redemption, Sanctification, and Grace, as to the power of prayer, and of the wonder-working Sacraments, and as to God's providence and man's final destiny. He contrasted the errors of the old pagans and the vagaries of our neo-pagans, as to morals and conduct, with the sure guidance of the Sacred Scriptures and of Christian tradition, precisely explained by the authorised teachers of the Catholic

Church. He contrasted the despair and pessimism shown by materialists, agnostics, and atheists with the cheerfulness and buoyant optimism of the devout Christian. Passing from individuals to society, the preacher pointed out the wonderful effects of our religion on the world at large. It has been the mother of the great Apostles and missionaries of the nations, the teacher of saints and doctors, the inspirer of the heroic army of the martyrs, the school of the statesmen-founders of the religious Orders and the home of their multitudinous disciples, the garden of Paradise where ever grow those beautiful flowers of virtue—virginity, female modesty, chastity, obedience, humility, self-denial, love of labor, generosity, and charity—virtues unknown and impossible elsewhere. Our religion has been the softener and refiner of law, civil and criminal, national and international; the founder of true family life, the enactor of relations between husband and wife, parents and offspring, masters and servants, set up according to an ideal fitted to lift the weak and the poor to a plane of equality and brotherhood based on fraternal charity and respect for our human nature—an ideal peculiar to Christianity alone. And will those who toil and those who suffer, and those who are weak ask, What has religion done for us? And will those who are in power and bear rule ask what has religion done for the world and for civilisation? Why! it has done almost everything. Recall, said the preacher, all the multiplied and magnificent foundations of charity, religion, and education which for so many centuries have been the work, exclusively of the Christian Church—the hospitals, the churches, the monasteries, the schools, colleges and universities, the homes of benevolence and light and wonder at the fruitfulness of the Creed you recite, the moral laws and counsels you observe, of the prayers you recite, the Sacraments you receive, and the devotions you practise. Your religion, then, is profitable to all things, having the promise of the life that now is, and of that which is to come. Religion is your possession most worthy of your admiration, effort, and enthusiasm. A grand vocation is yours in this new land. Your vocation is not merely to people this place, to make roads and bridges, to build farmhouses, villages, and towns all over the waste; it is much more and higher, to establish here the city of God over against the city of the world—the flesh and the devil, to save this country from vice and falsehood, from agnosticism and infidelity. It is your vocation, by word and example, by your uncompromising Catholic principles, by your self-denying lives and your high unselfish aims, to be witnesses and missionaries of the glories and triumphs of the Faith. It is your duty, by your generosity and unselfish labors to build up these churches and schools, these convents and colleges which will be the agencies for the propagation of the faith. Your part it is, as they do in all Catholic countries, to show the cross on tower and spire and gable-end, to make the standard of Jesus Christ wave over village and town and country hamlet all through this land. What a noble destiny, to be called to do battle for the True, the Pure, the Exalted, the Eternal and Immutible against ever-changing error, vice, mammon-worship, and the degrading pursuit of mere animal comfort. Rise, then, above the prevailing pursuit of excitement, movement, and bodily pleasure; rise above absorption in the petty personal interests of your little circle: rise to that higher plane which faith spreads before you. Be self-denying, unselfish, generous, uncompromising, and decided in your principles, and fear not; you will accomplish in this new land great things such as your fathers in the faith achieved in the past, great things such as are being done at present by your relatives and by those bearing the same family names as you, throughout the British Empire and the vast provinces of America. The Apostle might appeal to you more forcibly than he appealed to his Ephesian converts, 'I therefore beseech you that you walk worthy of the vocation in which you are called. . . . This then I say and testify in the Lord, that henceforward you walk not as the Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, . . . who despairing, have given

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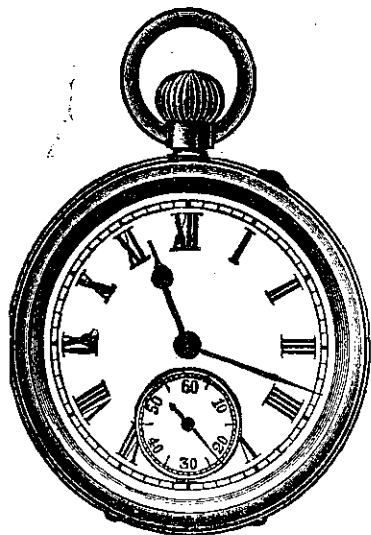
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themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But, you! you have not so learned of Christ.' Would he make appeal in your case to dull minds and cold, indifferent hearts. No! you exclaim; a thousand time, no; we have sworn and resolved, with the help of God, to be equal to our vocation and destiny.

At the end of Mass a procession was formed from the church to the new building. The cross-bearer (Mr. John Boyle) led the way, followed by the school children, the Children of Mary, fifteen members of the community of the Sisters of Mercy, the Young Men's Society, the Hibernian Band of Invercargill, the general congregation, and his Lordship the Bishop, clergy, and acolytes. On arrival at the convent, his Lordship proceeded with the blessing of the different apartments, the band meantime playing some sacred motets outside.

At the end of the blessing of the building his Lordship, standing in cope and mitre, addressed the assemblage from the steps of the front entrance. He congratulated the congregation on the progress the parish had made since its inception 17 years ago. The church had been enlarged and improved, a Catholic school had been provided, and the Sisters of Mercy had been introduced. No doubt, these religious teachers had been a great blessing to the parish. The members of this Order were scattered throughout the whole British Empire; they approved themselves to bishops, clergy, and people by their unselfish and whole-hearted devotion to works of charity among the sick and poor, and to the religious education and Christian character-building of the coming generations. He was pleased that their labors in this parish had produced so marked an effect on the children and young girls of the district, that the fathers and mothers of families were anxious to show their appreciation of it by generously providing them with the means necessary for the efficient carrying out of their work. Hence, they were here in such large numbers at the day's ceremony. A new and more spacious building was deemed necessary, and so those large and airy apartments, just blessed by him, and so necessary for the health of hard-worked teachers, were constructed. He need hardly say that he hoped that the generosity of the people and their desire to see the institutions of religion progressing year by year in this parish, as indeed he had to say they were in a very remarkable way, would result to-day in contributions so generous as would clear the new convent of debt and so save their zealous and energetic pastor and the good nuns from all anxiety, and set them free for further improvements in the schools, churches, and religious societies of this parish.

The collection taken up came to £167 10s, which, when added to sums previously given, would go a good way towards clearing off the debt. At the conclusion of this part of the ceremony the congregation retired to the school and in relays partook of the good things to which the Children of Mary helped them, the band enlivening the feast all the time.

At 3 o'clock the people came again to the church, when the Sacrament of Confirmation was administered. About 50 children were confirmed. At the conclusion of the ceremony his Lordship explained the effects of the Sacrament, put before the children the dangers they were likely to meet during life, the necessity of avoiding the dangers of bad books and newspapers, the prevalence of vice, luxury, and intemperance, whilst he impressed on his young hearers the advantages of following the lessons and advice given them by pastors, parents, and teachers, and the fruits of daily prayer and of the Sacraments. In concluding he asked the children to make a solemn promise to avoid bad companions, to shun the reading of bad books, to take upon themselves the obligation against intemperance imposed by the pledge of the League of the Cross.

Very Rev. Father Lynch here thanked the Bishop, the preacher, the Children of Mary, the band, the choir, the contributors, and all who had helped to make the opening of the new convent such a pronounced success.

Benediction of the Blessed Sacrament concluded a memorable day in the parish of Wrey's Bush.

DIOCESE OF CHRISTCHURCH

(From an occasional correspondent.)

The festival of Pentecost was kept with fitting solemnity at the Cathedral on Sunday last, when High Mass was sung at 11 o'clock by Very Rev. Father Price, D.C., Adm., assisted by the Rev. Father Murphy, B.A., as deacon, and the Rev. Father Long as subdeacon. The sermon was preached by Very Rev. Father Price, who took for his subject the 'Inspiration of the Church.' In announcing the annual collection for the Seminary Fund, the Very Rev. Administrator said:—To have continually to replenish the ranks of his clergy and to keep up an adequate supply in every emergency, is one of a Bishop's greatest anxieties and responsibilities. A steady supply of young priests is needed year by year to fill up the gaps created by death, or age, or the extension of parochial needs. There are many worthy young men, willing and eager to become priests and consecrate their lives to the sanctification of others but whose parents cannot afford to educate them. It is to assist such deserving youths that this collection for ecclesiastical education is made. I would, therefore, exhort and entreat you to contribute with all possible generosity, in view both of the singular importance of this charity to the best interests of religion, as well as of the urgency of our present and future needs. Although our annual supplies derived from our own students are at present by no means equal to our wants, we sincerely hope that with the funds you will place at our disposal, the supply of our clergy will before many years be equal to diocesan requirements. For the fulfilment of this condition, without which religion can make no reliable progress in the diocese, we must pray that God may inspire all those who, in their latter days, would wish to do a signal work of charity for their own salvation and for the benefit of the Church, to bequeath a legacy to ecclesiastical education or that parents would pray that their sons may be blessed with a vocation to the holy priesthood. There would then be, year by year, an ever-increasing number of fathers and mothers in this diocese privileged to enjoy that greatest consolation that God sends to Catholic parents—that, namely, of seeing one or more of their own sons consecrated to the order of priesthood and standing at God's altar, to offer the awful Sacrifice of Holy Mass, there to intercede for the father and mother to whom they owe life and so many temporal blessings, and later on, when they have been called to their reward, to continue to offer prayer and sacrifice for the repose of their souls.

The Allen Doone Season

After playing to good houses during the week, the Allen Doone Company brought its season to a close on Saturday evening. On Monday the Invercargill season of three nights was commenced, at the conclusion of which the company will proceed to Nelson, playing there for two nights. Greymouth will be visited from May 22 to 26; Reefton, May 27; Hokitika, May 28; Westport, May 30, 31, and June 1; Blenheim, June 5 and 6. After concluding the West Coast tour, another season will be played in Wellington for a week, and the company will then make a tour of the smaller towns, arriving in Auckland for a season lasting from July 7 to 19. At the conclusion of the New Zealand tour Mr. Doone will proceed to Melbourne, opening there during Show Week in a new piece which he has purchased entitled 'Barry of Ballymoore.' After an extensive tour of the Australian States, the company expects to be in New Zealand again next summer. Mr. Doone is highly gratified with the success of the present New Zealand tour, and speaks in terms of warm appreciation of the exceedingly kindly welcome he has received from New Zealanders. He has made many friends during his previous and present tours, and is looking forward to the return visit and to the renewal of his acquaintances.

RONALD STEWART TESTIMONIAL FUND

We have received 10s for the above fund from Mr. James Walsh, Harringtons.

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MARRIAGES

HEALEY—ROCHE.—On April 30, 1913, at St. Patrick's Church, Lawrence, by Right Rev. Monsignor O'Leary, assisted by Rev. Father O'Connell, Michael, eldest son of Mr. Healey, Waimate, to Kathleen Bridget, third daughter of Mrs. Roche, Blue Spur.

MORIARTY—O'DRISCOLL.—On April 30, 1913, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Buckley, M. J. Moriarty, eldest son of Mr. M. Moriarty, Ashburton, to Ellen (Nell), eldest daughter of Mr. James O'Driscoll, Bellknoves.

WARD—McKONE.—On April 16, 1913, at St. Patrick's Church, Oamaru, by the Rev. Father Lynch, John, fourth son of Michael Ward, Hill Crest, Manooka, South Australia, to Margaret, eldest daughter of Michael McKone, Awamoko.

SILVER WEDDING.

LAFHEY—SHEEHY.—On May 14, 1888, at the residence of the bride's parents, Miller's Flat, by the Rev. P. O'Leary, John Laffey, second son of the late Patrick Laffey, County Galway, Ireland, to Hannah, second daughter of the late Timothy Sheehy and niece of the late Canon Davis, Listowel, County Kerry, Ireland.

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DEATH

WHELAN.—On May 10, 1913, Catherine Elizabeth, beloved wife of Denis Whelan, Regent street, Mornington; aged 27 years. Deeply regretted.—R.I.P.

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GREYMOUTH—MAY 22 to 26—

'Wearing of the Green' 'Sweet County Kerry'
'Romance in Ireland' 'Molly Bawn'

REEFTON—MAY 27—'Romance in Ireland'

HOKITIKA—MAY 28—'Romance in Ireland'

WESTPORT—MAY 30, 31, JUNE 1—

'Sweet County Kerry' 'Romance in Ireland'
'Molly Bawn'

BLLENHEIM—JUNE 5 and 6—

'Romance in Ireland' 'Molly Bawn'

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MAY 15, 1913.

A UNIVERSAL JUBILEE



THE present year is the 16th centenary of the famous Edict of Milan, issued in the year 313 by the Emperors Constantine the Great and Licinius Augustus, which put an end to the persecutions which the Church had been suffering at the hands of paganism for nearly three centuries and permitted it to come forth from the catacombs and to occupy its proper place in the world. The events which led up to the Edict, and their far-reaching significance, have been already explained in numerous articles which have appeared in our columns. At the time when Constantine set out with his army to meet the challenge of the tyrant Maxentius to decisive war, Christians were banned, proscribed, and treated as outlaws. Of them it might truly be said, 'The foxes have holes, the birds of the air have nests,' but the followers of the lowly Nazarene had 'not where to lay their heads'; and to all human appearance Christianity, as a possible world religion, was doomed. Constantine himself was not as yet a Christian, though the

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son of a mother whose life was so holy that she was afterwards raised to the glorious company of canonised saints as St. Helen. The gods, by the augurs, had promised victory to the Maxentian forces. Then the God of the Christians, the God of his mother, came to Constantine's help. There appeared the memorable vision, the luminous cross in the sky with the words '*Hoc signo vinces*'—'In this sign thou shalt conquer'—followed later on by the appearance of Christ to him in his sleep with the command that he should make a military standard similar to the one he had seen in the sky and make use of it in his battles as a salutary protection. With the cross came the great victory of the Milvian Bridge in 312, in which the Maxentian forces were utterly routed, and Maxentius himself met his death. The Edict of Milan was issued in the following year. In it the two Emperors declared that they had decided to grant Christians and all others freedom in the exercise of religion. Everyone might follow that religion which he considered the best. They hoped that 'the deity enthroned in heaven' would grant favour and protection to the emperors and their subjects. The days of bloodshed were over. A new era dawned upon the Church; and from henceforth Christians were to reap the fulfilment of the great prophecy of the Apostle, 'This is the victory which overcometh the world, our faith.'

