

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

June 8, Sunday.—Fourth Sunday after Pentecost.  
 „ 9, Monday.—St. Columba, Abbot.  
 „ 10, Tuesday.—St. Margaret, Widow.  
 „ 11, Wednesday.—St. Barnabas, Apostle.  
 „ 12, Thursday.—St. Leo III., Pope and Confessor.  
 „ 13, Friday.—St. Anthony of Padua, Confessor.  
 „ 14, Saturday.—St. Basil, Bishop, Confessor, and Doctor.

St. Columba, Abbot.

This great monk and missionary was born in the north of Ireland in 521. Having been trained in piety and knowledge by St. Finian, he was advanced to the priesthood. After laboring for some years in his native country, St. Columba proceeded to Scotland, where he converted to the faith the northern Picts. He built in the island of Iona a great monastery, which was for many years the centre of learning in Scotland. St. Columba died in 597, after having founded and given a rule of life to upwards of a hundred monasteries in Ireland and Scotland.

St. Margaret, Widow.

St. Margaret was a grandniece of St. Edward the Confessor, King of England. Having fled into Scotland after the Norman conquest, she married Malcolm, king of that country, in 1070, being then twenty-four years of age. She used the great influence which her extraordinary sanctity gave her over the mind of her husband to render him one of the most virtuous kings that have adorned the Scottish throne. Her piety and prudence achieved an equally happy result in the education of her children. St. Margaret died in 1093. Her remains were laid at first in the church of Dumferline, near Edinburgh, but at the time of the so-called Reformation they were removed to Spain, where Philip II. built a splendid chapel for their reception.

### GRAINS OF GOLD

#### HYMN TO MARY.

What shall we bring thee, sweet Mother of Jesus?  
 What shall we place on thy dear altar-shrine?  
 Flowers the fairest our bright earth can offer,  
 See, dearest Mother, already are thine!

Lilies that breathe of the heart's pure intention,  
 Roses that tell of our love, have been laid;  
 Lips can not utter and hearts can not summon  
 Else that would please thee, blest Mother and Maid.

Hear, then, O Mary, our voices repeating  
 All thy rare glory the ages have told!  
 Fresh from our hearts springs the glorious greeting,  
 Breathed from the lips of the Angel of old:

Hail, full of grace, gentle Mother of Jesus!  
 Hail, full of grace; for our Lord is with thee—  
 Purest and best of the maids of creation,  
 Chosen the Saviour's dear Mother to be!

Bless all thy children, O beautiful Mother;  
 Guide us and guard us till death comes; and then  
 Show us thy glory in heaven, sweet Mother—  
 Show us the face of our Saviour. Amen!  
 —Ave Maria.

Life is too short for mean anxieties.  
 Dare to be true. Nothing can need a lie.  
 Man's fortunes are according to his pains.  
 Attempt the end, and never stand to doubt.  
 Words often speak what we would be, deeds what we are.

Holy study and holy living are the weft and the woof of the tapestry of life.

The Apostolate of the press must be a precept to-day.—Windthorst.

## 'STAND FAST IN THE FAITH'

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

### THE SACRIFICE OF THE MASS EXPLAINED: IX. THE CREED AND OFFERTORY ACT

*The Creed.*—The Creed now hides the transition from the Mass of the Catechumens to that of the Faithful. It is said after the Gospel—the last instruction that the aspirants to Baptism heard—as a solemn act of faith in the glad tidings of salvation and the doctrines of Divine revelation; it is said before the Offertory—the first act of the Sacrifice proper—as a confession of faith in our Redeemer, Who is both Priest and Victim.

The Creed is a symbol of faith, that is to say, a gathering together, a summary of the principal truths to be believed. Such creeds were originally drawn up as professions of faith to be made before Baptism; but from the sixth century on they were fittingly inserted in the public celebration of the Eucharist as a declaration of faith by way of protest against rising heresies. The Creed used in the Mass since the eleventh century is the one 'made by the Council of Nicæa (325), afterwards modified and extended by the Council of Constantinople (381), and then again extended in the West by the addition of the clause "and of the Son," to show how the Holy Ghost proceeds from the Father and Son equally.'

The Creed is sung for two reasons: either the presence of a large number of people at Mass, or a special connection between the symbol of faith and the feast of the day. The Credo is sung, for the first of these reasons, on all Sundays of the year, as well as on all solemn feasts, on the feast of the dedication of a church, and on patronal feasts; also in churches which possess a notable relic of the saint whose feast is being celebrated. It is fitting that, at an hour when the people are thus gathered together and united in body, they should be more closely united still in soul by their common belief; this is why they repeat the Creed. The Credo is sung, for the second reason, on feasts of our Lady, for she is spoken of in the Creed; in feasts of the angels, who are brought to our minds by the word "invisibilia"; on feasts of the Apostles, who first taught us the faith; of doctors, who expounded and defended it; and, finally, on the feast of St. Mary Magdalen, since she was the first to believe in the Resurrection of Christ. It is omitted in Masses for the dead, for though the holy souls do not yet enjoy the Beatific Vision, they have no longer to undergo trials and temptations in the matter of the faith.'

Now that the preparation is over, the service hastens to the central act—the repetition of what our Lord did at the Last Supper. But before the elements of bread and wine are consecrated, it is fitting that they should be offered to God. 'This is only one case of the universal practice of blessing, dedicating to God anything that is to be used for his service. We dedicate churches, altars, chalices, so in the same way we bless the water to be used in Baptism, and offer to God the bread and wine to be consecrated.' This is known as the Oblation or Offertory act, and includes everything from the antiphon after the Creed to the Preface.

*The Offertory* is now merely an antiphon. It was once an antiphon, psalm, or responsory which used to be sung as the faithful made their offerings. For down to the eleventh century those assisting at Mass were accustomed to present their gifts at this moment. 'A procession was formed. First the men, then the women, made their offerings of bread and wine on white cloths; after them came the clergy, priests, bishops, or the Pope himself: their offerings were only of bread. From the bread were selected some loaves, which were shortly to be consecrated, and a portion of the wine offered was poured into the celebrant's chalice. The bread destined for consecration was taken from the offering of the clergy; the wine, from that of the people. The bread not used for the Consecration was blessed and

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The offerings are wheaten bread and grape wine. These are prescribed as essential, not because of their intrinsic value, but because Christ used them. With the wine at least a drop of water is mixed, and that for two reasons: first, our Lord, we have good ground for believing, mingled water with wine at the Last Supper, and secondly, the mixture represents the blood and water that flowed from Christ's side, and in which the Church was born. The wine and water may also be taken to represent Jesus Christ and His people. The wine will in a moment be changed into the Blood of Christ, and hence it requires no blessing; the water on the contrary is blessed because the people for whom it stands require to be blessed before being united with Christ. Suitable prayers are said as the elements of the Sacrifice are offered to God the Father, and the blessing of the Holy Ghost, the God of Holiness and Love, is invoked.

The priest now proceeds to wash the tips of the fingers, the thumb and forefinger, which at his ordination were consecrated for the offering of the Adorable Sacrifice, and as he does so he recites a portion of the twenty-fifth Psalm. This action symbolises the purity of soul, the removal of even the slightest stains of sin, required of the celebrant; 'for,' says St. Cyril, 'we should stand at the altar with spotless hands and purest hearts.'

The prayer 'Receive, O Holy Trinity' follows. The celebrant begs God to accept the offering just made not on account of his own merits or virtues, but for the sake of Jesus Christ, and in honor of Christ's Blessed Mother, the Apostles, and all the saints. 'Sacrifice is (1) the supreme act of worship to God alone. The offering is in memory of the Passion . . . (2) in memory of the Resurrection, for the immortal body of Jesus Christ is consecrated; (3) in memory of the Ascension, for Christ Who died for us and rose again in the same Body which lies in the Eucharist, has ascended into heaven to intercede for us. The Sacrifice is offered in honor of our Lady and the saints; not to them, and the motive is that our Lady and the saints may intercede for us in heaven. In honoring His Mother and the saints we honor our Lord in His best friends.'

After kissing the altar as a sign of affection for Him Whom it represents and for the relics of the saints therein contained, the priest turns towards the people and invites them to pray that the Sacrifice, theirs as well as his, may be acceptable in God's eyes.

The Offertory act closes with 'Secrets,' that is, secret prayers corresponding to the Collects, in which God is asked to accept the gifts and to make the offerers worthy.

## The Storyteller

### THE BANK RECEIPT

(BY ALICE DEASE.)

There was one missing—the spotted heifer that Maureen had petted all the summer through. Hugh frowned as he counted his little herd again. Why must women needs go pet the beasts, taking from them the fear that God Himself gave for their protection? But in a moment the frown was chased away by the remembrance of the girl followed everywhere by her pet, its ungainly limbs stumbling over banks and walls in valiant efforts to keep near the mistress that it loved.

'Take them home, Rory,' he said, turning to the thin-coated sheep-dog who crouched behind him in the heather. 'Home, I say!' as Rory's eyes questioned wistfully whether the task was to be carried out alone: then, very unwillingly, he lurched up towards the cattle, intimating with a short snapping bark that they were to continue their homeward way along the mountain-side. Far below, the outlines of the farm buildings showed as dark blotches against the grey expanse of

rough pasturage. The light had failed too much for the yellow of the thatch or even for the white walls to be distinguished, and Hugh realised that he must hurry if he was to reach the boggy lake, where he guessed the foolhardy beast had been trapped, before the night came on.