It was a great moment in the history of the Church; and it is natural and fitting that Catholics should celebrate with glad and grateful hearts the centenary of her emancipation and of the exaltation of the sign of our redemption. In Rome an appropriate and elaborate programme—commencing on March 30 and closing on December 8 of the present year—has been drawn up to make a solemn commemoration of the great event of the year 313, the chief features of the movement being (1) the erection of a sacred monument near the Milvian Bridge, where the Emperor Constantine defeated Maxentius, which will serve as a memorial of glorious deeds to future generations, and at the same time minister to the spiritual needs of the population in that new quarter; and (2) the promotion in Italy and elsewhere of special festivities and of solemn acts of thanksgiving to God. It is as portion of this programme that the Holy Father has proclaimed a universal Jubilee, in terms of the Apostolic Letter published on page 23 of this issue. The conditions upon which the Jubilee Indulgence is to be gained are there clearly set forth. The Christian Jubilee, as instituted by the Catholic Church, had its prototype in the Jewish. Amongst the Jews of old a Jubilee occurred every fiftieth year, when slaves were set free, debtors were pardoned, and, on the great day of atonement, the people were cleansed of their sins and began a new period of reconciliation with God. The name and the general idea of the Jubilee were adopted from the Jewish by the Catholic Church. She also proclaims from time to time 'years of remission' from the penal consequences of sin. But the efficacy of her Jubilee depends, not upon the vanished Sacrifices of the Old Law, but upon the Sacraments and other means of grace left in His Church by the Author of the New Dispensation. It is still, perhaps, necessary to point out the indulgences by which a Jubilee period is marked are not 'permissions to commit sin,' nor are they even 'a remission of sin.' They can take effect only when sin has been already forgiven on the usual conditions—namely, sacramental confession of sins, true sorrow for them, and a firm purpose of amendment. They are in no sense a remission of sin, but of the *temporal punishment* which (as we know from the Sacred Scriptures) is often due to sin even after its *guilt* and *eternal punishment* have been forgiven. The doctrines and principles upon which the Jubilee is based are as old as the Church herself. Divine Faith is a living and active principle. It is ever and anon discovering new practical applications for the older truths—new exercises and devotions suited to the ever-varying needs and circumstances of mankind; just as warm filial affection finds different forms of expression in health and sickness, in youth and old age, and as a healthy living human being discovers day by day new modes of application for the vital energy that is in him.

The first Jubilee was proclaimed by Pope Boniface VIII., on February 22, 1300, at the request of many Catholics both of the East and West. A pilgrimage to the tombs of the Apostles in Rome was necessary in order to secure its benefits. Political troubles were rampant at the time. But a great concourse of people—variously estimated at from 200,000 to 2,000,000—assembled in Rome from Italy, France, Spain, Germany, England, and other parts of Europe. The present Jubilee is the twenty-first of which history has a record. The most distinctive feature in the ceremonial of the Jubilee is the unwalling and the final walling up of the 'holy door' in each of the four great basilicas which the pilgrims are required to visit. Like the 'King's Gate' at Jerusalem, the *Porta Santa* or Holy Gate in Rome is, as Cardinal Wiseman says, 'never opened except for the most special entrance.' The four such gates in the Eternal City were last unwallled in 1899, on the occasion of the Jubilee proclaimed to mark the close of the nineteenth century. They were formally opened on Christmas Eve of that year after the recitation of singularly apt prayers from Scripture and other solemn ceremonies which symbolised the opening or commencement of the year of Jubilee. The fanfare of trumpets, the thundering salvoes fired as salutes from the Castle of St. Angelo, and other ceremonies that gave an added splendor and impressiveness to the proclamation of the Jubilee when the Popes were still kings of Rome are now omitted. But the spiritual significance of the year of remission remains unaltered.

Notes

Held Over

Owing to extreme pressure on our space an interesting and important communication from his Grace the Archbishop of Hobart—which came to hand just as we go to press—on the attitude of Tasmanian Catholics towards the Bible-in-schools system, and a quantity of other matter are unavoidably held over.

The Member for Derry

In the course of an interesting and otherwise accurate and well-written article on 'Home Rule Problems' the *Ashburton Guardian* of May 6 falls into one error, presumably accidental. It says, 'Referring to the fact that at a recent by-election in Derry a Catholic had been returned at the head of the poll,' etc. The word 'Catholic' must surely be a slip of the pen for 'Protestant.' Mr. R. Hogg, the lately elected M.P. for Derry, is a good Presbyterian.

Delivery of the 'Tablet'

A number of complaints from various sources have lately reached us in regard to late delivery of the *N.Z. Tablet*, a lateness for which the postal department was entirely responsible and for which it was—so far as this office is concerned—wholly without excuse. We ask our subscribers to carefully note and remember that every subscriber's copy of the paper sent from this office is posted without fail on Wednesday night, and should reach its destination by the first mail despatched from Dunedin on Thursday morning. If a paper arrives by any later mail it is entirely due to delay in transit. The office may be occasionally responsible for the accidental omission to send a subscriber's copy of the paper, but for its late arrival the office is never responsible. Inquiries made at the Dunedin mail-room in connection with the recent complaints elicited the statement that the arrival of an English mail and the largely increased number of *Tablets* which have now to be handled had been the cause of the delay. If that is a correct account of the position it is clearly desirable that the sorting staff should be immediately strengthened, and given a fair chance to cope with the work that is put upon them. Official complaint has been made by us to the Chief Postmaster, Dunedin; and that officer, after looking into the matter, assures us that strict instructions have been given that in future all *Tablets* are to be sorted

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without fail on Wednesday night. That is as it ought to be. The *N.Z. Tablet* has easily the largest post office circulation of any paper in the Dominion; and the least return we are entitled to expect for the handsome revenue which we contribute to the postal department is reasonable efficiency and expedition in the despatch of the paper. We will be glad if subscribers who may experience delay in receiving their paper will at once communicate with us, and in doing so be careful, on this as on all other occasions when communicating with us, to furnish us with their full postal address.

DIOCESE OF DUNEDIN

At last week's meeting of St. Joseph's Ladies' Club Mrs. Stone was elected vice-president.

A Triduum in honor of the Blessed Sacrament will commence in St. Joseph's Cathedral on Friday, May 23.

Word has been received by the Rev. Father Coffey, Adm., that the children attending the Catholic primary schools will have the same privileges extended to them in connection with the visit of H.M.S. New Zealand as will be given to the children of the public schools.

On Sunday afternoon a presentation was made to Miss M. Feeney, who has had charge of the Maori Hill Sunday school for the past six years. The presentation was made, on behalf of the parents of the children, by Rev. Father Buckley, who spoke in very complimentary terms of the zeal and devotion of Miss Feeney.

Rev. Father Buckley presided at the meeting of St. Joseph's Men's Club on Monday evening, when there was a very large attendance, the majority of those present being new members. The programme consisted of musical items, etc., and was arranged in such a way as to give opportunities for social intercourse. For next Monday evening an attractive programme has been arranged, and will consist of musical items and questions.

On Sunday, the Feast of Pentecost, Pontifical High Mass was celebrated at eleven o'clock in St. Joseph's Cathedral by his Lordship the Bishop, Rev. Father Coffey, Adm., being assistant priest, Rev. Father Corcoran deacon, Rev. Mr. Kaveney (Holy Cross College) subdeacon, and Rev. Father Buckley master of ceremonies. The sermon on the day's festival was preached by the Rev. Father Coffey.

BISHOP CLEARY'S LECTURE

His Lordship Bishop Cleary, who is to deliver a lecture on the Bible-in-Schools question in the Garrison Hall on Friday night, arrived in Dunedin from the north by the second express on Tuesday. His Worship the Mayor of Dunedin will preside at the lecture, and as his Lordship is prepared to answer any questions relevant to the subject matter of the lecture at its conclusion, it is expected that an interesting discussion will result.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive of the New Zealand Catholic Federation met last Tuesday evening under the presidency of Mr. Geo. Girling-Butcher. Interesting reports were received from various parts of the Dominion, also from the general secretary of the Westminster Federation, and the Australian Catholic Federation.

As the names of all the delegates to the Wellington Diocesan Council have not yet been received, the secretary was instructed to communicate with the branches concerned for the necessary information on receipt of which the council will be formed.

For Federation purposes St. Mary's, Boulcott street, has been constituted a separate parish, and held its first meeting last evening under the presidency of Rev. Father J. Herring, S.M. The meeting was a very enthusiastic one, and the following officers were appointed:—Messrs. Humphrey O'Leary and T. P. Halpin vice-presidents, Mr. D. R. Lawlor treasurer, Mr. M. O'Kane secretary, and Messrs. Humphrey, O'Leary, and H. McKeowen delegates to the Diocesan Council.

An interesting discussion on the committal of Catholic children to State subsidized homes took place, and Mr. H. O'Leary, who promised to look into the matter, was appointed honorary solicitor. The monthly meetings have been fixed for the second Sunday in each month after evening devotions.

The officers of St. Anne's committee are:—President, Ven. Archdeacon Devoy; vice-presidents, Mr. J. E. Gamble and Mrs. Heavey; treasurer, Mr. B. A. Guise; secretary, Mr. Logan; delegates to the Diocesan Council, Messrs. Logan and T. J. McCosker.

ASHBURTON.

(From our own correspondent.)

The representatives to form the executive body of the local branch of the Catholic Federation have been announced as follow:—Messrs. W. J. Cunningham and D. McDonald (Catholic Club), Messrs J. Hannigan and S. Madden (Hibernian Society), Messrs. H. P. Madden, P. Hanrahan, sen., M. J. Moriarty, P. Denane (parish representatives). At a meeting of the executive Very Rev. Dean O'Donnell was elected president, Messrs. Burgess and Cunningham vice-presidents, Mr. S. Madden treasurer, Mr. M. J. Moriarty secretary. Very Rev. Dean O'Donnell and Mr. S. Madden were appointed to represent the Ashburton branch at the diocesan conference in Christchurch. Everything points to a large enrolment of members in the Ashburton district.

DUNEDIN.

A meeting of the Cathedral parish committee of the Catholic Federation was held in St. Joseph's Hall on Sunday afternoon for the purpose of electing officers. Rev. Father Coffey, Adm., who presided, said that owing to the inclemency of the weather for several Sundays in succession the enrolling of members of the Federation had not progressed as rapidly as was desired, and therefore, as soon as the officers were elected, special attention would be devoted to the work. After correspondence from the Dominion Executive had been read, and other matters attended to, the election of officers took place, with the following results:—President, Rev. Father Coffey, Adm.; vice-presidents, Messrs J. B. Callan, jun., and T. J. Hussey; secretary, Miss M. Callan; treasurer, Mrs. Dr. O'Neill; representatives to the Diocesan Council, Rev. Father Coffey and Mr. J. A. Scott.

Rev. Father Coffey pointed out that one of the duties of the executive would be to secure for the children of the Catholic schools the same privileges for visiting H.M.S. New Zealand, when it came to Dunedin, as would be given to the pupils of the public schools.

It was decided to assist in every way in making the lecture on the Bible-in-schools by his Lordship Bishop Cleary a success, and all the men present, with the members of the South Dunedin committee, formed themselves into a committee to take charge of the Garrison Hall on Friday evening under the direction of Mr. E. W. Spain.

INVERCARGILL.

(From our own correspondent.)

May 12.

One of the largest and most representative meetings of parishioners ever held in Invercargill took place in St. Joseph's Schoolroom after the 11 o'clock Mass



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yesterday, for the purpose of forming a branch of the Catholic Federation. The Very Rev. Dean Burke, V.F., occupied the chair, and Mr. T. Pound was appointed secretary pro tem. The Very Rev. Dean outlined the aims and objects of the Federation, and pointed out that it was essentially a laymen's movement, and one in which the whole congregation could join in assisting the clergy to defend the faith and matters pertaining to our religion, when occasion arose. After several speakers had given their views in favor of the formation of a local branch, it was unanimously decided that the Catholic Federation be established in Invercargill.

The various Catholic societies have been requested to appoint their delegates to the Federation, and another general meeting will be held in the schoolroom on next Sunday week, the 25th inst.

Parishioners (both male and female) need hardly be reminded to be present in great numbers at this meeting, and so launch the Federation in Invercargill under auspicious circumstances.

CONFERENCE IN CHRISTCHURCH.

(From our own correspondent.)

A largely attended and most enthusiastic meeting of diocesan delegates in connection with the New Zealand Catholic Federation, was held in the episcopal residence, Barbadoes street, on last Thursday evening. The following parish committees were directly represented:—Christchurch Cathedral (Mr. J. R. Hayward and Mr. M. Garty), St. Mary's, Christchurch North (Mr. W. Hayward, jun., and Mr. Williamson), Timaru (Rev. Father Smyth, S.M. and Mr. J. M. Dunne), Ashburton (Very Rev. Dean O'Donnell and Mr. H. P. Madden), Rangiora (Very Rev. Dean Hyland), Rakaia-Methven (Rev. Dr. Kennedy and Mr. J. Buckley), Lincoln (Rev. Father O'Connor), Fairlie (Mr. W. Barry and Mr. P. O'Connor), Greymouth (Very Rev. Dean Carew, S.M.). The following parishes of the diocese were represented by proxy:—Waimate, Temuka, Geraldine, Leeston, Akaroa, Lyttelton, Hawarden, Darfield, Ahaura, Kumara, Hokitika, and Ross.

[A full report of the proceeding will appear in our next issue.]

CORRESPONDENCE

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

A NEW ZEALAND CATHOLIC BENEFIT SOCIETY.

TO THE EDITOR.

Sir,—Though the letter on the above subject, which appeared in your last issue from the pen of the Very Rev. Dean Darby was admirably dealt with in your editorial column, I nevertheless, with your kind permission, desire to make a few remarks which I hope will be duly considered by the Very Rev. Dean. In the first place I am sure all Catholics will heartily endorse the sentiments expressed in the first two paragraphs of the letter under notice, but the third paragraph introduces a proposal upon which we will certainly not be so unanimous. Of course Dean Darby is aware of the existence of a 'Catholic Benefit Society' in New Zealand—viz., the H.A.C.B. Society; what then is implied in his question 'Is not the time ripe to establish a New Zealand Catholic Benefit Society?'