A cutting wind from the north-east swept on him as he breasted the hill, and a heavy cap of clouds hung on the heights above him. He had the track of the other cattle before him. They had wandered far that day in search of herbage, but all except the truant had come back before night to their usual haunts. Hugh knew the place they had been to, well: a little lake, sunk down in the heart of the mountain, with a treacherous band around it where the grass was green above, even in the winter-time, but underneath the bog made no foothold for the unwary; and, clambering at last to the topmost spur above him, Hugh was just able to make out a shapeless form on the green, held prisoned just as he expected. It was a steep climb down, for he chose a more direct path than that by which the cattle had come, but once beside the lake he did not take long to free the heifer. She was a small, light beast, and active enough to help herself as soon as her legs were partially freed, but she stood quite still, partly from fright, partly, perhaps, as an effect of the petting which Hugh considered had helped her disaster, whilst he wiped the bogstuff off her with handfuls of reeds and bracken.

It was not only from seeking cattle that Hugh was familiar with the track along which he now hurried his rescued charge. Far as it was from the road, or even from any other dwelling, this mountain-top had been chosen by a lone old woman as her home, and Hugh was a frequent visitor in the cabin where Katty Duggan lived, with her pair of goats and half a dozen of long-legged hens. They were both solitary beings, and maybe that was what had drawn them together. Hugh was a fever orphan. His parents had gone the same day to their long rest, and the boy, left behind, had never known any home but the corner of whatever farmhouse he happened to be working in. He had always looked forward to going to America when he came to be twenty years of age, for it is considered useless in Drinagh and around for lads to face the hard climate and harder work of the States any younger. But at nineteen Hugh had gone as servant boy to the Carmodys, just for a few months he had said; but the months had lengthened, and he had come to be twenty, and twenty-two, and soon he would be twenty-five, and yet he had not gone away. And, meanwhile, Maureen Carmody had grown to womanhood.

It was summer-time when Hugh came across old Katty Duggan. Every sod of turf for all her winter's firing had to be carried on her back from the turf banks far below right up the mountain to her cabin. He had taken the creel from her the first time they had met, for it went against him to see a woman, and an old woman worse than all, with her back bent over such a load. After that her turf-reek grew apace, for it was seldom an evening passed that he did not take up a basket or two, until all the lot was carried. Then he found that the water on the mountain was too brackish for the tea, and if ever the sheep or cattle brought him that way there was always a tin can in his hand with sweet fresh water in it, drawn from the well in the hollow. At first he had talked of the time when he'd be going, but soon that dropped, though Katty knew he had his passage paid, for she'd seen it in his hand the day he bought it with his hard-earned savings, and the old woman counted on having him till the end. And he was all she had now—all but for Paddy, so she maintained, in spite of everything; though the neighbors knew well that Paddy, too, had gone home, for hadn't he the two feet already in the grave when nothing would do him but to go off back to the States, and he only after coming home a few months; but there's no man so restless as he that has the wasting sickness on him, so Paddy had gone off 'to put the winter over him, beyond,' as he said. But that winter and twenty others had gone by, and no word had come to the old mother who still waited.

Hugh found her very ailing when, opening her

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door, he drove the little heifer before him into the widow's kitchen. There was place for the beast beside the goats, and it was too dark now to get her home to-night.

Katty had been crouching over the turf sods that smouldered redly on the hearth, but his hand upon the latch had made her start, as though after all these years it were still possible that her own Paddy was come back.

'God save you kindly!' said Hugh. 'Why, Katty, what ails you? Did you think it was a thief you had, comin' to steal all your big fortune?' and he laughed as he laid his hand on the shrunken shoulder.

'Faith, what would a thief be wantin' wid the likes o' me?' retorted the old woman querulously.

'What, indeed?' repeated Hugh with another laugh at finding his jest so seriously taken. 'I'll be in town to-morrow,' he went on. 'Is there e'er a thing I can be doin' for you in it?'

The road to town was too long now for Katty's old limbs, and it was Hugh who brought her whatever little wants the man coming round with the egg-car could not supply. It sometimes seemed that the packet of tea lasted longer when Hughie brought it, that the twist of tobacco was larger, the pinch of snuff more satisfying; once she had taxed him with adding from his own pocket to her order, but he would not admit that his skill in shopping was not alone responsible for this phenomenon. She would not have taken charity, yet, proffered thus, how could she refuse? And besides—but that was still her own secret.

'I was wearyin' for your footstep, avick,' she said, ignoring his question. 'Hughie, I've a thing to ask. Think well now, for I'm an old woman, an' it won't be for long. I'm lonesome up here, alone with meself, an' what would happen me at all if I were took suddent an' no one to go for the priest?'

She paused a moment, looking up to see the effect of her words, but there was nothing yet beyond surprise to be read on Hughie's face.

'Will you come up to me, avick?' she pleaded. 'There's the settle-bed an' all ready, ever since the day that Paddy left me; an' who has better reason than yourself to know that there's enough turf to last us the winter through? I'll be gone, please God, ere ever the spring come in.'

She did not know what she was asking. No one but Hugh himself—and maybe, unknown to him, one other—knew the reason that had kept him all these years in Drinagh. Of course, a fever orphan was a very different thing from a common workhouse child; yet even so, that a servant boy should dare to think of his master's daughter was a thing unheard of in a respectable house like the Carmodys'.

Yet Hugh had dared to think of, to watch, to love Maureen, but in so silent a way that no one dreamed of such a possibility.

Sometimes he questioned himself if he were not a fool to stay. If he had only gone four years ago to America he might by this have started to make a fortune. But deep in his heart he knew that such a thing could never have been. He might have put a few dollars by, but the first hungry child who begged from him, the first comrade in distress who confided in him, would have made an end to his little hoard: besides, and perhaps beyond this reason, he knew that the farm could not wait very long for the money of a rich son-in-law to keep it going. Any fair-day might make Maureen's marriage inevitable. There was a debt on the land on which interest had to be paid, no matter what the price of cattle might be. Had it not been so, the Carmodys would have been quite prosperous; but now things had to go before they had come to their full value. A little sum in hand could not be turned over to advantage for fear that the next pay-day might not be met without it, and it was only the united, determined efforts of Hugh himself and of grim old John Carmody that had so far warded off the evil hour.

For John was no more anxious than Hugh to see a stranger own the farm, and when Maureen married money it would practically come to that. All day long they worked unceasingly, and it was only in the long evenings that Hugh could feast his eyes on

Maureen. Sometimes carding wool, sometimes knitting, or even busy with her spinning-wheel, her place was always where the light of the oil-lamp fell, and he, sitting on the hearth by the big fleece bags, could watch and smoke and dream impossible dreams for the future.

And it was these evening hours that Katty asked him to give up—the golden hours of his life.

He sat down on the low creppie-stool and pushed the turf in with his foot. She could not see his face now, but she felt that for some unknown reason her plan was unacceptable. With a quiet gesture she laid her wrinkled, crooked, toil-marked hands on his.

'You don't know, you don't know how I'm needin' what I ask,' she said, with piteous quivering in her voice.

'I'll come,' he said, quickly, gruffly, and he rose to his feet, as though afraid either of her thanks or that his own resolution would fail.

But she did not speak, did not even say a mechanical word of thanks; only, as he went out, leaving the heifer to be called for in the morning, he caught a murmured Gaelic prayer that said 'God bless him!'

He meant to tell Mrs. Carmody of his proposed move next morning, and before leaving the loft under the kitchen roof where he had slept for the past six years, he put his few belongings into a heap together; but, going down, he saw that something more important than his own change of residence was taking up his mistress's mind.

'Keep in the pony,' John Carmody had bade him as he passed out to set at liberty the beasts that Rory had brought safely home the night before; 'an' throw the saddle on her when you've done with the milkin' of the cows.'

'Is it to town you're goin' this early?' asked Hugh carelessly, curious at this unusual journey.

'It is not,' returned John Carmody with an almost vicious snap, that without further explanation told Hugh in a flash that the blow, so long expected, had fallen at last. He did not know that yesterday John Carmody had received a notice that, owing to the intended sale of the estate, the money which had been advanced on the security of the land must be repaid in full at no very distant date.

There was a jobbing man on the Galway road who, it was well known, could give his son two hundred pounds when he went to look for a wife, and rumour had it that young Edward Gagahan was only waiting for the chance of getting Maureen Carmody. With himself wanting the girl and his father wanting the farm, there was little likelihood of the day's negotiations proving fruitless, and to Hugh it was already a thing settled when he saw the pony's grey quarters disappear round the corner of the mountain path. He had often thought of this day, and somehow in his imagination he had felt much keener pain than now he was feeling in reality. Nothing seemed to be real to-day; nothing seemed to matter, except that his work should be done. He could not remember afterwards having collected his tools, but in due time he found himself using them mechanically on the roof of the old house on the holding that the Carmodys had, beyond Derrynea, where the cattle went for a change of grazing in the summer. It seemed as though there was nothing in the world except this old roof on which he had to bind the thatch. Even when the job was done, it was more from habit than from any action of his that he turned upon his homeward way.

It was only late afternoon, but he realised dully that the evening's work had been hurried forward. The kitchen was already prepared for the coming of the matchmaker.

'Is that Hugh?' It was Mrs. Carmody who greeted him. 'Go out to the byre, lad, an' bid Maureen hurry wid the feedin' of them calves. The father may be in on us any minute now.'

Hugh turned as he was bidden, but as he did so he was at last gripped with the deep, tearing anguish that all day he had numbly been expecting, but that seized him now with the force he never could have even guessed at till it came. His footfall was noiseless in the slush of the yard, and he reached the door of the

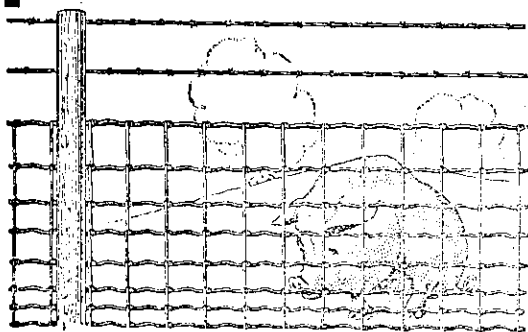
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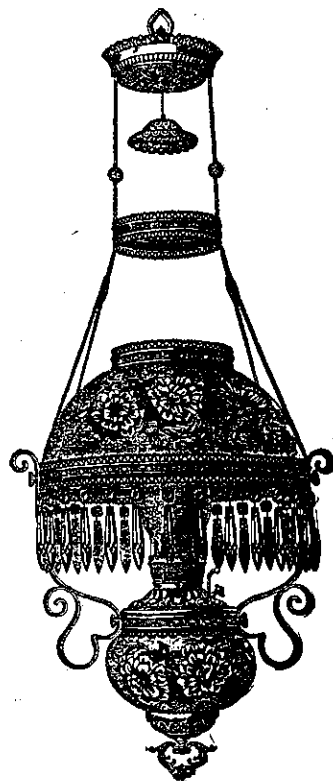
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byre unheard. Maureen was there, in the gloom, with the young calves pushing greedily around her. He could not see her face, for it was best down over the bucket, but there were tears falling into the milk. At the sight of her, something rose up in his throat, something that he had forgotten, that he had never known since the far-away days of his lonely childhood, when the terrible griefs of ten years old had been relieved by a passion of tears. He put his hand up to his face. Yes, he was crying, not with the dry, hard sobs of broken manhood, but with the hopeless, senseless tears of a child. Then suddenly she raised her head, and, dark as it was getting, through the tears of both, their eyes met. There were only two steps between them, and was it he or she who made those steps? Neither of them knew or cared. The milk-pail rolled unheeded in the straw, its white contents lost for ever to the hungry calves, who followed it; but to Hugh and Maureen understanding had come, and with it entire comfort. Then the pony's footsteps clattered at the gate, and Mrs. Carmody's voice brought them back to earth again. They could not hear her question, but her husband's answer fell like lead upon their hearts.

'Yes, they'll be here all right. Neddy Gagahan is a soft fool—but I seen the bank receipt.'

'What ails you, avick? Is it comin' here to me that has you all that bothered?' It was Katty's turn now to question Hugh, as an hour later he sat cowering over the fire; and, with the sudden impulse of confiding in someone that sometimes comes to those in overwhelming trouble, he told her all.

She listened, never speaking, even when he'd finished. It almost seemed as though she had not heard, for, when at last he broke the silence that had fallen on the little room, it was of her own concerns and not of his at all that she spoke.

'Tell me,' she whispered: 'you've heard them speak of my Paddy, who went from me these twenty years an' more?'

For a moment Hugh looked at her in speechless astonishment. What had her Paddy Duggan to say to the two lives that were being broken to-night? Was the old woman wandering? Surely she was, and that must be the reason for her sudden wish for his companionship.

'Dead!' he said, answering with less compassion than he would have felt at any other time. 'To be sure an' he's dead. Where else would he be these years else?'

'Then, certain sure, he'll never be comin' back to claim what is his own?' she asked.

'Not a thing ever will he claim from you but prayers,' he answered, and then his head fell down on his hands again, and his mind went back to the old problem of how after to-night was he to live without Maureen, knowing now, God help her! that she loved him.

'There, indeed, was the only answer. God help her! and God help him! He did not know if it was minutes or longer that he sat thus in the darkened kitchen. It was only the sound of the old woman's voice that roused him, and looking up he found that he was alone. Katty had left her side of the fire, and the voice that called him came from the little inner room.

Half angrily he got up and peered through the door towards the gloom beyond. Yes, without doubt poor Katty had lost her mind. That was his first thought, and certainly the sight before him gave reason for his thought. The bedding was all upon the floor, the wooden bedstead was dragged out to the middle of the room, and Katty on her knees, was pulling at the loosened stones of the wall against which her head rested at night.

'Oh, Katty, asthore, come out of that!' he began coaxingly, forgetting his sorrow in the fear that the crazy walls would come down upon the two of them if the old woman went on with her work of apparent destruction. But with an exclamation of relief she interrupted him, getting painfully to her feet again, and holding out towards him a small tin box, such as American cigarettes are often sold in.

'Take it,' she said incoherently. 'Tis for you I've had it these many a days. For 'twas only makin' believe to meself I was that Paddy wasn't gone beyond.'

'Mother,' says he, an' he givin' it to me, 'if anything happens me you'll always have this for your comfort and your keep. 'Tis Mr. Brown in the bank within in the town that has the money, but keep the receipt as safe as your own soul, for 'tis your name an' no other that's on it this minute.'

She held the dripping tallow dip in one hand, and with the other forced the box on Hugh.

'Open it,' she said. 'Twas always for you I meant it. What do I want with the like, an' me on the King's list? Read it now an' see if my Paddy's bank receipt isn't every penny as good as Neddy Gagahan's. Two hundred pounds did my Paddy bring home to his old mother, God bless an' help him! an' a nice penny besides for all the years that Mr. Brown's been carin' it, so he does be tellin' me. Read now,' she urged. 'An' then be off wid you before it is too late; I've no need of your company now.' And she chuckled to herself. 'Wasn't it only to keep it safe—it is your own now—that I wanted you at all?'

Once he had seized her meaning, Hugh had no scruples in taking what the old woman offered. What good had the receipt ever done her, but only trouble her with fears? Besides, she was a rich woman, these weeks back, since the Old Age Pension Act had come into force, and couldn't he make it up to her in a hundred ways better than money would be to her, once—

'Katty, you're a good woman; God bless you!'

She felt his lips brushing the white hair upon her forehead, and then he was gone. It was almost as though her own Paddy had come back to her.

The matchmaking was progressing, surely, though slowly. If Neddy Gagahan was a 'soft fool,' his father made up for him in hardness. Every stick and stone, every live thing, down to the very hens and ducks, had to be gone over before the jobber would put pen to paper, to bind himself to the payment of what the bank receipt represented; and before this crucial moment arrived the door was opened and in came Hugh.

At first, John Carmody was impatient of interruption, incredulous as to the receipt that this farm-boy produced being genuine. Then, as Edward Gagahan saw a chance of losing, at the last moment, the farm on which he had set his heart, he began to bluster, and ended with threats.

All through the evening the truth had been coming nearer and nearer home to John Carmody, that with the contract of his daughter's marriage he would be signing the death-warrant of his own interest in the farm that he loved beyond wife and children, beyond everything but life itself. And now, when the chains were almost upon him, he suddenly was given a loophole of escape. What did he care, now, that Hugh was his own farm-servant? Pride had gone to the wall, pushed there relentlessly by the jobber's high hand. He knew Hugh: he was quiet and honest; he would keep to his word, and it was Maureen, not the farm, he wanted. With Hugh as a son-in-law he would still be master: with the other it would in future be the jobber's farm. With a quick thought he looked up from the two receipts that he held in his hand, to the girl for whose sake this money was given.

'One's as good as the other to me,' he said gruffly. 'You'd better choose for yourself, Maureen.'

For the second time that evening, Hugh held out his arms; but now there were no tears between them—only gladness, too deep for words, in the eyes that were raised to claim him as their own.

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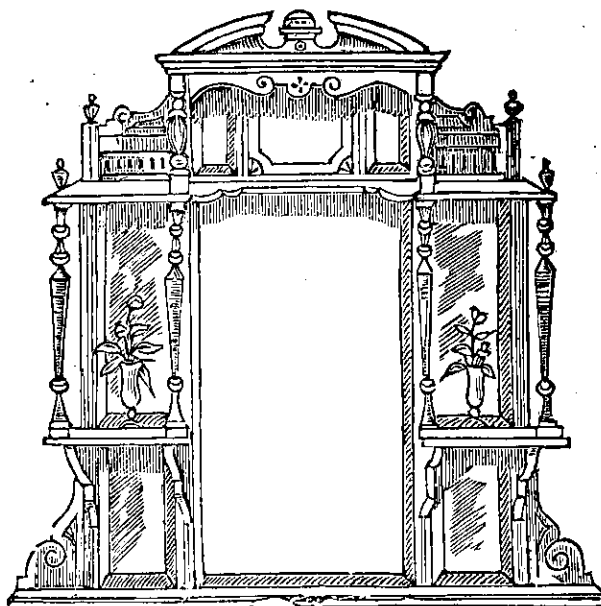
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It was a day in late spring. Beneath one of the votive lamps in the little church, and facing the picture of our Lady of Votive Help, knelt a figure whose very attitude symbolised prayer. Her intense, burning gaze saw beyond the picture, the church, the sea; her whole body and soul were offering a petition with a fervor that needed not the medium of the lips—they were closed. But suddenly, in the midst of this voiceless prayer, she fell unconscious to the floor.

A young girl, who had entered the church a few moments earlier, and who, in walking through the aisles, had noted with interest and reverence the absorption of the woman in prayer, was about to leave, when the shuffling sound from the elder woman's pew attracted her attention, and she was immediately at her side. When, through the efforts of the girl, the woman revived and sat back trembling, the colorless, quivering lips expressed her thanks with an appealing humility. The girl noticed how frail the woman was and how helplessly weak; how poorly clad, yet how unmistakably refined.

'Madame will permit me to accompany her home?'