Either (1) that this Society is not truly Catholic, or (2) that on account of the word 'Hibernian' occupying first position the Society does not appeal to New Zealand born Catholics.

With reference to the Catholicity of the Society I cannot believe that this is the ground of objection, as your columns have on many occasions borne testimony of good work done in New Zealand by the Society in Catholic matters, whilst the great progress made by the Society in recent years is almost wholly due to the efforts of our missionary and parish priests in all parts of New Zealand. If further proof of the

Catholicity of the Society is required it is only necessary to refer to the fact that should a member cease to be a *practical* Catholic he cannot remain a member of the Society.

I am inclined to the opinion that the word 'Hibernian' is the cause of the objection many of our Catholics have to joining our ranks. This opinion was strengthened some time back on reading in the *Tablet* a suggestion from a Catholic club man that the H.A.C.B. Society should change its name to the 'Catholic Benefit Society.' Speaking as a colonial, I must say it passes my comprehension why young New Zealanders should object to join the Society simply because it clings to the name Hibernian as well as Australasian and Catholic. Whilst members are enjoined at their initiation to ever fondly cherish the memory of Ireland, no attempt is made to obtrude the nationality of the founders of the Society on them, candidates of all nationalities being made equally welcome.

Surely nothing more noble or inspiring could be placed before members than the traditions of Ireland and the heroic sacrifices made for our holy religion by the forefathers of the majority of Catholics in these Southern lands. There is no intention surely on the part of those suggesting a New Zealand Catholic Benefit Society that membership should be confined to New Zealanders. There are many opportunities afforded Catholics of developing a national spirit, and I fail to see the necessity of a purely Catholic national organisation.

Then what will be gained by running the risk of weakening the Catholic Benefit Society already in existence? In my humble opinion it is not a 'Society that will put New Zealand first' that is required but a Society which places Catholicity before all else, and I respectfully submit that the H.A.C.B.S. answers this requirement.

It is therefore sincerely to be hoped for that the sound advice you offer in your editorial note will be followed, viz., that Catholics will 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. If this advice is acted upon and our clergy give their active assistance—without which no Catholic society will ever become great—I feel sure your anticipation that a great and important future is before these two organisations will soon be fully realised.

Let the answer to the question of the Very Rev. Dean therefore be 'Not yet.' From my twenty years' experience of enlisting the sympathy of Catholics in various Catholic organisations I have no hesitation in saying we cannot at present make a success of a second Catholic Benefit Society in New Zealand.

In conclusion I would like to assure the Very Rev. Dean Darby that his object can be attained by the establishment of a branch of the H.A.C.B. Society in every parish, and the placing in office young New Zealanders who will manage the affairs of the branch in an up-to-date and business-like manner. This is evidenced by the great progress made by the Society in Wellington, where the whole of the thirty-six officers are—I believe without exception—young New Zealanders.

Thanking you for your valuable space, I am, etc.,

J. W. CALLAGHAN.

Wellington, May 10, 1913.

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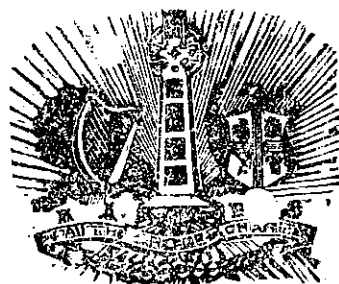
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Irish News

GENERAL.

A suffragette was captured last week in the Dublin Art Gallery daubing Mr. Redmond's bust with green paint, in revenge for the manner he voted on the Dickinson Suffrage Bill.

Mr. T. M. Healy has written a book, just published by Longmans, entitled *Stolen Waters*, and dealing with the appropriation of Lough Neagh and its fishing rights by private owners on the strength of Crown grants to individuals alleged to have been made centuries ago, and never enforced till now.

The funeral took place during Holy Week to Foulstoun, near Kilkenny, of Mrs. Elizabeth Sullivan, widow of the late Mr. James Sullivan, proprietor of the Kilkenny Brewery. The deceased lady was granddaughter of the Liberator, her father being Mr. John O'Connell, third son of Daniel O'Connell.

At Fermoy, on St. Patrick's Day, some stripling of an officer ordered a sergeant of twenty years' service to take a shamrock out of his cap. The sergeant disobeyed the order, and was placed under arrest, but the General in command of the district, coming to hear of the matter, ordered the charge against the sergeant to be withdrawn.

The death occurred rather suddenly on March 25 of the Rev. J. Nolan, Adm., Crusheen, Clare, in his 65th year. He attended the services in the church on Good Friday. He had been ten years in charge of Crusheen parish, and previously was curate in Clarecastle and Borrisokane. He was a native of Nenagh district, and had a distinguished collegiate course.

Much regret has been occasioned throughout North Kildare, by the lamented death of the Very Rev. Philip McCarthy, P.P., Ballymore Eustace. Father McCarthy, who was a Cork man, having been born at Kanturk, had reached an advanced age, and for some time past, owing to infirmity, was unable to discharge the duties of his sacred office. He officiated in Eadestown before going to Ballymore Eustace, and succeeded the late Very Rev. Canon Horgan in the latter parish.

Amongst Nationalists, especially in the South, there is deep regret at the news of the death of Right Rev. Mgr. O'Callaghan, St. Augustine's Church, Boston, U.S.A. Born in Macroom, County Cork, 72 years ago, he was for nearly fifty years attached to the parish of St. Augustine, where he was greatly beloved and in which his ministrations were very generally appreciated. An Irishman and a patriot to the heart's core, he always, whenever his clerical duties permitted, took an active part in all matters bearing upon Irish affairs, in connection with the progress of which he frequently visited his native country.

CORK PRIEST'S ADVICE TO IRISHMEN.

Speaking at a St. Patrick's Day demonstration in Cork, Very Rev. Father Mathew, O.S.F.C., referring to Ireland's future, advised his hearers to avoid intemperance, to study the history of their country, and to preserve the noble characteristics of their race. They were in sight of the promised land. The long night of persecution had passed, and the day-star of freedom had appeared. The nation was throbbing with new life, and soon the struggle of centuries would be crowned with victory.

BISHOP O'CALLAGHAN ON MANLY SPORT.

The Right Rev. Dr. O'Callaghan, Bishop of Cork, in presenting a cup to the Farranferris College Hurling Club a few weeks ago, said that, despite his many cares, he followed with the keenest interest the life of the students. Their success in the intellectual and the physical arena was a source of genuine pleasure to him. The national game of hurling was an excellent one for Irish boys, played as they played it. It was a clean and manly sport which built up the frame and taught self-reliance and self-control. In time to come many

of them who to-day brought honor to their college would as priests be in a position to do much for the physical and moral well-being of the young men.

SYMPATHY WITH IRELAND'S DEMANDS.

Referring to the strong support given to the Home Rule movement by Sir Joseph Ward, ex-Premier of New Zealand, the *Irish Press Agency* recalls that he was responsible for New Zealand's gift of a Dreadnought to the British Navy. In New Zealand the anti-Home Rulers could be reckoned at any number between a score and a hundred—not more—of the population. 'As one who wants to see conditions existing within the Empire that make for unity and strength,' said Sir Joseph, 'I would do much to see Ireland and her sons and daughters beyond the seas pacified. So, in my humble opinion, should everyone who wishes well of the Empire. It is a great work.' The magnitude of the work has been indicated by the expressions of opinion from the United States of America which have been given to the world—despite the stupid silence of the Tory press in Ireland and Great Britain—during the past few months. The President of the Republic, Dr. Woodrow Wilson, is a strong Home Ruler. Colonel W. J. Bryan, his Chief Officer of State, is the same. Ex-President Roosevelt and Mr. Champ Clark, the Speaker of the House of Representatives at Washington, have written enthusiastically in support of Ireland's demand. Since January last, no less than seventeen of the States of the American Union have passed resolutions in favor of it. Twelve State Governors, twenty-four Senators, and fifty-six Congressmen, have written expressing satisfaction at the passage of the Third Reading of the Home Rule Bill, hailing it as a great measure of justice, and as tending to more friendly relationship between America and England. The press of the United States, without any known exception, is most outspoken in favor of the Bill. Such an outpouring of representative public opinion on the part of the Republic in regard to a matter not directly affecting itself is without a precedent; and it possesses a significance which only those who are wilfully blinding themselves can ignore.

IRISH ATHLETE A SUCCESSFUL TEACHER.

Students of the Atlantic School of Wireless Telegraphy, Caherciveen, the first wireless school established in Ireland—students of the college from places as far apart as Iveragh, Tralee, Cork, and Dublin—passed the Marconi examination with distinction in March, and a further batch of earnest students hope to emulate them at the next opportunity. The principal of the college, Mr. Maurice Fitzgerald, A.M.I.E.E., is not less known as an all-round athlete than as a teacher of the mysteries of wireless telegraphy. He severed his connection with the Direct United States Cable Company at their Ballinskelligs office to embark on the project of a 'wireless' college in the same neighbourhood. That the district is an ideal one for the purpose will be gathered from the fact that what promises to be one of the largest 'wireless' stations in the world is being erected in Valentia, within a few miles of the new college. Moreover, three of the leading transatlantic cable companies have their European termini there—at Ballinskelligs, Waterville, and Valentia.

CHARITABLE BEQUESTS.

The late Mr. P. J. Power, M.P., of Newtown House, Tramore, who sat for East Waterford, left personal estate valued at £5743. He left £100 to his brother, Father Matthew Power, S.J., Sacred Heart Church, Edinburgh; a life annuity of £50 to his sisters, Mary, Anne, and Elizabeth; a perpetual annuity of £50 to his sister, Mrs. Smithwick; a perpetual annuity of £20 to his sister, Mrs. P. McCann; £25 to the Superioress of the Sisters of Charity, Tramore, Co. Waterford, for the relief of poor children attending the schools of the community; £50 to the Abbot of Mount Melleray for Masses; £50 to the parish priests and curates of Tramore for Masses. The residue of his property he left to his brother, Daniel Power.

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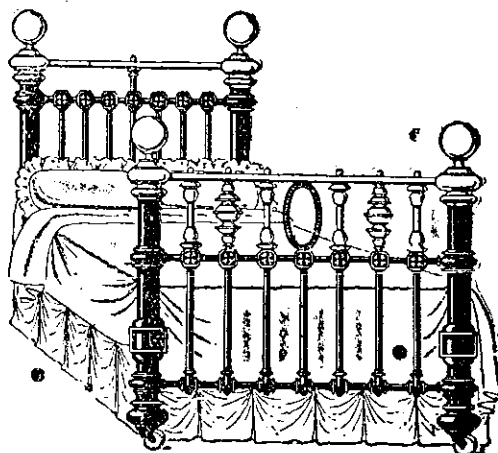
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CIVIL AND RELIGIOUS LIBERTY IN DERRY.

Here is a sample of civil and religious liberty as understood by some of those who most blatantly preached it. At a recent meeting in Derry of the Waterside Ward Unionist Association it was mentioned that the Ward committee had expressed their dissatisfaction at the recent action of Alderman M. A. Ballantine, D.L., in the Corporation, and had called upon him to resign. The meeting unanimously approved of the action of the committee, and directed the hon. secretary to write Alderman Ballantine calling upon him to resign. Alderman Ballantine is a staunch Unionist, and has given notable service to the cause. A merchant of high standing, he has been honored by his fellow-citizens and their representatives in the Corporation. He has filled the positions of Mayor and High Sheriff, and quite recently was co-opted on the Harbor Board. But his 'action in the Corporation' has now given offence to the official Unionist body, and that action was—voting for a professional gentleman who, being exceptionally well qualified, sought the position of Coroner but who happened to be a Catholic!

IRISH TEACHERS' GRIEVANCES.

The proceedings of the forty-sixth annual congress of the Irish National Teachers' Organisation commenced in Dublin on March 25. Lady Aberdeen presided. The congress was opened by the Lord Mayor of Dublin, who described the treatment of the teachers with regard to salary and fixity of tenure as discreditable to a Christian State. Miss Catherine Mahon, president for the year, said that the administration of the National Board was the cancer root to which the discontent of the teachers, and even the injustice of the Treasury, were directly or indirectly traceable. The Teachers' Organisation had cut off all communication with the Board until Mr. Mansfield, a teacher in County Tipperary, who had been dismissed for making a political speech, be reinstated. A crisis had now arisen in the relations of the Board and the teachers, which rendered it impossible for them ever to work together again in harmony and confidence. The teachers were filled with resentment at their treatment during the past thirteen years. The administration of that period had been characterised by distrust of the teachers, disregard for their vested rights, and hostility to their organisation. It was a period remarkable for enslaving, humiliating, and penalising rules and circulars. She suggested the election of a popular Board of Education, the county councils, the managers' associations, the Teachers' Organisation, and the State electing five members each. Such a board should be responsible to Parliament (whether English or Irish), and the members should be elected for a term of three or five years, at the end of which time all the unsatisfactory members could be rejected.

THE NEW LORD CHANCELLOR.

The King has been pleased to approve the appointment of the Right Hon. Ignatius J. O'Brien, K.C., to be Lord Chancellor of Ireland in succession to the Right Hon. Redmond Barry, K.C., who has vacated the office on the ground of ill-health. The new Lord Chancellor of Ireland is the son of Mr. Mark Joseph O'Brien, of Cork. Born in the year 1857 he was educated in the Catholic University, where he had a distinguished career as a student, giving early indications of the talents and ability which enabled him to achieve so large a measure of success when he entered on a legal career. In 1899 he was called to the Inner Bar, and eight years later he was made a Bencher of King's Inns. He had a large practice both as a junior and as a King's Counsel, and his eminent merits as a member of the legal profession won him very general and most deserved recognition, not merely amongst the members of his profession, but also amongst the wider public, by whom he was held in the highest esteem. In 1910 he was created Serjeant-at-Law, and that honor was followed by his appointment in 1911 as Solicitor-General for Ireland. Last year he was appointed Attorney-General. The latest news concerning his further advancement to the highest position in the Irish Judiciary has been received by his many friends with feelings of keen satisfaction accompanied with many expressions of hearty goodwill.

People We Hear About

Sir Joseph and Lady Ward (writes a London correspondent) are still keeping to their plan of remaining here until the end of May, and New Zealand should see them again about the middle of July. Miss Ward returned a few days ago from Ireland, where she had been staying with Mrs. Woods (nee Miss Rùbi Seddon), at Queenstown.