'No, Mademoiselle; and I thank you with all my heart. God will bless and reward you. But—I—I—must remain here—longer. My prayer was not finished, and if I go now I may not be able to come back to-day. Thank you, child! But go; I feel better, and, in any case, I must fin—'

'No, Madame,' respectfully interposed the girl; for she had seen the lips grow white again from the effort to talk. 'I can not leave you like this. I pray you pardon me, Madame, but—is it not so that you came early to Mass, perhaps to receive Communion, and then waiting to pray, have not yet broken your fast?'

'Ah, yes, I knew!' as her charge acquiesced with a scarcely perceptible movement of the head. 'Listen, then, Madame, I shall go with you, if you will, and when you have had a cup of tea or some food, I promise to bring you back here to finish these prayers' (and the smile that accompanied this plea was not to be lightly repulsed). 'Besides, you could finish them at home; you have—'

'Mademoiselle does not understand.'

The quick flush on the girl's face was not lost, for the woman immediately added: 'But I shall do as you say; I can return later, since my refusal to go now distresses you.'

The little cottage in which she lived being near the church, she was soon at home.

'You are too kind; I am not used to such services,' said the weak voice, as deft hands were gently removing the bonnet and shawl, and arranging pillows comfortably in the armchair near the sunny window.

'I am so happy that you permit me, Madame,' replied the self-appointed nurse; 'and when I have given you some hot tea, you will lie down and will promise me not to go out again until you are stronger.'

'Ah, yes! It would be well, perhaps; but it may not be. You do not understand, my dear, as I told you before. You can not understand that I must finish my prayers in church.'

The girl turned quickly.

'Madame, I—'

'I know what you would say, but it is in fulfilment of a vow made years ago,' came in low tones to which feebleness added solemnity. And then silence fell in the little room.

It was years since she had mentioned her vow to any one, and then it was to an old priest who had long since died; but now the kindness of this young stranger and her own weakness—yes, that was it, her weakness—had made her talk of personal affairs. Well, she would say no more on that subject. And yet silence now might imply that she was annoyed by the girl's advice to remain at home; and then, somehow, to-day she craved sympathy; and in addition to these reasons, she painfully realised that she was not well, and that she might have to ask for help to get back to the church. So she decided that it would be best, after all, to explain her apparent obstinacy.

'It is an old, old story,' she began, 'written deep on many a mother's soul. I had a son. He was a wild lad, but he had a good, true heart; and on the morning that he went to sea (for I could not keep him) I placed him under the protection of Our Lady of Perpetual Help, and asked her to bring him back safe to me. I had faith then that my prayer was heard, and that it would be answered; but God willed otherwise—' And the voice broke. Quickly recovering herself, however, she continued:

'When his ship returned, I went to meet him, only to learn instead that he had not sailed, but would wait for a later boat; and then, after many weeks of endless days, the terrible word came that his ship was lost at sea. My husband had died and I was alone—alone and ill. I would have gladly given up the struggle; but after long, long days I recovered. Having paid my indebtedness—and a long illness costs much, my dear—I sold my home, with its furniture and pictures and books, and came here to this little place by the sea; for the sea haunts me. I cannot leave it. It holds all in holding my son. I chose this house because from its windows I can see the great, wide stretches of the cruel waters. And then, in the little church here, I again saw the picture of our Lady of Perpetual Help; and, although my prayer had not been answered when I sought her aid before, I wanted to hope that she would hear me now; for it is something to have even a strong hope to hold one's life by, since without some kind of anchor many of us would drift to desolate places. I had tried at times to believe that, as a test of faith, the answer had only been delayed; but as I knelt there that first day in the little chapel by the sea, the thought came to me that perhaps our Blessed Mother had answered by bringing him to God instead of to me. And even in my sorrow I could thank her if such were the case; for sailors are careless, and not all who went down with him may have been prepared to go.

'And so at last a great peace flooded my soul; I learned to accept God's will, and to place—not the life now—just the memory of my son in our Lady's keeping. If, in answer to my first petition, she could not bring him back, then I asked that I might, at least, know what manner of preparation had his soul before its departure. And then—I was almost afraid of the promise I was about to make, but the love for my boy was strong within me—I vowed that a votive lamp would perpetually burn in her honor before the picture; Not until to-day has bodily infirmity interfered with my prayers; and now what am I to do if my strength fails me?'

Overcome with emotion and fears, she sank back leaning her head against the pillow, which was not whiter than the pain-stricken face that rested upon it.

'But,' responded the girl, in low, even tones, 'assuredly you meant to keep the conditions of your vow only if your physical strength permitted. If you are unable to walk, and cannot ride, how can the promise be kept? God is not so exacting in demands, nor is His Blessed Mother; and, besides, if you feel bound, you could be released.'

A smile of hopelessness crossed the pale face.

'You do not understand. I must either keep my word or give up hope; and the life would, indeed be hard.'

'But you ask miracles. You say he is dead, and that all who were with him are dead. How, then, can you hear of his last moments? Do you not see what an unreasonable petition yours is? I would not dissuade you from it; but you are so weak, and for your own good—'

'Until the day that I hear from him or of him, I shall keep my vow.' And the white face grew resolute.

'Very well, then, Madame, we shall go soon.' And a soft arm stole around the thin shoulders. 'You are just splendid, and I am so sorry that I must leave here to-day. I am on my way home from a visit in the north, and out of mere curiosity stopped for the day in this quaint little village. I could see the church from the train, but I never dreamed that it would hold

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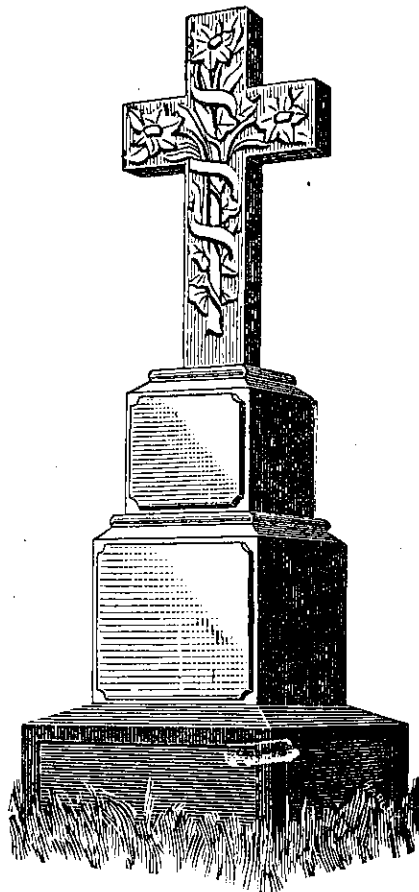
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forever afterward such a pleasant remembrance; and I am deeply interested in your petition to our Lady of Perpetual Help. Perhaps you will permit me to write to you. And now, Madame, do you feel quite strong enough to go back?' (The woman had looked toward her bonnet and shawl.) 'Then let me get you ready, and I shall wait for you in the church while you finish your interrupted prayer. Now,' and she gave an extra pat to the bonnet strings, 'are we ready?'

'Just a moment! I have quite inexcusably talked so much concerning myself, that I did not learn your name; and we must have a name as well as a face to fit memories to. What is your name, my dear?'

'Indeed, Madame, I intended to write it with my address for you, when we should have returned from church, and I hoped to learn yours. My name is Marie Renaud.'

The girl was adjusting her own hat as she spoke, and for the fraction of a second was unaware of the sudden silence. Then she turned quickly, to find her hostess grasping the arms of the chair, but apparently speechless.

'What is it, Madame—oh! what is it? Another attack? See! I knew you were unable to go. Let me make you comfortable again, dear, and remove your wraps.'

But the hands that would have loosened the wraps were pushed aside, as the trembling woman cried:

'Why do you mock me? Why do you mock me in my grief? You were so kind, and now—'

'Mock you, Madame? What—' And then it dawned on Marie that the poor creature's sorrows had been too great for the taxed mind, and it had given way. She would change the subject. No, rather would she ask for her hostess' name, and that might bring back the wandering mind.

'Will Madame have some more hot tea? And then, while she is resting, she can tell me her name, and I shall copy it with the address.'

'My name? My name? It is—it is—oh, I do not understand—yet. My name was—is—is—Marie Renaud.'

It was the girl's turn to be startled. What was to be done? The woman, whatever her name might be, was plainly demented. Would it be prudent to call some of the neighbors? But the agitated woman, although visibly weaker, was regaining her composure. Hesitatingly, she inquired:

'You said—you said—your name—is—'

'Marie Renaud,' slowly and apologetically replied the girl.

'Marie Renaud!—Marie Renaud! That is my name, too.' And she put her hand wearily to her head. Then, as if at some sudden, overpowering thought, she clutched the girl's arm, and earnestly and pathetically studied the young face turned toward her. But what she sought was not there, and she slowly relaxed her grasp and leaned heavily against the chair.

'What folly,' she reproached herself—'what folly to think that, when he died so long ago!'

'Madame Renaud,' said the girl, 'you shall rest a while here. See, I relieve you of your wraps again, and I shall remain until you feel stronger. That is better,' as the tired head leaned back again and the eyes once more closed. 'And now, while we sit here, shall I not tell you of my family, as you have told me of yours?'

'My father, Henri Renaud, was born in France, but lived in India for many years. I was born there, and it was there that my mother died. When I was graduated from the convent school last year, my father decided that we should travel for a year. My maid and I left him only yesterday because I wanted to stay here for a day. The little place had attracted me, as so many of the little villages along the coast have already done; and he went on to the city of X—, where we are to meet him again to-night. My maid awaits me at the queer little inn near the station.'

And then she looked pityingly and closely at the poor, shrinking woman in the chair, and spoke very slowly and distinctly:

'My father's parents died many, many years ago. On the way home we are to visit his mother's grave. In his boyhood my father thought that the sea called him; but the ship on which he sailed lay at Bombay for some weeks. Long before the boat left port, however, the spell of India was upon my father, and the fascination of the strange surroundings appealed to his adventurous spirit. He journeyed inland, and it was five years before he found it possible to sail for Calais, where he learned of his mother's death. He went to her room,—the room in which she had died, and in which so many of the once familiar objects of her care still lay. He went to his old room; and he often says that his tears that day were the bitterest that he ever shed. He visited her grave, and then went back to India, changed in heart, but not in venturesome spirit. He became a soldier of Fortune; and, as is too seldom the case, she smiled on the soldier who enlisted under her banner. He rose to power and wealth, and married an English lady, my mother. She died when I was three years old, so I scarce remember her; my father says I resemble her. He is such a dear, gentle soul, and so very tender to the aged,—trying, he says, to make amends for his neglect of his own mother; and last year he had erected a most beautiful monument over her grave. She lies in L—, and we are to visit there before we return home.'

'His mother's name? His mother's name?' gasped the white-faced woman.

'Madame, I was named in her memory—Marie Renaud.'

'No, no, no! It cannot be—even though you say it, yet it cannot be! It is some false trick, some manner of deceit that I do not, can not understand! Not Marie Renaud—no, no! not Marie Renaud—it is Claire Renaud who lies in L—. She died four years after my boy, my Henri, was lost. And he, my Henri—my boy—is—is—yes, he is your father! You say—O child, tell me, did you say that you will see him to-night? Oh, no! It is too wonderful, too good, too blessed to be true! And yet, it is true: I know it, I feel it true! I see now how easy that mistake of a lifetime was made. When I left my home, it was Claire who bought all that I had. She was Henri's aunt. She bought my house, with all that it held; and then, in less than four years, she died. Henri's mistake was a natural one. He could not know of the transfer of the property, and therefore believed that the Madame Renaud who died in that house, and who left the furniture and keepsakes that he knew so well, was his mother. And all these years I have believed what the captain, in good faith, told me: that Henri had gone down with the ship that was lost in mid-ocean. All these long, terrible years I have sorrowed for him, nor ever knew that he came back to look for me. I never knew; but I trusted and hoped always, and now—now—'

She had fainted again, but this time it was because the joy was greater than the faithful heart could well bear.

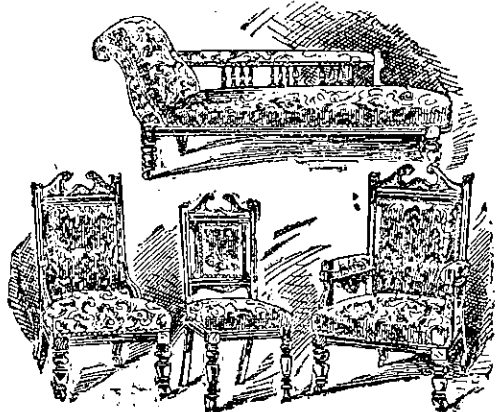
Later in the day, Madame Renaud and her granddaughter returned to the church to finish the prayer that had been so strangely interrupted by the granting of its petition, and to make fitting thanksgiving to our Lady of Perpetual Help, who had so generously redeemed the pledge which her title bestows upon her clients.

The next morning, as usual, the ocean spray, catching the sunlight in its mist, splashed against the church walls; the refreshing salt air blew through the open windows and across the framed face that looked out from her dimmed background. The little fleet, with the lights well-trimmed, swung rhythmically; and kneeling once more, and now for the last time in that church, was the bent, black-robed figure. But she was no longer alone. A grey-haired man and his daughter were beside her, and a trinity of thanksgivings ascended.—*Ave Maria.*

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## THE NEED FOR CATHOLIC ORGANISATION

### SERMON BY DEAN REGNAULT

The following sermon was preached in St. Mary's, Church, Christchurch, on Sunday, May 25, by the Very Rev. Dean Regnault, S.M. (Provincial):—

Our people are to be congratulated on the opportunity given them last week of hearing such an able lecture as that which was delivered in the King's Theatre by the Bishop of Auckland. They ought to feel most grateful to his Lordship for his devotedness to the Catholic cause and the zeal with which he vindicates the rights of his co-religionists. But though most Catholics are eager to seize an opportunity like this, still there are some who are heard to express the opinion that priests would best serve the interests of the Catholic cause if they abstained from touching on such questions as the Bible-in-Schools, either on the public platform or in the pulpit, because such utterances are calculated to stir up trouble and dissension, and to arouse the anger and bigotry of the enemies of the Church. This is not a new cry. It was the cry taken up by Freemasonry 40 or 50 years ago in Portugal, France, and Italy. Bishops and priests were told that their place was in the sacristy; politicians alone had a right to the public platform, and the suggestion of Freemasonry was acted on to such an extent that a purely Catholic press scarcely existed in these countries where the population is overwhelmingly Catholic. They are now reaping the fruits of this policy dictated to them by the enemies of the Church.

In Portugal many of the bishops and priests are banished, others are in prison, and those who remain in the country are fettered by so much anti-Catholic legislation that they are even deprived of the freedom necessary to announce the Word of God. Catholic France has come under the absolute control of a mere handful of atheists who hate religion, and who are doing everything to eradicate it from the hearts of the people. Alas! whilst the priests prayed in the sanctuary or in the sacristy, whilst millions of French Catholics were asleep, or made feeble, spasmodic efforts to vindicate their rights, a nefarious Government drove forth into exile, bishops, and members of religious congregations, seized Catholic hospitals, colleges, convents, and churches; sold them to the highest bidder, or if no bidder were found, often used them for the vilest purposes. For example, the beautiful Church of the Redemptorist Fathers in Paris was put up for auction, and found one bidder—the munificent sum of one franc (about 9½d) was the sum bid, and it was knocked down for this amount. The purchaser, one M. Duez, by name, a robber of millions, it leaked out afterwards, was in league with Government officials to obtain 'legally' possession of the edifice, which he rented afterwards to a clothing establishment at a rental of £500 a year. There are Bills now before the French Legislature which, if passed, will have the effect of suppressing Catholic schools and compelling all parents to send their children to the godless State schools. Thus have the Catholics of France and Spain sacrificed their rights as citizens by the fatal policy of keeping silence.

Nor is the condition of the Catholics of Italy more hopeful. They are absolutely unprepared for either defence or attack—the Mayor of the Catholic population of Rome is a Jew, who neglects no opportunity of hurling insults at the Head of the Church. Our Holy Father the Pope is no longer allowed to appoint bishops of his own choice. The See of Genoa is still vacant because the bishop appointed is not acceptable to the civil authorities. There is no unity amongst Italian Catholics; they have no good newspapers to voice their views and to influence public opinion; yet no weapon is more powerful or more urgently needed in modern times than the press.

Other instances of the results of apathy on the part of Catholics might be quoted. Hardly a day passes but we witness evils which follow the policy of 'keeping quiet,' of want of organisation. But thanks be to God, as an offset to all this, there are countries where

Catholics are alive to their interests, where they organise and where they fight in order to vindicate their rights, and where success crowns their efforts. France has been awakened by the cruel lesson inflicted upon her; leagues have been formed everywhere; Catholic forces are being united, and the position continues to improve everywhere. There is the league of parents to watch over the education of their children and to prevent the teaching of irreligious ideas, which numbers 400,000 adherents. There is the league of Sunday observance, to stem immoral literature, there are Catholic clubs, Catholic labor unions, whose strength and importance are growing daily. So marked is the Catholic revival in France, and so great is the progress made by Catholic organisations of every description that the Government begins to respect the Church, and its friends advise the Ministry to drop the Bills which have been brought before Parliament for the purpose of doing away with the liberty of education. The Catholics of Holland have had to contend with the greatest difficulties, but owing to their marvellous pluck and organisation, they maintain their position, and their Catholic teachers in their Catholic schools are paid by the State. The same gratifying results are noticeable in Austria owing to Catholic newspapers and the organising capacity of a few good leaders; in Belgium, where the well-organised Catholic party has successfully resisted the combined efforts of Liberals and Socialists; in England, where a mere handful of Catholics in a large Protestant community has held its own on the school question against the strongest Government of modern times; and in the United States of America, where the Catholic Federation counts more than three million adherents. But the most perfect Catholic organisation known at the present day is the German Volksverein or Federation, which the Falk Laws rendered necessary. This organisation, due to the efforts of Bishop Von Ketteler and Windthorst, was launched in October, 1890: its practical results have been simply wonderful. As a description of this association may be of some utility to our young Federation, I shall quote its leading features from a lecture given by S. G. Magargee under the auspices of the Catholic Summer School of Philadelphia:—

'Its primary object was the defence of Catholic principles against the attacks of the social Democrats, but its original scope was gradually widened. It started a social propaganda of its own and set out to educate the people in true Catholic social principles. To do this successfully it was necessary that they should give the people, by an abundance of cheap literature on the subject, a thorough grounding in the deeper religious principles which underlie the social teaching of the Church. The Volksverein has a central board of thirty-three which appoints a director for each diocese. Under the director is a manager for each town or group of villages. Under the manager is a promoter for every twenty Catholic families, and so every Catholic household is linked with the central bureau established at Munchen-Gladbach. The central bureau employs a large staff of skilled, salaried officials, who devote all their time to the work of the Volksverein. The literary staff are men who have taken degrees in political economy and theology. There are about fifty clerks, accountants, and librarians. Another fifty are employed at the printing presses. The result is an efficiency of organisation which is incomparable. The central bureau is in constant and intimate communication with every director, manager, and promoter. Literature is distributed amongst the members on an enormous scale. Eight times a year a magazine called *Der Volksverein* is sent to every member. Social and apologetic articles are sent weekly to more than four hundred Catholic newspapers. Pamphlets on social questions of the day and questions of faith and morals, a monthly magazine for the study of social questions, various publications for the instruction of the laboring classes, treating of education, labor unions, accident and life insurance, tariff laws, and the like, are issued to the members. About fifteen million publications are issued yearly. What were the practical results of this splendid organisation of the German Catholics? The Catholics, inspired by Ketteler, led by Windthorst,

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organised and kept together by the Catholic congresses and by the Volksverein, offered a stubborn, persistent, pacific resistance to the plans of the Iron Chancellor, who at last, finding that persecution seemed rather to strengthen than to disintegrate the Catholic host, was forced at last to acknowledge for the first time in his career that he was beaten. For some years past and to-day the Centre Party, by which name the Catholic members are known in the Reichstag, have held, and now hold, the balance of power, and we have the spectacle of the German Government actually looking gratefully and hopefully for its very existence to those whom it formerly persecuted.'