The Nobel roll of honor affords a unique opportunity to see which nations are doing the most for civilisation as indicated by the sixty-five individuals who since 1901 have received this award. Germany has been so honored sixteen times, and stands at the head in all five departments except peace. France stands second with ten Nobel prize men, followed by England with seven, and Holland with five. Then come Russia, Italy, Switzerland, and Sweden with four each, and Denmark, Spain, Belgium, Austria, and the United States with two each, and Norway with one.

Very Rev. Sir D. Hunter Blair, Bart., who has just been appointed Abbot of St. Benedict's Abbey, Port Augustus, was, in his early days, an officer in the Ayrshire Militia. On his father's death he succeeded to the estate of Dunskey in Wigtownshire, but Blairquhan, the Ayrshire property of the family, passed to his younger brother, Commander Hunter Blair. The first baronet of the family was a member of the famous banking-house of Sir Wm. Forbes and Co., and was at one time Lord Provost of Edinburgh. For several generations the Hunters held the office of official printers of the Bible in Scotland.

Senor Merry del Val, the new Spanish Ambassador, has arrived in London with Madame Merry del Val, and has taken up his residence at 72 Queen's Gate. The new Ambassador is the brother of Cardinal Merry del Val, the Papal Secretary of State, and is a son of a former Ambassador to the Court of St. James's. A relation of the family, Count de Torre Diaz, is one of the most prominent figures in Catholic life in London. Senor Merry del Val is about 50 years of age, and has served as Spanish Minister at Tangier, and latterly at Brussels, where he has been in residence since 1911. He is a very good linguist, and speaks English perfectly, in addition to French, German, and Italian. Madame Merry del Val is the daughter of Senor Alzola, of Bilbao, who has some reputation as a writer.

An Irish Home Rule peer, such as Lord Granard, is, in these days, the exception to the rule (says the *Freeman's Journal*). Staunch to the demand of Ireland for self-government, an Irish nobleman of whom our country can be proud, his name has been mentioned as a probable Viceroy after the Home Rule Bill has reached the Statute Book and our Parliament has been restored. He is in his prime, and a Dublin man to boot. The Right Hon. Bernard Arthur William Patrick Hastings Forbes was born at Merrion square in 1874. His father was the seventh Earl, and his mother daughter of the 12th Lord Petre. The late Earl was a convert to the Church in 1869, and received from his Holiness Pope Pius IX. the Grand Cross of St. Gregory in recognition of his zeal in religion. Lord Granard was educated at Beaumont and the Oratory School, and succeeded his father in 1889. He served in the Scots Guards, was A.D.C. to Earl Cadogan in Ireland, and has filled many high offices of State, including Lord-in-Waiting to King Edward VII., and Master of the Horse. He wears the Grand Cross of the Order of Isobel la Catolica, is a Companion of the Spanish Order of Merit, and was a Special Ambassador to announce the accession of King George V. at Foreign Courts in 1910. He is a Privy Councillor and Knight of the Order of St. Patrick. He married, in 1908, Beatrice, daughter of Mr. Ogden Mills, of Staatsburg, Dutchess County, U.S.A., and niece of Mrs. Whitelaw Reid. Amongst all his honors it is not unlikely that that which he himself and his descendants will value most is that he was one of the Peers who voted in the House of Lords for the Bill destined to restore her Parliament to his native land.

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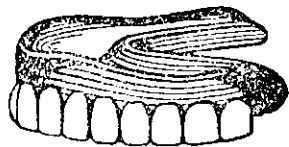
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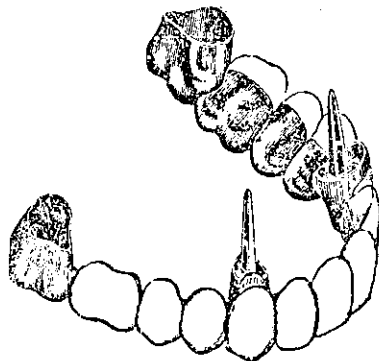
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ST. VINCENT DE PAUL SOCIETY

AUCKLAND.

(From our own correspondent.)

At St. Patrick's Cathedral an edifying spectacle was presented on Sunday, April 27, when over 100 members of both branches of the St. Vincent de Paul Society in Auckland attended a special Mass at 8 o'clock, and received Holy Communion in honor of the centenary of Frederic Ozanam, founder of the St. Vincent de Paul Society. Mass was celebrated by his Lordship Bishop Cleary. After Mass breakfast was partaken of in one of the classrooms of St. Patrick's Convent School, presided over by Rev. Father O'Malley and Bro. C. Little (president of the Particular Council). At the conclusion of the breakfast the quarterly meeting, which had been postponed from the usual date was held.

Before proceeding with the business, Bro. C. Little referred to the great pleasure experienced by him that morning in meeting the members of all the conferences in Auckland congregated in one body. It had been his hope for years to have a gathering such as he saw before him, and he was thankful to Frederic Ozanam in affording him this opportunity. The speaker gave a short account of the life and work of Frederic Ozanam, and referred to the centenary celebrations that had been held during the past week in his honor at Paris to further the cause of his canonisation.

The business of the meeting was then proceeded with, the president of each conference reading his report for the past quarter. A great amount of good work was disclosed in the various reports, and the society appeared to be in a very flourishing condition.

The report of the Particular Council dealt with the special work of the different conferences—viz., the visiting of the Costley Home, Public Hospital, Gaol, ships in port, and the teaching of Sunday School, each being regularly carried out. The fund started for the education of a young man for the priesthood had been loyally responded to by all conferences, and there was now a good credit balance in hand. Reference was made to the Frederic Ozanam celebrations, detailing the special devotion carried out by each conference. The hope was expressed that the various conferences would go oftener to Holy Communion in a body in order that the blessing of God would be ever on all the works undertaken by the society. The report concluded by thanking his Lordship the Bishop, the priests of the different parishes, and benefactors for the interest displayed in the work of the society.

The financial statement presented showed that receipts for the past quarter amounted to £24 5s 2d and expenditure £13 3s 8d, leaving a balance in hand of £11 1s 6d. The fund for the education of a priest showed receipts to be £20 5s, made up of levies from the various conferences.

PONSONBY.

The Frederic Ozanam centenary celebrations were carried out on an elaborate scale by the Sacred Heart Conference, Ponsonby, all the members entering into the various devotions with great fervor. The celebrations commenced on Sunday, April 20, with a special Mass at the Sacred Heart Church, celebrated by the Rev. Father Finn (spiritual director), at which a general Communion of the members of the conference took place. On April 23 at 7.30 p.m., a special meeting of the conference was held at which special alms were authorised to be distributed to the poor in honor of the occasion. On April 24, at 7.30 p.m., Benediction of the Blessed Sacrament was attended in a body at the Sacred Heart Church. On Friday evening the poor were visited in their own homes, and the special alms distributed at the same time, the visiting brothers explaining the reasons for the special visit, and giving a short description of the life and work of Ozanam. On Sunday, April 27, the conference visited St. Patrick's Cathedral and took part in the ceremonies of the morning. In addition to the above, visits were made to the Blessed Sacrament every day by the brothers, reciting the special prayer composed in honor of the centenary, and offered prayers for the usual intentions.

Waihi

(From our own correspondent.)

May 6.

During the past fortnight the local branch of the Hibernian Society has initiated seven new members.

At the Mayoral election on Wednesday last, Mr. M. G. Power was returned at the head of the poll. This is the first time that this honor has been held by a Catholic for the borough of Waihi.

The annual meeting of the Catholic Men's Club was held in the convent schoolroom on Sunday afternoon. There was a large attendance. Mr. P. Lynch (president) occupied the chair. The president gave a resume of the year's work, and the balance sheet showed a small credit balance. It was resolved that the executive of the federated Catholic clubs be guaranteed support in re-starting the publication of the club's magazine, and it was recommended that it be a monthly eight-page publication at a subscription of 2s 6d a year. Considerable discussion took place on a resolution re districts. Eventually it was resolved that the Hamilton and Goldfields Clubs be constituted one district. The election of officers resulted as follows:—President, Mr. P. Lynch; vice-president, Mr. T. Collins; secretary and treasurer, Mr. J. J. Callaghan; auditor, Mr. J. Ritchie (all the foregoing being re-elected); librarian, Mr. McGuinness; committee, Messrs. Moran, Hooker, J. Porter, W. Sullivan, F. Crosby, Shields, and Woiwod. Mr. W. Sullivan offered a trophy for first euchre tournament.

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WEDDING BELLS

KEOGH—GRIFFITHS.

A quiet wedding was celebrated in St. Mary's Church, Wanganui, on April 23, when Mr. P. Keogh, of the Railway Department, only son of Mr. M. Keogh, Studholme Junction, was united in the bonds of Matrimony to Miss Agnes Mary Griffiths, youngest daughter of Mr. W. J. Griffiths, Glendurie, Wanganui. Very Rev. Dean Holley celebrated the Nuptial Mass. The bride, who was given away by her father, wore a cream serge travelling costume, trimmed with satin, with Maltese lace collar, and black beaver hat with large white ostrich plumes. She was attended by her sister, Miss Nina Griffiths, who wore saxe blue, with black beaver hat. Mr. J. W. E. Miles acted as best man. The wedding breakfast, which was attended by a number of friends, was held at Dustin's. The health of the happy couple was proposed by Dean Holley, whose remarks were supported by Mr. W. A. Veitch, M.P. Other customary toasts were also duly honored. The presents were numerous and useful, and included those from the railway staff and members of the Wanganui branch of the Railway Officers' Institute, the Hibernian Society, and the St. Vincent de Paul Society, of which the bridegroom is a prominent member. Mr. and Mrs. Keogh left by the mid-day express for their future home at Feilding.

MORIARTY—O'DRISCOLL.

An interesting and pretty wedding took place at St. Joseph's Cathedral, Dunedin, on Wednesday, April 30. The contracting parties were Miss Ellen O'Driscoll, eldest daughter of Mr. James O'Driscoll, Belleknowes, Dunedin, and Mr. M. J. Moriarty, eldest son of Mr. M. Moriarty, of Ashburton. The bride, who was given away by her father, looked very pretty in a dress of cream silk san-toy, trimmed with net and insertion, and wore the customary wreath and veil, also carrying a shower bouquet of roses and maiden hair fern. The bridesmaids were Misses Molly and Nora O'Driscoll (sisters of the bride), also Muriel O'Driscoll (niece of the bride). Dressed in fawn cloth costumes, trimmed with Oriental, wearing hats to match, also carrying bouquets, the bridesmaids added greater interest to an already interesting and pretty display. The bridegroom was attended by Mr. J. Lennon, of Ashburton, as best man, while Mr. John O'Driscoll, brother of the bride, acted as groomsman. Rev. Father Buckley officiated at the marriage ceremony. On the termination of the ceremony the guests assembled at the Waratah Tea Rooms, where the Rev. Father Buckley presided over the breakfast. A large number of congratulatory telegrams from different parts of the Dominion were read, wishing the newly-married couple every happiness and prosperity. The toast list was lengthy, and was the means of bringing forth many expressions of praise and best wishes for the happy couple. A musical programme was also provided. The presents were both numerous and costly, and were viewed with interest by the large number of invited guests. The bride's travelling dress was a navy tailor-made costume, with fawn hat, trimmed with lancer plumes. The happy couple left by the afternoon train for the north, accompanied by the best wishes of a large number of friends.

O'KEEFE—BURNS.

One of the prettiest weddings which have ever taken place in the district was solemnised at St. Joseph's Catholic Church, Clive, on April 23, the contracting parties being Miss Beatrice Victoria Burns, second daughter of Mr. Joseph Burns, of 'The Pines,' Clive, and Mr. Timothy O'Keefe, eldest son of Mr. Arthur O'Keefe, of Fort William, Killarney. Nuptial Mass was celebrated by the Rev. Father Mahoney, assisted by the Very Rev. Dean Smyth, Very Rev. Father Keogh, and Rev. Father O'Sullivan. The bride, who was given away by her father, wore a very becoming dress of cream crepe de chine, trimmed with real Limerick lace, draped over white satin, with corded satin train, and

also wore the usual veil and orange blossoms. Her chief ornaments were a pair of diamond earrings. The bride also carried a beautiful shower bouquet of white carnations and roses and maiden hair fern, and a handsome ivory-bound prayer-book, the gift of Dean Smyth. The bridesmaids were Misses Hilda and Eileen Burns, sisters of the bride, who were each attired in pretty draped bodices of cream ninon de soie, with ball trimmings, and tunic skirts trimmed to match the bodices, and black velvet hats trimmed with pale blue silk. Each bridesmaid also wore a plain gold bangle, the gifts of the bridegroom. Miss Millicent Winston was a dainty little flower-girl. Mr. Leo. Burns, brother of the bride, acted as best man, and Mr. Arthur O'Keefe, brother of the bridegroom, was groomsman. The church was beautifully decorated by friends of the bride, a huge floral bell suspended over the centre of the arch in front of the altar forming a prominent feature of the decorations. At the service the church was packed with well-wishers of the happy couple. The service was fully choral, the choir of the Sacred Heart Church, Hastings, under the conductorship of Mr. A. A. George, being present on the occasion, while Mrs. W. Gebbie presided at the organ. After the ceremony the guests were taken by motor cars to 'The Pines,' the residence of the bride's parents, where Mr. and Mrs. Burns received their guests. A large marquee had been erected on the lawn, and here a dainty repast was laid. The usual toasts on such an occasion were proposed and responded to by the visiting clergy, the Very Rev. Dean Smyth, Very Rev. Father Keogh, Rev. Fathers Mahoney and O'Sullivan, and others. The presents were numerous and valuable, and included a number of cheques. The bride's present to the bridegroom was a set of silver-backed brushes, and the bridegroom's present to the bride was a diamond dress ring. The newly-wedded couple left by the afternoon train en route to Auckland and Rotorua, where the honeymoon will be spent. The bride's travelling dress was a handsome navy tailor-made costume, with black beaver hat trimmed with Saxe blue trimming.

BARRETT—IVESS.