The efforts of the Bible-in-Schools League, the educational disabilities under which we labor, the growing aggressiveness of Socialism make organisation imperative. By opposing a united front to these forces allied against the Church, by protesting as with one voice from the Catholic body against all unjust laws and treatment, we shall not only vindicate our rights, but succeed in gaining the victory. Hence I wish our Catholic Federation every success. It will supply in New Zealand a long felt want.

## CONSTANTINE'S DEVOTION TO THE CROSS

When Christianity was little more than 300 years old (says the *Sacred Heart Review*) the history of Constantine the Great was written by Eusebius Pamphilus, Bishop of Caesarea in Palestine. An extensive literature on Constantine has grown largely from this ancient work. We have at hand a volume published in London in 1637. It contains a translation of 'Eusebius, His Life of Constantine, in Four Books.' The motto below the title is significant: 'Wisdom is most commonly found in him that is good and virtuous.' The translation was made by one Wye Saltonstall, an Oxford scholar and a Protestant, who tells us—in quaint phrasing and seventeenth century spelling—why we should know the history of Constantine.

He was a scholastic emperor that loved the clergy and scholars; which made the Bishop Eusebius thus requite his prince by writing his history. And therefore all those whom virtue and learning have advanced to temporal or spiritual dignities, will not think it below them to patronise the history of the Emperor Constantine who advanced both the temporal and spiritual affairs of the world, and was commended by a whole synod to be *Pater Patriae*, the father of the Empire.

It is a duty incumbent on the Catholic reader to review the story of Constantine, in this year of special commemoration in Rome of his victory won through the Cross, and of the promulgation of the Edict of Milan. 'I will only make a plain and perspicuous narrative of Constantine's actions,' wrote Eusebius. 'The relation of his famous and worthy achievements will be pleasant and delightful to the well-disposed reader. . . . And thus we will begin this history from the Emperor's childhood.'

### Constantine's Strength and Courage.

The account of the childhood of Constantine is meagre. He was the son of Constantius Chlorus and Helen, and the old chronicle relates that he was a hostage in 'tyrants' houses.' Though he conversed with wicked men he was not infected with their evil manners. While he was still of tender age—'before the first hair appeared on his smooth chin, to change his sweet aspect into a more manly countenance'—Constantine displayed such strength and courage that 'they who reigned at the time began to fear and envy him, which the young man observing, he fled away secretly,' seeking the house of his father who, shortly, 'departed out of this life, and left his eldest son to succeed him.'

And so Constantine came to rule over his people, administering his affairs so wisely and well that he was soon enabled to turn his thoughts to other issues. 'He resolved to aid and help the distressed parts of the world,' says Eusebius,

. . . and beholding that city which represents the world, being the empress and queen of the Roman Empire, held in subjection by tyrants, he said he should take no joy in his life if he should suffer the queen of cities to be thus grievously afflicted, and therefore he provided himself of strength and forces to suppress and extinguish their tyranny.

### Vision of the Cross.

Now approaches the turn in the tide of Constantine's affairs which affected the destinies of nations—when his soul opened to the truth that the victory he hoped for must be won under the banner of Christ, in the Sign of the Cross.

He earnestly prayed unto God, and besought Him, that He would reveal Himself unto him, and that He would assist him in his purposes and resolutions.

The Emperor's prayer was heard, and a sign given to him. The narrative tells us:—'. . . as he was praying about noon-tide a divine and wonderful vision appeared unto him, which were scarce credible, if himself had not related it. But seeing this victorious emperor did, with an oath, confirm it to be true, when he related unto me who intend to write his history, long after when taking notice of me, he admitted me to have familiar conference with him; who can doubt of the truth of his relation, which afterwards in process of time was confirmed in a miraculous manner? When the sun was gotten to his meridian height, so that it was a little past noon-tide, he said that he beheld the sign of a cross lively figured in the air or sky, with an inscription in it containing these words: *In hoc vinco*. By this conquer. And that he himself and his whole army which marched with him did wonder at so strange a prodigy.

Much troubled in mind to know the meaning of the vision the emperor thought and studied till night came on, and in his sleep Christ appeared unto him with the former sign of the cross and commanded him that he should make the like figure and that he should wear it in his banner when he joined battle with his enemies.

The chronicle continues:—

As soon as it grew day, he rose up, and acquainted his friends with the vision which he had seen, and then sending for the best goldsmiths and lapidaries, sitting on his royal throne, he described unto them the shape and figure of the cross, and commanded them to make the like with gold and precious stones, which figure we chanced to behold. For the emperor himself vouchsafed to show it unto us.

With minute detail, Eusebius describes the Labarum:—

### Description of the Labarum.

The figure of the cross was in this manner. The staff was straight, long, and inlaid with gold; the cross-bar was figured in the form of a cross, on the top whereof was a golden crown beset with precious stones. In which was our Saviour's name inscribed and expressed in two letters (PX) which did perspicuously express the name of Christ (in the Greek form). Which letters the emperor did afterwards use to carry in his helmet. At one of the corners of the cross-bar hung a thin banner of lawn, curiously embroidered with gold and precious stones, in a strange and admirable manner; this banner, fastened to the pendant, was as long and broad as the cross. The stem or staff was longer than the colors or banner, and under the cross at the side or border of the banner, there were the pictures of the emperor and his children drawn to the middle or breast high. So that the emperor used this salutary badge as a defensive or divine charm against his enemies. And he commanded that his army should carry and bear the like cross in their colors.

Yet another step towards acquiring the knowledge of the Christian religion was taken by Constantine. He sent 'for divers priests and religious men' to instruct him and to interpret the meaning of the vision of the sacred sign.

They answered him that the Christ he had seen in his vision was the only begotten Son of God; and that the sign of the cross which appeared unto him, was a token and trophy of the immortality and victory

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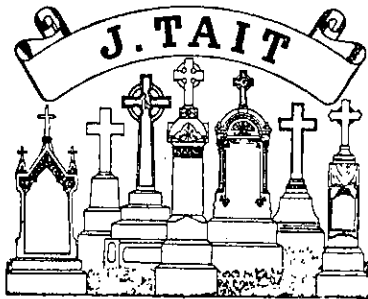
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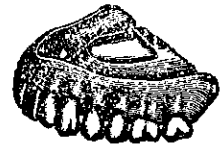
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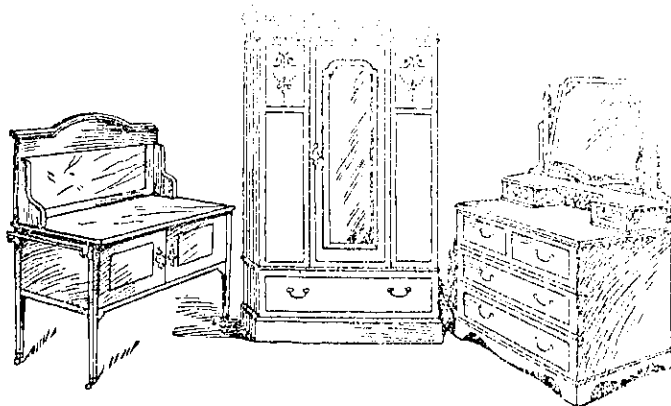
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which He gained over death. Comparing his vision with the priests' interpretations Constantine was persuaded that it was a divine revelation, and he therefore resolved to seek divine knowledge, and worship one God only.

#### The Cross the Symbol of Victory.

And now the cross becomes the emperor's symbol of victory, the sacred sign in which alone man must triumph. Under its protection the emperor went forth to conquer the tyrant Maxentius:—

And making God his defender and Christ his helper, he prayed unto them for their assistance, and so marched forward with his army, bearing the sign of the cross in his colors, intending to regain unto the Romans their ancient liberty. But Maxentius, trusting more to his conjurations than to the good will of his subjects, durst not sally out of the gates of the city, and had fortified all his cities and territories with garrisons of soldiers and military legions. The Emperor Constantine, trusting only in God, set upon the tyrant's first, second, and third armies, and having overthrown them at the first encounter, he marched up through all Italy, and at last brought his victorious army to the walls of Rome.