On Tuesday, April 29, a very pretty wedding was celebrated at the Christchurch Catholic Cathedral by the Rev. Father Murphy. The contracting parties were Mr. Edward Barrett, eldest son of Mr. Edward Barrett, late of Christchurch, and Miss Fannie Dorothea Ives, fourth daughter of Mr. Joseph Ives, a former M.H.R., and well-known journalist. The bride, who was given away by her father, looked very graceful in her beautiful bridal gown of ivory tinted satin de soie, with overdress of Brussels net, handsomely designed with silk and crystal trimmings, square cut train with silver trimming, and exquisitely embroidered tulle veil, fastened with clusters of orange blossoms. She carried a shower bouquet of hot-house flowers and maiden hair fern. The bride was attended by three bridesmaids—her sister (Miss Mabel Ives) acting as chief, and Misses Alice Champion and Grace Hullett. The chief bridesmaid was dressed in a delicate coral pink satin gown, with an overdress of lace, handsomely embroidered with pearls and silver beads, and wore a pink picture hat with large ostrich plume to match. The two little bridesmaids were dressed in delicate pink satin frocks. After the marriage ceremony a Nuptial Mass was celebrated. Mr. F. Billingham acted as best man and Mr. J. Greenfield as groomsman. The bride's gift to the bridegroom was a pair of gold sleeve links, and the bride received from him a diamond and sapphire ring. The bridegroom also presented the bridesmaids with gold bangles and a gold brooch set with sapphires. As the bridal party was leaving the Cathedral, the 'Wedding March' was played. A reception was held at the bride's residence, where the wedding breakfast was partaken of by a large number of guests. Toasts appropriate to the occasion were proposed and duly honored. The presents, which were numerous, were much admired. The bride's going-away frock was of grey charmeuse, prettily trimmed with grey velvet and guipure lace, with grey velvet motor bonnet to match.

4
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4

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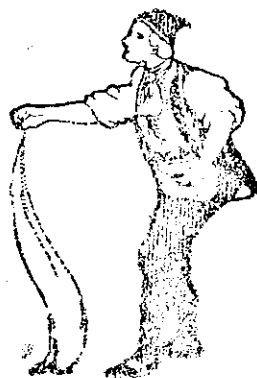
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Princes Street (opp. Stewart Dawson & Co), and has an entirely New Stock of Gentlemen's Mercery.

Takaka

(From an occasional correspondent.)

It is not often that the Catholics of this district have the opportunity offered them of practising their religion in a manner similar to that of their co-religionists in the larger towns; it is, therefore, no wonder that when their worthy pastor (Rev. Father Ainsworth) announced that he intended to conduct a week's mission they were more than delighted. The mission was opened on Sunday, April 20, when there was a large congregation, and day by day the attendance at Mass and evening devotions steadily increased. The general

The church at Takaka is situated about four miles from the town, and as the increasing Catholic population requires a large edifice, a movement is on foot to build a new church in a more central position. When this matter was mentioned to the people, the response was marvellous. In a few short hours the generous sum of £350 was collected. To this will be added the amount derived from a very successful concert held on Monday, April 21.

Father Ainsworth, not satisfied with his success at Takaka, proceeded to Tarakohe, where he preached a two days' mission and met with the same success as attended his efforts during the preceding week. He has every reason to be proud of his flock in the Takaka Valley; he left them anxiously waiting for the third Sunday in May, the day that will bring him amongst them once more, when they will have an opportunity of renewing the good resolutions made during the mission.

topic of conversation among all classes was the eloquence and zeal of the missionary. Never before has the writer witnessed a more solemn and genuine profession of faith than that made by the handful of Catholics in the valley across Golden Bay. On the closing day upwards of eighty men received Holy Communion at the first Mass, and it is estimated that only half a dozen failed to approach the Holy Table. On arrival at the little church for evening devotions and close of the mission, Rev. Father Ainsworth found it was impossible for the building to hold two-thirds of the people assembled. In order that no one would be disappointed he had the seats placed outside and the people made as comfortable as possible, and from the church steps he recited the Rosary, preached the final sermon, and conducted the beautiful ceremony of the renewal of Baptismal vows. It was a splendid sight to see the people with their candles held aloft renewing the vows made for them by their sponsors when they received the Sacrament of Baptism. The congregation, or to be more correct, as many as could do so, crowded into the church, where Benediction of the Blessed Sacrament brought to a close one of the most successful missions held in the Nelson parish.

Under a spreading mantelpiece

Before a fire he sat;

His large pale brow had many a crease,

He sneezed and coughed and spat.

Said he: 'I cannot bear this pain,

I must have a subduer;'

And now he's up and out again—

'Twas Woods' Great Peppermint Cure.

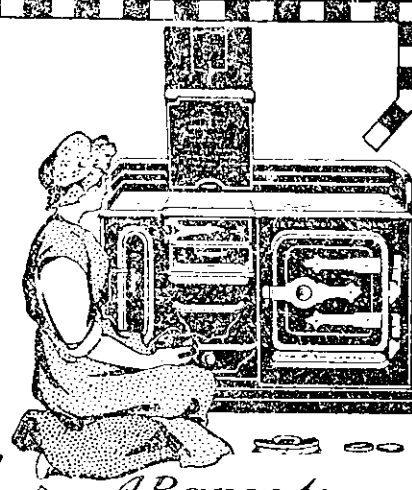
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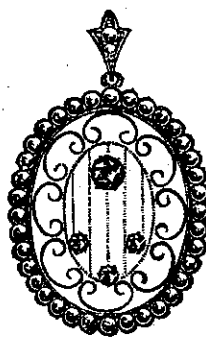
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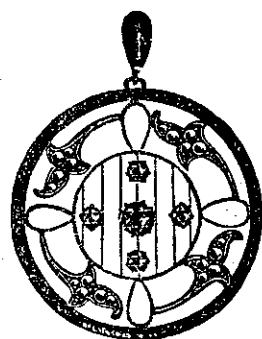
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Science Siftings

By 'VOLT.'

Mentality of Deep Sea Fish.

Fish that inhabit the depths of the sea beyond the penetration of daylight depend largely in their search for prey on the senses of hearing and smell. One would think they would have no use for eyes at all; but Nature has provided some of them with organs for the emission of phosphorescent light, and in some cases the eye itself performs the double service of illumination and vision. There is thus a feeble light in those gloomy depths. An examination of the brains of some of these creatures made recently in Germany by Dr. Trojan shows that the conformation of this organ, as well as the distribution of the nerves, favors the senses of smell and hearing. The feeble development of the optic lobes and nerves indicates that vision is imperfect, while the powerful olfactory and auditory nerves, the huge 'ear-stones,' and the size of the corresponding brain centres show what a preponderant part is played by sounds and smells in the mental life, if such it can be called, of dwellers in the marine abysses.

Many Uses for Seaweed.

From seaweed, when reduced to ashes, are gained some of the most beneficent preparations in use to-day. Some of these are iodine, bromine, hydriodic acid, iodides of sodium, mercury, potassium, magnesium, and calcium. From it are extracted coloring matters, volatile oil, and its ingredients are used in photography. It is further employed as coverings for flasks, in the packing of glass, china, and other brittle wares, for packing furniture, stuffing pillows and mattresses, and in upholstering. The claim is made that furniture stuffed with seaweed is kept free from moths and other insects, owing to its salty flavor. This weed is one of the best non-conductors of heat, and finds use in thermotics, especially in the insulation of refrigerators and in refrigerating plants. It is also used between walls and floors to prevent the transmission of sound.

Largest Water Tank.

The water supply system of Calcutta includes the largest water tank in the world. It covers an area of two and one-third acres, and the total weight when it is full of water is 72,000 tons. There are thirty-two miles of steel joists in the vertical columns and bracings, and in the foundations twenty miles of steel joists and tie bars. The capacity of the tank is 9,900,000 gallons of water. The tank acts as a balancer and to assist the pumps when they cannot send sufficient water into the mains to meet the demand. During the night hours, when the pumps provide more water than is required, the excess quantity goes into the tank. When the demand is greater the water from the tank flows automatically into the mains.

The Atmosphere.

Without the atmosphere, besides the inconvenience to breathing, a great many peculiar things would be observed that would seem extraordinary to us. The sun would rise straight up in the morning into a sky as black as ebony, traverse a black sky, and sink down to rest at night into a black bed. No beautiful glories of the sunset and sunrise would appear, no blueness of the heavens be seen, no red sun gradually growing brighter, but one that would rise as a fiery orb and remain thus all day. No twilight nor daybreak to cheer us; for there would be nothing to diffuse light. Unless the sun shone directly on a thing we could not see it. Thus our houses would have to be made of some transparent substance or else be artificially lighted in the daytime. No voice or music could be heard, for there would be no medium to carry it; no birds or insects would flit about in the trees and above us, for there would be nothing to enable them to utilise their wing motion. No clouds would be seen in the intensely black sky, and no thunderstorms or high winds would be possible. No vegetation could exist, and no animal could live. This, according to an authority, is the exact condition of affairs on the moon.

Intercolonial

The Very Rev. Dean Graber will act as Administrator of the diocese of Geraldton during the absence of his Lordship Bishop Kelly, who is about to proceed to Rome.

Right Rev. Mgr. Byrne, Vicar-General of the Archdiocese of Adelaide, celebrated on Sunday, April 20, the 53rd anniversary of his ordination to the priesthood. The Monsignor, who is now in his 80th year, is engaged on the revision and enlargement of his *History of the Catholic Church in South Australia*.

At the final meeting of the St. Patrick's Day celebration committee in Sydney the balance sheet submitted showed a profit of £546 3s 4d. Of this a sum of £65 was allotted to each of the eight orphanages—Waitara, Westmead, Kincumber, Narellan, Ryde, Lane Cove, Baulkham Hills, and Liverpool.

The Rev. Father J. J. Egan, of Epping (Melbourne), met with rather a severe accident recently. While driving to celebrate Mass at Woodstock the horse bolted and struck a fence, with the result that the buggy overturned, pinning Father Egan underneath. He sustained a severe shaking, a broken collar-bone, and abrasions about the head.

Referring to the celebration of the silver episcopal jubilee of his Grace the Archbishop of Adelaide the *Southern Cross* says:—His Excellency the Governor has accepted an invitation to be present at St. Francis Xavier's Cathedral on the morning of May 7, when the addresses and testimonials will be presented. In addition to the addresses to be presented by the clergy and laity of the archdiocese an address will be presented by Bishop Norton and the clergy and laity of the diocese of Port Augusta, as well as an address from the Bishops of the province of Adelaide, which comprises South Australia, West Australia, and the Northern Territory.

An interesting letter has been received from his Lordship Bishop Clune, dated from Smyrna, in Asia Minor. In a population of 300,000 there are 10,000 European Catholics there. The religious Orders in the archdiocese, says his Lordship, are Franciscans, Capuchins, Dominicans, Vincentians, Marist and Christian Brothers; while the Sisters of Charity, Carmelites, Sisters of Zion, Sisters of St. Joseph, the Oblates of the Assumption, and the Dominican Nuns have flourishing convents. The Bishop celebrated the anniversary of his consecration (St. Patrick's Day) in Smyrna. A cable message stated that his Lordship was present at the Eucharistic Congress at Malta, and had presided at one of the sittings of the English section.

As a statement that the Archbishop of Adelaide has applied for a Coadjutor has appeared in the secular press, it may be as well to state (says the *Southern Cross*) that his Grace has written to Rome to ask leave to take the necessary steps towards making such an appointment, and no reply has yet been received. The mention of any names in connection with the appointment is therefore premature and entirely devoid of authority. Until a reply from Rome has been received no action can be taken to select a Coadjutor, and even then the names selected for submission must, according to a recent decree, be kept secret. The first step will be for the priests of the archdiocese to meet and select three names in order of merit for submission to the Propaganda in Rome. The bishops of the province will then meet and endorse the names or submit others. When all the names and reports have been received in Rome, Propaganda will make a recommendation to the Pope, with whom the final appointment rests, and who may, if he so pleases, set aside all the names submitted.

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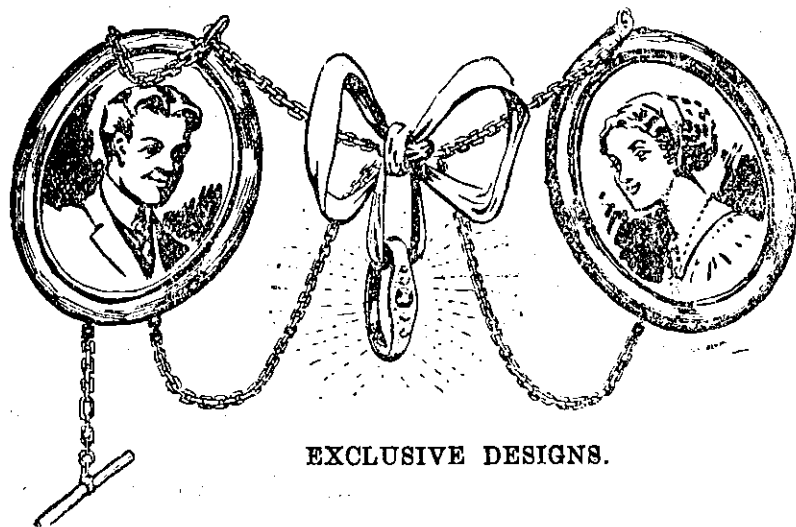
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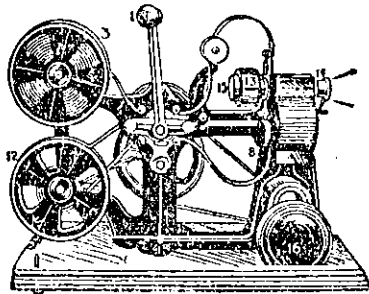


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relatives and friends, the pleasures which the life-like reproduction of
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PUBLICATIONS

The Divine Educator, or Guide to the Promotion of Frequent and Daily Communion in Educational Establishments. Adapted from The Directoire of Pere Jules Lintolo, S.J., by F. M. de Zulueta, S.J. R. and T. Washbourne, London. 257 pp.; 1s 6d net paper, 2s 6d cloth.

After a Papal Decree has been published, some time always elapses before the Catholic world as a whole comes to realise the meaning and scope of the Vatican pronouncement. The book before us is an earnest and able attempt to aid Catholics, especially those in charge of children, to carry out the Pope's wishes in regard to frequent Communion. The difficulties, theoretical and practical, which stand in the way of the new regime, are discussed in a singularly calm, lucid, and practical manner, which should do much towards doing away with them. The chief note of the book is insistence on the real object of Holy Communion—to be the ordinary, everyday Food, the common Medicine, for the ordinary Christian soul. Father Zulueta's treatment of the objections to the practice of frequent Communion is succinct and convincing. A few examples must suffice. To those who wish to limit the number of Communions in order that the quality of them may be more perfect, he says: 'Before thinking of producing in souls the fuller life of Jesus, we must first preserve and sustain essential life itself. Existence takes precedence of well-being.' To those who deprecate frequent Communion on the ground that it cannot be kept up after school-days, his illuminating comment is: 'That is, do not earn ten pounds a week now that you have the chance, because presently you will only be able to gain ten pence.' Father Zulueta's outlook on subjects such as Confession and Spiritual Communion is refreshing in its practical attitude, and so, too, is his investigation of the minutest details of boarding-school life. The value of the book is enhanced by the fact that it includes among its pages the beautiful and pathetic Encyclical of Leo XIII. on the Holy Eucharist, a Decree which is quite evidently the prelude to a Decree on Frequent Communion on the same lines as that actually promulgated by his successor, Pius X. In this connection the author has a concluding paragraph well worth quoting: 'Herein lies a sufficient answer to those who might be tempted to view the daily Communion movement as if it were merely some special 'hobby' of the reigning Pontiff. Popes may come, and Popes may go, but the Church—the moral body of Jesus Christ, quickened by the indwelling Spirit of God, pursues her continuous life unhindered.'

The Sacred Heart, the Source of Grace and Virtue. By Rev. Arthur Devine, C.P. Joseph Wagner, New York. 122 pp., 75 cents net.

New books suitable for spiritual reading and meditation are always a welcome asset, particularly when they come from a pen such as Father Devine's. His present work treats of the devotion to the Sacred Heart under different aspects. The careful synopsis of each chapter is a valuable aid in studying the book. We cordially recommend it to those in search of a new devotional work for the coming month of June.

Outlines for Conferences to Young Women. From the French of Abbe M. F. Blanchard. Joseph Wagner, New York. 34 pp., 40 cents net.

In small compass, this little book contains much good advice in practical sanctity. The author lays stress not so much on pious exercises, as on the building of character; but he never forgets the spiritual aspect of the question, without which, as the Psalmist tells us, they labor in vain who build the house and guard the city. Witness these two quotations: 'Occupy yourself less with your person and affairs, think more of Jesus Christ, in Him you will find all things.' 'The road to our eternal home leads over Mount Calvary.'

The Excellence of the Rosary. Conference for Devotions in Honor of the Blessed Virgin. By Rev. M. J. Frings. Joseph Wagner, New York. 75 cents net.

This should prove useful as a means of inculcating the devotion of the Rosary, being an exhaustive survey of the origin and excellences of the practice. It is attractively bound and well got up.

Our Lady's Rosary. Price 1d. A useful little pamphlet on the Rosary.

The Love-Story of Gaynor Dace. By Kirke Brampton. R. and T. Washbourne, London; and Benziger Bros., New York. 383 pp., 5s net.

The hero (*sic*) of this novel is a young man who takes advantage of the confidence of a girl of sixteen to 'snatch a kiss' when she is alone with him; whose only apology for this occurrence is a flippant reference to it the next time he sees her; and who makes repeated and passionate love to her when she is the wife of another man. Had we met this young man in an ordinary modern novel, we should have at once characterised him as a cad, worthy of the contempt of all self-respecting men of any or no creed. In this book, incredible as it may seem, he is presented to our admiration as a model Catholic gentleman, on the strength of mingling his very questionable behaviour towards the heroine with efforts for her conversion to Catholicity. In one chapter he persuades her, in her ignorance of the conventions, to spend a day alone with him in the country, when she is not even engaged to him, and closes the day with a 'visit to the Blessed Sacrament.' In another chapter, when she is the wife of an acquaintance, he 'makes the Sign of the Cross on her forehead' before he kisses her. This repulsive mixture of religiosity and wrongdoing, should prevent the book doing harm to any Catholic reader; the probable effect on a non-Catholic reader is more to be deplored. If it is taken as a bona fide Catholic novel, the conjunction of zeal for the Catholic religion with conduct which offends against ordinary morality and the elementary principles of manliness, can only be cited as a shocking example of hypocrisy. We emphatically endorse *America's* expression of amazement that such a book should bear the imprint of two such well-known Catholic firms as Washbourne and Benziger Bros.

The Adventures of Turco Bullworthy. R. and T. Washbourne, London. 2s 6d net.

A bright and wholesome story, or rather collection of stories about the doings of a very likable sailor-lad and his friends. If the many adventures which befell Turco are not strictly within the bounds of probability; that fact will not be a drawback in the eyes of the boys for whom the book was written, and to whom we wish much pleasure in its perusal.

Having concluded the burial service at the interment of the late Mr. Ronald Stewart, his Grace the Archbishop of Melbourne spoke as follows:—Considering the sad circumstances in which we meet to-day, it is unnecessary to ask for your fervent prayers for the soul of Mr. Ronald Stewart. In every capacity in life, as a good father, a good husband, a good citizen, a good Christian, and a good Catholic, he certainly fulfilled in an admirable manner all the duties of the various relations of life. You know he was a man of superior intelligence, of wide reading, of high critical judgment—a man who devoted his life to the elucidation of truth and shed credit on the Church, to which he was a convert. His death is a great loss, and a great loss particularly to the Catholic literature of Melbourne and the archdiocese. Nevertheless, the Almighty knows what is good, and it is piously believed by many that men are taken at their best—not at their best as the world knows it, but at their best as the Almighty knows it. We may hope, therefore, that God has shown mercy to his soul, and that if he is not immediately admitted to the enjoyment of Heaven, his time of detention will be short. We send out our sympathy to his sorrowing widow and children. May God comfort them in their distress and provide for them in their need. They will not have the assistance of such a father and husband, but God will be their Father, as He is always to the orphan and widow. We pray that God may grant eternal repose to his soul, and to the souls of all the faithful departed.

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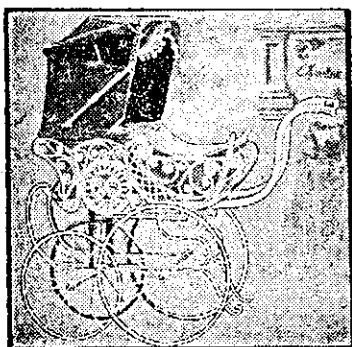
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ST. JOSEPH'S MEN'S CLUB, DUNEDIN

The members of St. Joseph's Men's Club and their friends attended in large numbers in St. Joseph's Hall on Monday evening of last week, when the inaugural lecture of the session was delivered by the president (Rev. Father Buckley), who selected for his subject, 'Dante and the *Divina Commedia*.' The lecture was copiously illustrated by limelight pictures, the lantern being manipulated by Mr. Simpson.

Rev. Father Buckley, in his introductory remarks, said that the *Divina Commedia* justly occupies a place among the greatest poems ever composed. Besides initiating a literature, and moulding the language of a nation it is a monument stronger than brass, *aere perennius*, of a great Italian genius. It ranks with the *Iliad* and the works of Shakespeare, and enjoys the distinction of being the first Christian epic. For European literature it is what Homer's works were for that of Greece and Rome. It is no exaggeration to say that of all poems it is the loftiest and soars above all others in its daring flight. Throughout its pages the author's life may be traced, for in those harrowing scenes of the unearthly we never lose sight of the writer—of his life and characteristics. Dante was born at Florence—the city of all flowers and the flower of all cities—some sixty years before Chaucer. Before he had completed his ninth year the future poet had conceived a romantic attachment for a maiden who had just entered hers but who never lived to know the fame she has acquired. It was at a festival in Florence that the soft and dreamy boy met Beatrice Portinari for the first time. 'She was dressed, he tells us, 'in a subdued and becoming crimson, and adorned as to suit her tender age.' He compared her to the youngest of the angels, and thought her so noble and praiseworthy that he applied to her the words of Homer: 'No child of man was she but rather the offspring of gods.' He would wait for her longingly in the street of Florence to catch a glimpse of her countenance as she took her walk of an afternoon. He would stand upon the bridge that spans the Arno; he would sit, poor love-sick youth, at the spot even now called Dante's corner, that he might calm his eyes by one glance of her beauty. But Beatrice acknowledged his attention no more than to bow and pass. She gave no mark of encouragement, no hope that he should ever win her hand. Precisely nine years to a day, Beatrice was walking with two lady companions through the streets of Florence when she met and spoke to our poet for the first time. Dante stood abashed. She turned her eyes, he says, and of her ineffable courtesy she saluted me so virtuously that I seemed to enjoy the utmost limits of happiness and bliss. But Dante was like many young men, he wooed one and wed another. Beatrice Portinari died at the young age of twenty-four, and Dante, after composing several sonnets in her honor, decided to write no more until the time should come when he could speak of her more worthily. To attain this end he applied himself diligently to study. No branch of the sciences then known was overlooked, and the result of his labors was the *Divina Commedia*.

The poem is a kind of *Pilgrim's Progress*, the work of a wanderer—for Dante was banished from his native city of Florence. It takes the form of a difficult and perilous journey—through the nine circles of Hell, up the steep and toilsome mountain of Purgatory, and on still and on through seven successive planets—until he is admitted to the presence of the Deity, and given a glimpse of the mysteries of Heaven.

Dante was a genuine admirer of nature, and was as capable of appreciating the beautiful as well as describing the grotesque. He watched the varied movements of birds, and describes them in simple but expressive words. At one time it is the water birds rising aloft in round or long array. Another time it is the rooks, bestirring themselves at dawn of day, or the plaintive swallow saluting the approach of morning. Again, how descriptive are the hours of the day—the cheering fragrance of a morning in May under an Italian sky; the restful calm, and the pure air that

brought him unwonted joy as he issued forth from the deadly gloom of the Inferno. There is not an hour of the day which he has not graphically depicted—the red clouds at sunset, the darkness falling on the earth at evening, the lingering shadows on the mountain tops. Dante died an outcast at Ravenna in his 56th year. Florence, the disdainful, paid him no tribute of respect, raised no monument, shed no tears. Ravenna rejoices at her privilege to be the perpetual guardian of Dante's ashes.

'Ungrateful Florence Dante sleeps afar,
Like Scipio: buried by the upbraiding shore.'
—Byron.

Rev. Father Buckley then dealt with Dante's account of his wanderings in the lower regions.

The lecture was listened to with the closest attention throughout, and at its close Father Buckley was accorded a hearty vote of thanks on the motion of Mr. J. Atwill.

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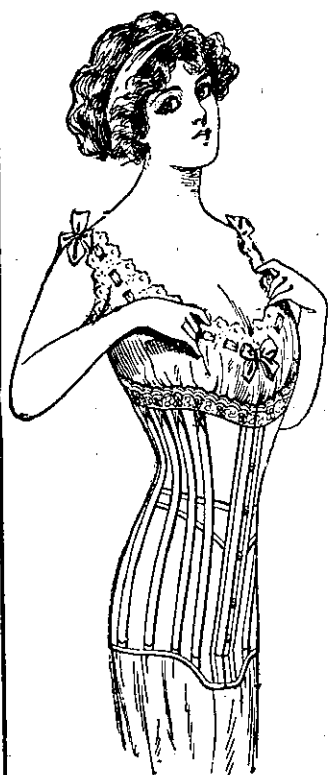


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The Catholic World

CANADA

CATHOLIC POPULATION.

The latest census shows that the total population of Canada is 7,206,643, of whom 2,833,041 are Catholics, the number of French-Canadians among the latter being 2,054,890.

ENGLAND

A VENERABLE PRIEST.

Father John Muner, S.J., said to be the oldest priest in the Kingdom, has just retired, at the age of 95, to end his days at Stonyhurst College. He was ordained 73 years ago, and has been assistant priest at Holywell since 1886.

DEATH OF A CONVERT.

The death is announced of Father Kerr, of Wimbledon. He was 76 years of age. The eldest son of the Rev. Lord Henry Kerr, he was educated at Harrow, Haileybury, and Stonyhurst. When he was 16 he became a Catholic. At first he served in the Madras Civil Service, but in 1867 entered the Jesuit novitiate. Thirty years ago he went to Wimbledon, where his church had only a handful of adherents. To-day the magnificent Church of the Sacred Heart is attended by many hundreds.

FRANCE

THE BASILICA OF MONTMARTRE.

The Basilica of the Sacred Heart on the heights of Montmartre, dominating Paris, has been declared by the civil tribunal of the Seine, to be the property of the Paris municipality. It is an iniquitous judgment, but it is the inevitable consequence of the yet more iniquitous law of April, 1908, which attributed the ownership of all the sacred edifices belonging to the ecclesiastical authorities to the Commune in which they are situated. Basing his demand on the law of 1873, by which the projected church to be built with the funds supplied by devout generous Catholics was declared the property of the Archbishop of Paris, Cardinal Amette applied to the Court to remove the sequestration, and to recognise his right as proprietor of the church. He claimed it as personal property. But also, basing his argument on the same law of 1873, the City of Paris by its representative contended the law invoked had not attributed the projected church to the Archbishop as his personal property, but to him in his capacity of prelate. It consequently was the property of the Archbishopric, and not of the Archbishop. The Basilica of the Sacred Heart should, therefore, share the fate of the rest of the Church property settled by the law of 1908—that is to say, it should be attributed to the Paris Municipality as its legal owner. However, the judgment which was rendered to that effect does not entirely deprive the sacred edifice of the advantages stipulated for it in the law of 1873, because it confirms the condition that it shall for ever be used for public worship of the Catholic religion. Even supposing that law had been completely repealed, the Basilica, though the property of the Town of Paris, would, like all the other churches attributed to the communes, be left for ever at the disposal of the Catholics as places of public worship. The judgment should, therefore, not disturb the minds of French Catholics or render them less generous in subscribing towards the completion and decoration of the magnificent church, which still enjoys special advantages, as it is guaranteed by two laws against being ever used for any other purpose than Catholic public worship.

ITALY

THE NEW ARCHBISHOP OF CAPUA.