#### The Battle of Milvian Bridge.

Eusebius gives us a graphic account of the final scene in the downfall of the tyrant Maxentius, at the Milvian Bridge:—

Lest while he (Constantine) besieged the tyrant, he should besiege the Romans also, God, as it were with certain links of Divine Providence, drew forth the tyrant without the walls of the city, and confirmed His former wonderful works. . . . For as in the days of Moses, He overthrew Pharaoh and his host, and drowned him and his bands of chosen horsemen in the Red Sea, so both Maxentius and his chief soldiers fell headlong into the Tiber. For when the tyrant fled from Constantine, and thought to have passed over the river on an artificial bridge made of boats, and built to betray Constantine, God turned the plot by a sudden catastrophe, for Maxentius and his army took the bridge, and presently it fell asunder and straightway the men and boats sank down into the sea, he himself fell, and all his chiefs afterwards plunged like stones into the water, to find out an untimely death in that element, so that Constantine and his army, having by God's assistance gained the victory, sang a psalm of joy.

## The Abbot of Fort Augustus

The newly elected Abbot of Fort Augustus, the Right Rev. Dom Oswald, O.S.B. (Sir David Hunter Blair, Bt.), was solemnly enthroned on April 9 in the Abbey Church, Fort Augustus, in presence of a large congregation. The Bishop of Argyll and the Isles officiated, assisted by the Abbot-President of the English Benedictines (Dr. Gasquet) and the Abbot of Ampleforth. After the ceremony the Abbot and community entertained 60 guests to dinner in the refectory of the Abbey, among them being, besides the prelates and many canons and other clergy, Lord Lovat, Mr. Hay of Seaton, Mr. Edmonstone-Cranstoun of Corehouse, Colonel McDonald, D.S.O., and Colonel Angus.

Bishop Combaz has taken up the burden in Nagasaki, Japan, from which death has freed Bishop Cousin. The mission covers the district of Kyushu and a number of neighboring islands. In its population of eight million souls there are nearly forty-nine thousand Catholics.

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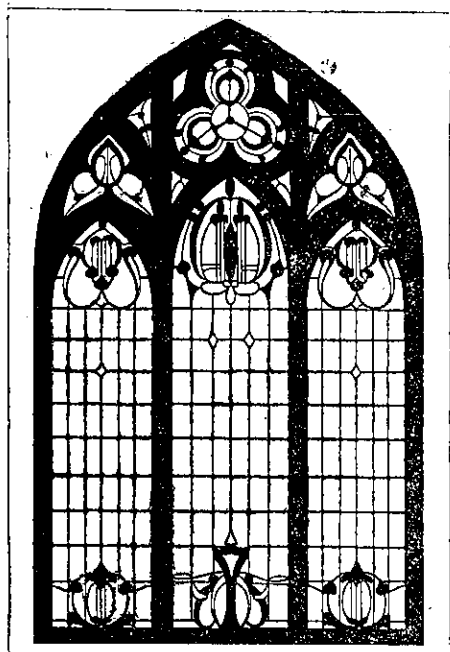
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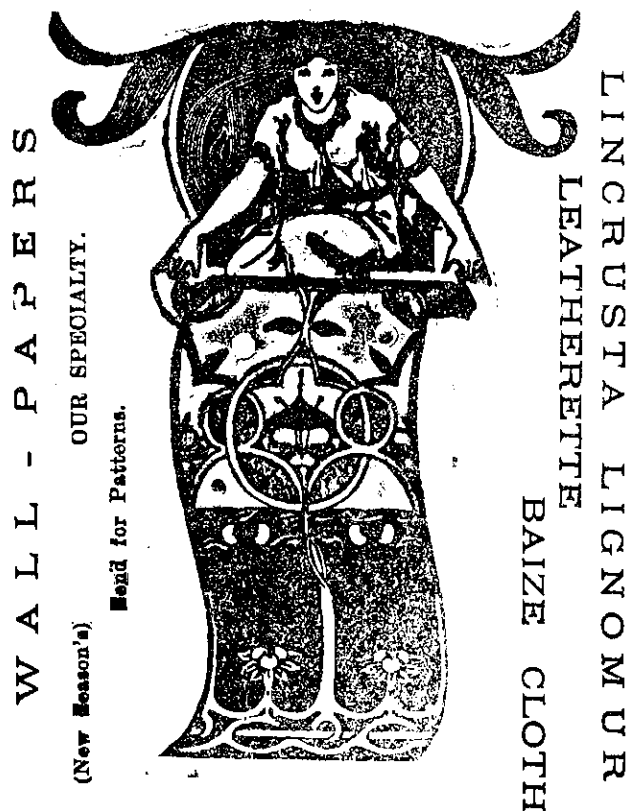
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## Current Topics

### Switch Me to Sleep

Sleep, according to Dr. Nagelschmidt, a German physician, can be induced at will by the application of an electric current to the base of the brain. 'We shall have to re-write some of our popular songs,' says the *London Evening News*:—

When days are lonely  
And nights but tire,  
I want you only, only  
You and your wire.  
Let thy sweet coma  
Over me creep,  
Kind Dr. Nagelschmidt  
Switch me to sleep!

### The Jewish View of Cremation

The Catholic Church, as is now tolerably well known, condemns cremation, partly on practical grounds, and partly on certain broad, general principles; and of these latter not the least important is the fact that in its origin cremation was associated in the minds of the majority—and still is, by many of its chief supporters—with the denial of a belief in a future life. It is interesting to note that high Jewish authorities reprobate the practice on precisely similar grounds. In Bavaria the propaganda of cremation by extreme Socialists and others has lately become so insistent that even Catholics were in danger of being carried away with the movement; and the Bavarian Episcopate deemed it advisable to issue an explicit statement of the Catholic attitude on the question. The opposition of the Bavarian Bishops to the practice has been strongly seconded by the Chief Rabbi, Dr. M. Lerner, who wrote as follows:—'Not less reprehensible than the ancient heathen practice of burning the body, that sign of idolatrous error, is the modern practice of incineration, which constitutes a public demonstration on the part of atheism and monism against religion. . . . Cremation, therefore, which undermines the faith in the resurrection and immortality, is no indication of any progress upon which modern culture may pride itself, but a retrogression into barbarian impiety, and a return to pagan brutality.' And the reasons given by the Chief Rabbi for Jewish opposition to the practice are practically on all fours with the Catholic attitude: 'It is a transgression of the divine commandment ordaining the consigning of the body to the earth; it is a desecration of the mortal remains; it is a refusal of that reparation for sin which is said to be connected with the dissolution of the human body in the earth and thus of its conversion into the dust from which it came; and lastly it is a public denial of belief in God and of a final judgment.'

### Nelson Takes a Stand

Preaching at Palmerston North on Sunday of last week from the text, 'Speak unto the children of Israel that they go forward,' Canon Garland delivered a decidedly dolorous discourse. 'If they did not obey this call to go forward,' he asked, 'where would they be? In the camp of the Church which had always opposed the right of access to the Bible. . . . They had to follow the lead of their Church or the lead of another Church which did not make for freedom. To him it was lamentable, pitiable to find members of their own communion who preferred to ignore the lead of their own Churches, and do all they could to strengthen another Church, which had not been the friend of the Empire (of which they were thinking that day), and which he ventured to say had it been successful in its attempts would have prevented the Empire from ever becoming what it was to-day. In conclusion, he called upon his hearers not to despair.'

The Organising Secretary will have another fit of the weeps when he reads the following Press Association message, dated Blenheim, May 28, which appeared

in last Thursday's papers: 'A meeting of the Nelson Presbytery was held at Blenheim to-day. The Presbytery considered the remit from the General Assembly with regard to the Bible-in-Schools League movement, and the following resolution was carried unanimously: "Whereas the General Assembly adopted the Bible-in-Schools League's scheme without consulting the Presbyteries, and whereas this Presbytery does not sympathise with the League's proposed right of entry, this Presbytery respectfully declines the Assembly's request to assist the movement in question." We have only to add that the membership of the Nelson Presbytery is not bounded by the Nelson city area, but contains representatives—ministerial and lay—from the Nelson, Blenheim, Riwaka, Picton, and Kaikoura districts. That a resolution of opposition to the Bible-in-Schools League's proposals should be carried unanimously indicates, therefore, a fairly wide feeling on the subject.'

### Amundsen and the South Pole

Captain Roald Amundsen, who discovered the South Pole in December, 1911, so shortly in advance of Captain Scott, is now in the United States, and has given this picture of the desolate South Pole—and his comments on its supposed possibilities—to the *New York Independent*:—'There is no life at the South Pole, no kind of life, in air or water or on land. There is a great continent covered by ice and snow. Animal life, so far as was observed, does not extend beyond the Barrier, which is 700 miles distant from the Pole.'

\*

'We found bare spaces on the land and collected geological specimens, but nothing to show that the South Pole region holds treasures which would interest our civilisation. We found no evidence of gold, silver, copper, or iron. I am not responsible for the statement that there are in that region some of the largest coal deposits ever discovered, and I did not express a hope that they would soon be developed. Information on the subject of the coal comes, I believe, from Sir Ernest Shackleton. . . . But even if there are in the South Polar region very large deposits of coal and of precious metal they will simply be something to sigh over—they are inaccessible. Miners cannot live there, and even if they could live and could work mines, no one would be the better off, as there would be no way to get their products out to a point where commerce could reach it. The lowest temperature we found at or around the South Pole was 75 degrees below zero, Fahrenheit. The highest velocity of wind was 20 metres per second. It is a region of storms.'

\*

'No, I doubt that South Polar exploration will realise anything that can be directly made of material benefit. But, on the other hand, any addition to our present fund of scientific knowledge is of immense importance, and our magnetic observations taken at or near the Pole are, therefore, most valuable. So also our geological specimens. I will remain in this country lecturing until next July, when I will away, this time to the North Polar region, to work again.'