Mgr. Cosenza, who has been just nominated Archbishop of Capua, Italy, in succession to the late Cardinal Capececiattolo, has the record of having completed

the entire course of theology, moral and dogmatic, at the age of seventeen years, to have been the head of the Theological Society of the Archiepiscopal Lyceum at Naples when still an acolyte, and to have been ordained priest at the age of twenty-two years and two months. As Bishop of Caserta, in order to bring his diocesan seminary to the apex as demanded by the Holy See, Mgr. Cosenza professed the chairs of Exegesis, Patrology, and Archaeology.

ROME

DEATH OF CARDINAL RESPIGHI.

Cardinal Respighi passed away on the evening of Holy Saturday, comforted by all the rites of the Church and by constant special blessings and prayers of the Holy Father. He was seventy years of age, and had been in turn Bishop of Guastalla in 1893, Archbishop of Ferrara in 1896, created Cardinal by Leo XIII. in 1899, and then transferred to Rome as Vicar. He was one of the most esteemed Prelates of the Curia, and enjoyed the special affection and confidence of Pius X., whom he resembled in many ways in that kindness mingled with unbending severity where principles were at stake—in his simplicity and Apostolic zeal.

THE HOLY FATHER AND GREECE.

Though diplomatic relations do not exist between the Holy See and Greece (writes a Rome correspondent), kindly feelings and an excellent understanding guide the private dealings of the two powers, a happy state of things, to be attributed in no small degree to the late King George, whose tragic death is sincerely mourned at the Vatican. On learning from the Papal Secretary of State of the assassination of the King, the Holy Father immediately directed that a despatch be sent to the Archbishop of Athens and Delegate Apostolic of Greece, conveying to the royal family an expression of his sympathy in their bereavement. Pius X. knew King George personally since 1906, when this monarch visited the Vatican. It was on this occasion the story of the Pope's return ticket from Rome to Venice was first given widespread publication—a ticket, by the way, that King George never obtained.

SPAIN

RELIGIOUS TEACHING IN THE SCHOOLS.

Commenting on the agitation against the Spanish Government's proposal for making the teaching of the catechism in the primary schools optional, we (*Catholic Times*) expressed the opinion that the Ministry of Count de Romanones was in danger. He has himself recognised the fact and has given way. In an interview with journalists he has stated that it was not at all his intention to enter on such a campaign as the Catholics feared. He had been much pained by telegrams which he had received attributing to him the design of de-Catholicising the country and banishing Christianity from the schools. He was well aware that Spain was Catholic and that nothing so profoundly moved the Spaniards as religious questions. The vigorous opposition with which the announcement of his proposal was received had no slight influence in bringing this conviction home to the Premier. In receiving a deputation of Catholic ladies who waited on him to make a protest on behalf of the women of Spain he assured them that he was an enemy of the neutral school and that there would be no change with regard to catechetical instruction. The Count de Romanones is a politician with a short memory, and it might be rash to predict that he will not forget this promise, but reflection will probably prevent him from facing the peril which would be created by the Government's introduction of any measures calculated to weaken religion in Spain.

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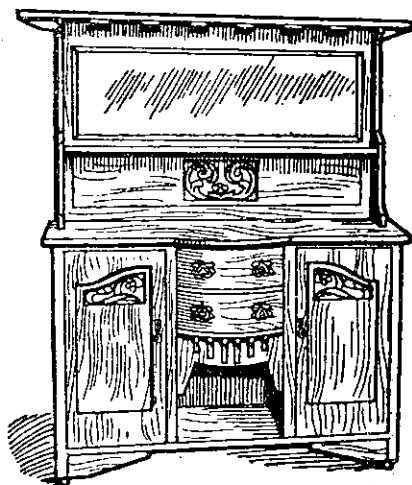
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ST. COLUMBA CLUB, GREYMOUTH

At the usual weekly meeting of the St. Columba Club over thirty members were present. Mr. A. McSherry occupied the chair. Six candidates were proposed for membership. Mr. T. Pollard was unanimously elected a member of the club. The twelfth annual conference report was read and received. The conditions applying to the holding of the Federated Catholic Clubs' shield, which was won by the club's representatives at Christchurch during Easter week, were duly noted. The shield is expected to arrive shortly, and the club will hold the same until next Easter when it will be called upon to defend the title to it at the next conference at Auckland. A resolution of thanks to the local press for the support tendered the club during the past year was unanimously adopted.

A letter from the Federation Executive, in regard to the establishing of a Catholic magazine, was considered and a motion expressing disapproval of the idea was carried. The general expression of opinion was that all efforts should be directed towards furthering the interests of the *Tablet*, which at the present time was doing a great and noble work in New Zealand.

An innovation in regard to the club was brought forward, in the matter of establishing a junior club, to be open to boys over the age of 14 years attending school, and to boys between 14 and 18 years who have left school. The rules and regulations in connection with the formation of the club were read and adopted. It is the intention of the club to foster the junior branch in every way possible, and a meeting will be called at an early date to start the club. The junior members will have the use of the hall, library, and other conveniences.

A prominent supporter of the club signified his intention of donating a gold medal to be awarded for oratory. A hearty vote of thanks was accorded the donor, and at the same time the wish was expressed that other supporters would lend their assistance in a similar direction.

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

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56 GEORGE STREET, DUNEDIN

Domestic

BY MAUREEN.

Chocolate Gems.

Melt a square of sweetened chocolate over hot water, add one-fourth cupful of granulated sugar, two tablespoonfuls of milk, and cook until smooth. Cream together one third breakfast-cupful of butter and one cupful of powdered sugar; add gradually the hot chocolate mixture and in successive order two eggs, one-half teaspoonful of vanilla, one-third cupful of milk, and one cupful of flour mixed with one level tablespoonful of baking-powder. Bake in buttered patty pans in a moderate oven. Dust with powdered sugar for serving.

A French Date Pudding.

Separate the yolks from the whites of three eggs, add to the yolks two tablespoonfuls of melted butter, one cupful of milk, a pinch of salt, four tablespoonfuls of sugar, and two cupfuls of sifted flour. Beat till smooth, then add three level teaspoonfuls of baking-powder, one teaspoonful of vanilla extract, and fold in the stiffly-beaten whites of the eggs. Pour into a well-greased baking dish, cover with whole stoned dates, and bake in a hot oven for half an hour. Serve hot with sweet sauce flavoured with vanilla extract or with cream.

Chocolate Charlotte Russe.

Half-ounce of gelatine, three tablespoonfuls of grated chocolate, half cupful of powdered sugar, half a pound of sponge cake, half a pint of rich cream, and four eggs. Soak the gelatine in a very little cold water till tender, heat the cream to boiling point slowly, stirring frequently; add the sugar, chocolate, and gelatine, and when these are dissolved, add a spoonful at a time to the beaten yolks; set back upon the fire in a saucepan of boiling water, and stir for five minutes till very hot, but do not let it boil. Take the cream off the fire and whip or churn to a standing froth, adding the beaten whites of eggs towards the last; line a mould with sponge cake and fill it with the cream.

How to Remove Stains.

There are few stains which cannot be removed, if treated promptly; but if they are allowed to go through the process of washing they may be indelibly 'set' by the action of hot or cold water.

The following methods will be found useful in the removal of stains:—

Blood.—Soak in cold water to which ammonia has been added; wash in warm water with naphtha soap.

Chocolate and Cocoa.—Soak in cold water; wash in hot water.

Coffee.—Spread the goods over a basin and from a height pour very hot water on the stained pieces.

Eggs.—Soak in cold water; afterwards wash in the usual way.

Fruit.—Boiling water, as for coffee stains.

Glue.—Apply vinegar with a cloth until the stain is removed.

Grass.—Wash in alcohol or ammonia and water; if the colors are not delicate use a paste made of soap and cooking soda.

Grease.—Wash in warm water and soap, spirits of turpentine, benzoline, or ether.

Ink.—If the stain is fresh, soak the part in milk, and change the milk frequently. If the stain is dry, wet it first, then pour oxalic acid on it, rub and rinse in several waters; or wet the cloth in a saturated solution of permanganate of potash until it is dyed a dark brown. Remove the permanganate with oxalic acid, and rinse in several waters. This method can be used only on white fabrics. If it is carelessly used, or if the rinsing is not thorough, the oxalic acid will destroy the fabric.

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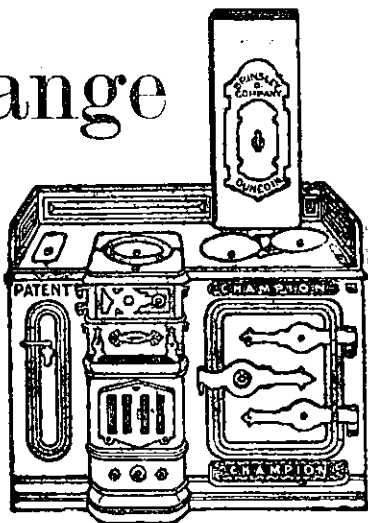
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On the Land

GENERAL.

Whereas there were only thirty-nine agricultural credit societies in Russia in 1909, the number increased to 107 by 1912.

Indigestion in horses, like the same trouble in the human being, is very common, and productive of a multitude of ills and afflictions. Treating indigestion in the four-legged animal is about the same as trying to cure dyspepsia in the human being. The more one uses drugs, as a rule, the more the need. The logical course in both instances is to endeavour to discover the cause and the rest is easy.

The greatest loss, probably, in the manure made on a farm is from the loss of liquid voided from the animals when tied up in their sheds, and which is allowed to run to waste down drains and into ditches. It has been calculated that 1000 gallons of cows' urine, if applied skilfully to grass land, would have the same beneficial effect as would be obtained from the application of 2cwt. of the best Peruvian guano.

The land intended for a potato crop should receive a liberal dressing of farmyard manure. The researches of chemists have shown that a crop of 6 tons of tubers extracts from the soil 47lb of nitrogen, 21lb of phosphoric acid, and 76lb of potash. If we compare those figures with the amount of constituents taken from the soil by a wheat crop—about 33lb of nitrogen, 16lb of phosphoric acid, and 10lb of potash—we get a good idea of the heavy feeding capacity of the potato crop, particularly as regards potash.—*Australasian*.

There was a large entry of fat cattle and fat lambs at Burnside last week. The fat sheep yarded totalled 2341. The entry consisted of a fair number of pens of good heavy sheep. The market opened about 1s per head better than previous week, but eased off as the sale progressed, and towards the close prices were down to previous week's rates. Quotations: Extra heavy wethers to 30s 3d, best wethers 22s 6d to 25s 6d, good wethers 18s to 19s; extra heavy ewes to 26s 3d, best ewes 18s to 23s, good ewes 16s 6d to 17s 6d. There were 2219 fat lambs forward, for which prices were about 9d per head above the previous week's rates. Extra heavy lambs brought up to 24s; best lambs, 16s 6d to 20s; lighter sorts, 13s to 15s. The 235 fat cattle forward included a few pens of prime bullocks. The sale started 10s to 20s per head lower than the previous week, and towards the finish prices were quite 30s per head down. Quotations: Best bullocks, £11 to £12 10s; good, £9 10s to £10 10s; best heifers, £8 10s to £10 17s 6d; good, £6 5s to £7 10s. The entry of fat pigs was an average one, and prices were on a par with those ruling at previous sale.

At Addington last week entries of stock were not so large as they have been of late, there being a considerable falling off in the yarding of store sheep. There was a good attendance. Store sheep again sold well, especially better sorts, inferior being a little easier. Fat cattle were easier, and fat lambs showed a sharp rise in consequence of keen competition between two export buyers. Fat sheep were firmer by about 1s per head. There was a good sale for pigs. The range of prices for store sheep was as follow:—Ewes—Two-tooth (inferior to medium), 16s to 16s 1d; two, four, six, and eight-tooth, 12s to 13s; four, six, and eight-tooth, 12s 6d to 14s 6d; four and six-tooth, 14s 6d to 15s 6d; six and eight-tooth, 14s to 14s 7d; better sorts, 16s to 16s 9d. The range of prices for fat lambs was: Prime wethers, 20s to 27s 1d; extra, to 29s; lighter, 17s to 19s 6d; prime, 18s to 25s 6d; medium, 15s to 17s 6d; aged and light, 10s 4d to 14s 6d; merino ewes, 10s 3d. In the fat cattle class, steers made £7 10s to £11 10s; extra, to £18 (passed); heifers, £5 17s 6d to £8 7s 6d; cows, £5 to £9 12s 6d. Beef made 21s to 29s per 100lb. In the class for pigs, choppers made 50s to 80s; heavy baconers, 60s to 73s; lighter, 50s to 57s 6d, equal to 5d to 5½d per lb. Heavy porkers realised 44s to 47s; lighter, 38s to 43s, equal to 5½d to 6d per lb. Store

pigs, large sorts, realised 36s to 44s; medium, 25s to 35s; small stores, 18s to 24s.

AGRICULTURAL LAND IN ENGLAND.

The extension of land under plough in England in 1912 and the further reduction of the acreage under permanent pasture give sign of a reversion to the older and better balance in British agriculture. From 1897 until last year there was a steady decline in arable land. Thirty years ago one-half the cultivated land was under plough; now it is more than two-fifths. By the extension of permanent pasture the country lost no less than 700,000 acres of wheat and 600,000 acres of barley. Another change recorded in the statistics of the Board of Agriculture is the diminution in the number of large holdings—that is to say, farms of 300 or more acres—whereas smaller holdings are increasing. It is curious and surprising to note, however, that the fruit acreage is diminishing, especially in orchards, and that the apple is losing substantially in its acreage. On the other hand, pears, cherries, and plums are receiving increased attention. The report says that no satisfactory explanation of this decline in the apple area is forthcoming, but the competition of imported fruit, especially from the colonies, has, of course, tended towards this result.

GOOD QUALITIES OF DAIRY BREEDS.

Answering a subscriber who asks, 'Can't you tell me which is the most profitable breed of dairy cows?' *Hoard's Dairyman* says:

No; for the reason that there are so many men in all the breeds that are making their cows highly profitable it is impossible for us to make a choice for this or any other man but ourselves, and when we come to look into our own choice we find it is very largely a matter of taste.

With cows as with other domestic animals, they always do the best with those men who have a fondness or liking for them. Indeed, we may say this is more true with cows than any other animal, because the cow is a female and a mother and as such is particularly susceptible to her own likes and dislikes. There are a lot of cow owners who are blind to this principle when it plays a very important part with their profit.

Every breed of cows has its distinctive line of qualities. The Jersey is a wonderfully economic consumer and close manufacturer of food into milk solids. So is the Guernsey. Both yield milk rich in butter fat, and both are highly profitable provided they are good cows and you do your part.

The Ayrshire is a very hardy, robust breed and another highly economic consumer of feed and of medium weight, but her milk rarely exceeds 4 per cent. in butter fat. As a basis for crossing with pure bred Guernsey or Jersey sires there is no foundation that is finer than the Ayrshire grade cow. Some great business herds have been produced in this way. There seems to be a natural 'nick' between the Ayrshire grade female and the pure bred Guernsey or Jersey male, whereby heifers are produced that show great capacity for profitable dairy work.

The Holstein is a gross feeder and a wonderful producer. On a farm where there is an abundance of good roughage, well backed up with a generous grain ration, she can and has beaten all other breeds in gross production. Whether this has been done economically is disputed by the partisans of other breeds.

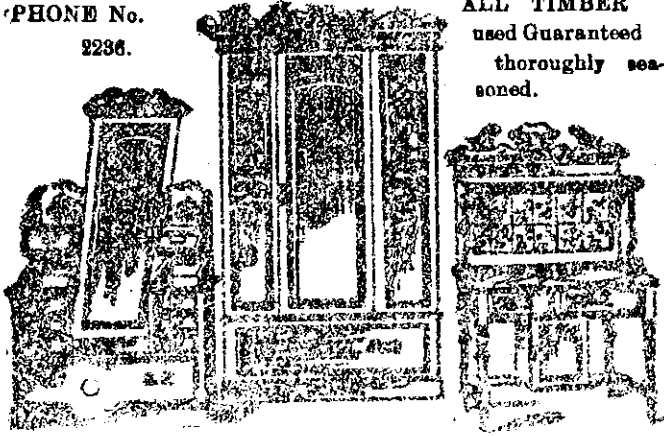
The smile that lights the maiden's eye,
The blush that dyes her cheek,
The softness of her ruby lip
In nature's accents speak.
But deadly cough kills smile or blush,
It's weapon keen and sure;
So bring the bright smile back again
With Woods' Great Peppermint Cure.

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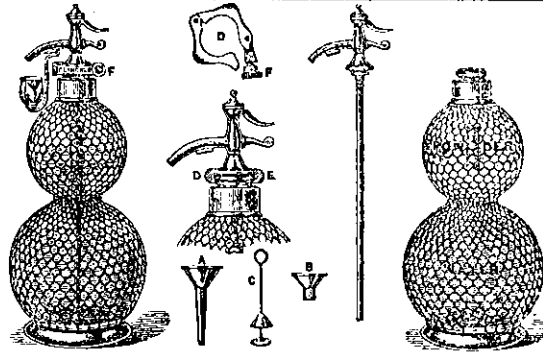
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The Family Circle

THAT'S DIFFERENT

His business never leaves a chance
To take a holiday,
When his wife reads the announcement
Of a coming matinee.
Life's much too short for trifles,
Not a moment can he snatch;
But when a friend invites him out
To see a cricket match—
That's different.

He vows a man should ne'er complain
About the tax he pays,
But gladly help the Government
Its revenues to raise.
Each one should swell the public purse
That threatens to grow slim;
Yet when the bland assessor comes
Interrogating him—
That's different.

He ever counsels gentleness,
And says no person ought
To let himself forget the calm
Of philosophic thought.
Nothing in life is great enough
To justify our ire;
But when, eleven miles from home,
He punctures his back tyre—
That's different.

EASTER EGGS

'Sister Grace!'

'What do you want?' Sister Grace did not lift her eyes from the gay embroidery over which her fingers were swiftly moving.

'To-morrow's Easter.'

'Can't you tell me something I don't know?' was the reply—not unkindly spoken, but without any interest in the sister's voice.

'Look at me, Grace, won't you?'

'There! I'm looking at you.' And Grace Bond dropped her hands in her lap with a slightly annoyed gesture and fixed her eyes on the child's face.

'To-morrow's Easter.'

'I've heard that before. Anything else?'

'Yes; I want you to dye me some eggs.'

'Dye you some eggs!'

'Yes. All the little girls are going to have them. Jennie May and Lucy White told me about the beauties they had last year, and what lovely ones their mother was going to dye for them to-day.'

'I must beg to be excused, Fannie,' said Grace coldly.

The light and eagerness went out of the child's face, and her eyes grew wet with tears.

'Don't be silly!' Grace spoke a little harshly.

'What does a big girl like you want with Easter eggs?'

'I'm no bigger than Jennie May or Lucy White, and they're going to have them,' replied Fannie.

'I can't help it if they are.' Grace spoke with some petulance in her voice. 'I haven't any time for such nonsense.'

Now, Fannie had set her heart on the Easter eggs, and her disappointment was so great at her sister's refusal that she could not control her feelings, but burst out crying, at which Grace, being much annoyed, scolded her sharply. This did not help the matter any. Grief gave way to anger, and Fannie talked back to Grace in a very unsisterly way. Both of them were made unhappy.

Thinking to find employment for Fannie, and so divert her thoughts, Grace handed her a piece of worsted work and said:

'Put this flower in for me, won't you? You did the last one nicely.'

'No, I won't!' Yes, these were her very words. 'If you can't dye me the eggs, I'll not work your flowers.'

'Oh,' said Grace, 'if you're going to keep such bad company, I can't stay.' And she went from the room, leaving Fannie alone.

For a good while Fannie sat crying from anger and disappointment. Then, as she grew calm, the thought of what her sister said as she went out, 'If you're going to keep such bad company,' came into her mind. She knew very well to what company her sister referred. Anger, ill-nature, fretfulness were her companions now, and they were making her wretched.

Gradually, as she sat alone thinking, a change came over her feelings. 'I'm sorry I talked so to Grace,' she said, 'even if she wouldn't dye me the Easter eggs. Oh, dear!'—and she drew a long sigh—'some little girls have kind sisters that do everything for them, but Grace thinks it a trouble to do even the littlest thing for me.'

Even as Fannie said this she remembered the beautiful party dress that Grace made for her only the week before, and how she sat up late at night so as to be sure to have it ready. And then she thought of a dozen kind and self-denying acts of her sister, all done for good.

'I'm sorry,' she spoke aloud. The bad company in which Grace left her had gone, and in their place were repentance, kindness, love.

She took up the strip of worsted that Grace had placed in her lap and, unrolling it, commenced working in the flower, and was soon so interested in what she was doing that she scarcely noticed the passage of time.

Grace did not feel very happy when she went from the room leaving Fannie alone. She had not regarded her little sister with the kindness and consideration that were her due. The Easter eggs were a thing of no account to her, but to the child who had set her heart on them they were a great deal, so she went to the kitchen and dyed a dozen for her.

Grace hurried to the room where, an hour before, she had left her little sister angry and in tears. Her heart had a troubled beat as she pushed open the door and went in. All was silent. By the table, with her face buried in her arms, sat Fannie fast asleep. The strip of work, with the flower completed, lay on the floor, as if it had just dropped from her hand.

'Fannie, dear!' Grace spoke in a tender, loving voice. The child moved but did not answer, for sleep lay heavy on her senses.

'Fannie!'

'Oh, yes! What is it?' answered the child, dreamily.

'Fannie, dear!' Grace called again.

'Oh! Easter eggs? No, I haven't any; and I wanted them so badly!'

She was still dreaming, but was wide awake a moment afterward, sitting up looking at Grace and then at the beautifully painted eggs that were held before her wondering eyes.

'It is so good of you, sister dear!' she exclaimed. 'Thank you a thousand times!' And springing up, she threw her arms about Grace's neck, hugging and kissing her in a heart-gush of love.

'I will try to be more thoughtful of my little sister hereafter,' said Grace to herself; and speaking aloud, with her arms still about the neck of her sister, Fannie said: 'I wasn't naughty long, Grace; and I've worked the flower for you, and you are a dear, dear good sister as ever was!'

LECTURES ON FARMING

'I tell ye,' said the grizzled old veteran of the farm, with a broad grin on his face, 'these here lectures they give before them sassiety people up to town on the subject o' farmin' is mighty fine. My darter Mandy attended a dozen of 'em up to New York while she was visitin' 'thar last winter, and, by gorry, what she didn't know about manieurin' a cow's hoofs, raisin' water lilies and graftin' roses on cabbidges so's ye kin cook the cabbidges in a small city flat without attractin' the attention o' the Board of Health, hain't wuth listenin' 'tew.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.
Less Pain. Best Attention. Moderate Fees.

'PHONE 1807.

AN UNFEELING REPLY

Florence, who was an ardent admirer of her own vocal qualities, had been selected to sing a solo at an entertainment.

The following morning at breakfast table she remarked to her younger brother:

'Well, I never thought my voice would fill that large hall.'

'Neither did I,' answered her brother unfeelingly. 'I thought it would empty it.'

TRICKS

'Hey! What are ye doing there?'

Little Arthur was caught. He was up the pear tree, his pockets full of luscious fruit, while below stood a bull terrier, trying wildly and frantically to reach him.

And the owner of the tree and dog had just come upon the scene.

'What dy'e want up my pear tree, young feller?' asked the farmer again, in gruff and angry tones.

'P-p-please, sir, t-t-trying to teach your d-d-dog to stand on his h-h-hind legs!'

A BAD HAND

Lord Wolverhampton's complaint of the burdens added to the care of heads of departments in official life by bad handwriting recalls an amusing incident which occurred when the House of Lords was in committee on the Reform Bill in 1867. The Clerk of the House intimated that an amendment had been handed in, the writing of which was so illegible that he was unable to say what it was about or who had written it. It was then discovered that Lord Lyttelton was the author, and it turned out to be a proposal disfranchising all persons who could not write!

NEARLY ALL GONE

When James T. Brady first opened a lawyer's office in New York he took a basement room which had been previously occupied by a cobbler. He was somewhat annoyed by the previous occupant's callers and irritated by the fact that he had few of his own. One day an Irishman entered.

'The cobbler's gone, I see,' he said.

'I should think he has,' tartly responded Brady.

'And what do you sell?' said the visitor, looking at the solitary table and a few law books.

'Blockheads,' responded Brady.

'Bogorra!' said the Irishman, 'ye must be doing a mighty fine business; ye ain't got but one left.'

AN EXPENSIVE MISTAKE

Perhaps the most colossal error that has ever occurred in the history of postage stamps has just happened in the United States (writes Mr. W. S. Lincoln, the well-known stamp expert, of 2 Holles street, Oxford street, London, W).

To commemorate the opening of the Panama Canal, a new series of four values was prepared, viz.—

1c. green, portrait of Balboa—the first man to cross the Isthmus to the Pacific, 1513.

2c. red, view of the Gatun Locks in the new Canal.

5c. blue, view of the Golden Gate.

10c. orange, picture depicting the discovery of San Francisco Bay.

The 1, 5, and 10c. appeared, and it then transpired that, by some extraordinary mistake, the picture on the 2c. stamp was a view of San Pedro Miguel Locks instead of the Gatun Locks, though the stamp was inscribed with the latter name.

The U.S.A. Government immediately withdrew the whole printing, consisting of more than twenty million stamps, and destroyed them, and a new printing is just to hand showing the view of San Pedro Miguel as on the error, but inscribed 'Panama Canal.' This may perhaps be considered the most expensive error of printing ever committed by a Government.

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Coin Trick.—Take a piece of paper about four inches by five, and place a penny in the centre of it. Fold the top part of paper down over coin to within an inch of the bottom. Then fold right hand side of paper under coin and the left hand side in the same way. You must now fold the bottom inch of the paper under the coin, and you will have apparently wrapped it up securely. The coin is, however, really in a kind of pocket and will readily slip into either hand at pleasure. Allow some of the company to feel the coin through the paper and then in the act of transferring it from the left hand to the right allow the penny to drop into the palm of the left hand. This hand at once picks up a dinner plate from the table. The piece of paper which the audience believes to still contain the coin is now burnt and the ashes dropped on to the plate. The coin can then be produced at the performer's pleasure.

The Mysterious Rings of Paper.—In this trick the performer produces three rings of paper about two or three feet in circumference and a couple of inches wide. He takes a pair of scissors and cuts one ring down the centre and thus makes two rings of about an inch in width. He remarks that there is nothing mysterious about that. 'But wait,' he says. He takes the second ring of paper and cuts this down the centre also, but instead of the result being two separate rings as before, the audience is astonished to see that a ring twice the length of the original one is formed. The conjuror passes this for examination and takes the third ring. Upon this being cut down two rings are found, but this time they are linked together. The explanation is very simple. The rings are prepared as follows: The first strip of paper is joined to form a ring in the ordinary way. In making the second ring, however, the strip of paper is twisted once before the ends are gummed. The third strip receives two twists before being joined, and thus the mystifying results are obtained.

Spirit Calculation.—A piece of paper and a pencil are handed to four different members of the company, each of the four writing down a row of four figures. These rows of figures are placed one under the other in the form of an addition sum. The paper is then handed to a fifth person with the request that he add up the rows. Before he has fairly got hold of the paper, however, the performer announces the total. The conjuror need not have even glanced at the paper once during the trick. In order to perform this seemingly wonderful illusion the performer must, before commencing, have secreted a second piece of paper in the palm of his hand. Upon this paper he has written four rows of figures, untotaled. All is fair and above board until the conjuror is about to hand the paper to the fifth person, when he dexterously changes the two papers. As he is already acquainted with the total he simply calls it out, and thus brings the startling illusion to an end.

A Tape-tying Trick.—This is very effective. The conjuror takes a piece of cord and requests a member of the company to tie his wrists together behind his back. He then borrows a ring and invites another member of the company to name the finger upon which he would like the ring to appear. The ring is then placed between the performer's teeth. The conjuror steps behind a door or screen for a few seconds, and upon facing the audience again the ring is found to have made its way to the finger chosen. The secret is simple enough. When the performer retires behind the screen he drops the ring from between his teeth on to a chair or table, from whence it is easy enough to work it on to any finger.

ELECTRIC MASSAGE.

in your own home by means of the Zodiac machine—a wonderful apparatus easily carried in the pocket. Never requires recharging. For all pains, rheumatism, neuralgia, etc., it is unequalled. Thirty shillings, post free, from WALTER BAXTER, Chemist, Timaru.

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with any description of High-class Jewellery made from West Coast gold by Expert Goldsmiths in our own workroom.