### The Gift of the Dreadnought

Owing to the exigency of the Monday holiday these lines have to be written before the day on which the battleship *New Zealand* is timed to appear on the Dunedin horizon; and at the present moment the captain's plans as to the anchorage of the vessel are so uncertain, and the general arrangements in connection with the visit are so indefinite, that it is by no means sure that either children or citizens will have any opportunity at all of actually boarding or making the much-desired close inspection of New Zealand's gift to the Empire. One thing, however, there is no doubt about—and that is the intense and enthusiastic interest with which the visit of the leviathan is almost universally regarded. In this connection it is somewhat striking to note the contrast between the feeling now prevailing and that which dominated the mind of the public and of the politicians when Sir Joseph Ward came forward with the original proposal to present

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this Dreadnought to the Empire. The contrast has been tersely described and vigorously commented on by our live contemporary, the *Triad*, who, while making a specialty of criticism in the departments of music, literature, science, and art, nevertheless finds time to take a citizen's interest in political matters. Says our contemporary: 'As to some of the more garrulous patriotic to-do, here's a queer thing. When Sir Joseph Ward announced that this ship would be built at New Zealand's cost, there was a howl from all the malingerers and nondescripts of the so-called Labor section, and there were sniffs and sneers innumerable from the retainers and associates of Mr. Massey and the party now in power. Even Mr. Massey himself made no display of enthusiasm. Apart from Sir Joseph Ward and such of his following as had not definitely turned dog, there was virtually no display of any patriotic spirit. But now... Oh! Mr. Massey and his henchmen are raising joyous ululations. They will have the world believe that they were responsible for this gift, and that the credit of it must rest with them.'

'This politics,' continues the *Triad*, 'is so queer a game that pretty often it doesn't seem quite decent. By a masterpiece of courage that went high to audacity, Sir Joseph Ward seized his opportunity and made the offer of a Dreadnought. Many people thought at the time that the offer was at least injudicious. It seemed to the *Triad* that New Zealand might have proven its patriotism more effectively in some other way. But Sir Joseph Ward has been justified in the event. This gift has been a stinging inspiration to all the British Dominions. It has helped enormously in bringing on this great new efflorescence of interest in naval matters that is alive in the Empire to-day. Sir Joseph's action was impolitic in the narrow sense; but it rose above the muddy tracks of parish politics—it was a fine example of positive statesmanship. Why, in common honesty, then—why is Sir Joseph Ward not given the credit due to him by his successors in office? Why? Why, because these men are concerned in politics, and politics is—politics.'

#### A Warning to New Zealand Teachers

We have dealt fully in these columns with the now notorious case of Miss Janet Marshall, a thoroughly trained and highly qualified Scottish teacher, who, because of her conscientious conversion to the Catholic faith, was dismissed from her position under the Dalziel School Board on the ground that, in the opinion of the Board, she was no longer capable of imparting the general Scripture lessons prescribed. Miss Marshall, it may be mentioned, professed her willingness to administer the lessons, and possessed the recognised certificate of competency to give the religious instruction required. The following sequel to this unpleasant incident is significant and instructive, and has such a direct bearing on the present position in New Zealand that we make no apology for recording it in full. We give the report as we find it in the *Glasgow Catholic Herald* of April 19, 1913, which in turn quotes it from the *Glasgow Herald*.

'At a special meeting of the Dalziel School Board last night—Mr. J. B. Allan presiding—Baillie Ferguson moved that the following be added to the agreement of teachers under the Board:—"I understand that it is part of my agreement that I must be a Protestant and give religious instruction according to the Protestant faith." He said that he did not want to create friction, but he desired to safeguard the Board in view of what had happened in the Miss Marshall case, and he thought they were perfectly justified in doing so. It should be perfectly understood that if a teacher changed his or her religion, his or her agreement would terminate on a month's notice. Mr. Wilson seconded. Mr. McKenna asked if there was any information of how the Glasgow Board proceeded in the matter. The chairman replied that he had no information, but at the inquiry held by Dr. Andrew that gentleman stated that if they had had such an agreement with Miss Marshall the difficulty would not have arisen. Mr.

Harkin said that he observed that the Church of England would not employ Presbyterian teachers in its schools, and he asked if they would employ Episcopalian teachers under the Board. The chairman replied that the motion was perfectly explicit. Mr. Haughey asked if the Board had any knowledge of what form of religion all their present teachers professed, and, if not, what they proposed to do to find out. The chairman—Ask them to sign this resolution. Baillie Ferguson said that so long as they asked their teachers to sign this agreement they could not go any further. Mr. Haughey moved the previous question. He did not think that in view of the fact that all the schools were public and non-sectarian they should pass such a resolution. He did not think the motion was in accordance with the Education Act, which did not permit of a teacher being dismissed on account of a change of religion. If they passed the resolution they would be simply where they were. Mr. McKenna seconded the previous question, and declared that the motion was against the spirit of all British legislation. He believed that they had many excellent teachers in their service who might not be able to subscribe to the agreement, and it would be unfair to turn them out of employment. He did not think one particular Church should be banned in the manner proposed by the motion. The chairman asked the Catholic members if the position were reversed and all the children were Roman Catholics, if they would permit Protestant teachers to teach these children. Mr. McKenna replied that if the position were reversed he would not be a party to putting anyone out of a public position which he might hold. By a majority of six votes to three the motion was passed, and on the motion of the chairman it was agreed by five votes to three to send a copy of the resolution to all the teachers for signature. A motion by Mr. Harkin that all the teachers be summoned before the Board every three months to make a declaration of their faith failed to find a seconder.'

There you have, in this enlightened twentieth century, the Test Act re-enacted, and religious persecution in all its nakedness. The teachers are to certify to their orthodoxy before they get appointment; and a change of faith—even at the most urgent bidding of conscience—is to be followed by immediate dismissal. Moreover, the suggestion was actually made that they should come up every three months for religious inspection, so to speak. We learn from *Health's Chronicle* that admission to the ministry, or to a living therein, was secured under Cromwell's Puritan regime only after 'so bold and saucy an inquisition that some men's spirits trembled at the interrogatories.' They were prodded with a hundred or so of sharp questions about their conversion and secret call. The cut of their beards was noted; so was the color of their hair. Their views on predestination were closely scrutinised, and the inquisitors observed whether the candidates 'had a true whining voice and spoke dexterously through the nose.' The Scottish Bible-in-schools inquisition has not quite reached at length, but it is getting on that way; and the action of the Dalziel worthies furnishes New Zealand teachers with an interesting line as to the possibilities that lie latent in the tyrannical proposals of our Bible in State Schools League.

#### Wanganui

(From our own correspondent.)

May 28.

The Triduum in honor of the Blessed Sacrament was held in St. Mary's Church on the Friday, Saturday, and Sunday after the Feast of Corpus Christi. The Very Rev. Dean Power, of Hawera, preached the occasional sermons. The ceremonies concluded on Sunday night with a procession of the Blessed Sacrament in which over 200 of the faithful took part, including the members of the St. Vincent de Paul Society, the Hibernian Society, Children of Mary, and the children who made their First Communion recently. His Grace Archbishop Redwood, who is paying a short visit to Wanganui, presided at the evening devotions, and after the sermon imparted the Pope's blessing.

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## THE BIBLE-IN-SCHOOLS' CONTROVERSY

The following letter from his Lordship Bishop Cleary appeared in Monday's *Otago Daily Times*:—

'Sir,—Long after date I have received a copy of the Rev. Gray Dixon's letter in your issue of May 20. The rev. gentleman seemingly thanks the Lord that he and his League are not like the rest of men—especially Bishop Cleary. (1) He represents me as quoting the Presbyterian Confession of Faith for the purpose of proving "that the Church of Scotland denies to the civil authorities the right to DEAL WITH the religious instruction of the people." I must regretfully describe the reverend gentleman's statement as a flagrant misstatement. (a) I did not make, much less did I set out to "prove," the statement thus attributed to me by the Rev. Gray Dixon. (b) There is not so much as a word either in your condensed report of my lecture or in that of your evening contemporary which, by any stretch of legitimate interpretation, could be twisted into an attempt to prove, from any source whatsoever, "that the Church of Scotland denies to the civil authorities the right to deal with the religious instruction of the people." This statement has been evolved by the Rev. Gray Dixon out of his own inner consciousness. It is a statement of his coining, not of mine. (c) So far from setting out to "prove" what he states, I once in the body of my lecture, and once in reply to a question, declared the very opposite—I stated the Catholic and common Christian teaching that the civil authority has both the right and duty to "deal with" the religious instruction of youth, in the following several ways:—By pressing on parents and the churches their God-ordained duty in this matter; by removing, as far as possible, obstacles thereto; by affording parents and the Churches a favorable environment for the due discharge of this sacred and divinely appointed obligation. The right and duty of the civil authority thus to "deal with" the religious instruction of youth has been asserted by me in at least half a-dozen separate publications, and scores of times in editorial articles in the *New Zealand Tablet*.

'2. Both you and your evening contemporary quote me, in greatly condensed form, as follows: "The Scriptures throw the duty of the religious instruction of children upon parents and the Church. The Presbyterian Confession of Faith, and Christianity at large, denied to the Government the right of the 'administration of the Word.'" It likewise affirms that, although the civil power has no right to carry on the "administration of the Word," "yet" (disjunctive) it has authority "to take order" for the preservation of true doctrine and the suppression of heresy, abuses in worship, etc. But this old, familiar appeal to the secular arm is disjoined from the "administration of the Word," and in no way constitutes the civil authority as, by right or duty, a direct administrator of the Word of God. There is no need to dwell further upon this point. It has been made the subject of (I believe) an unaccepted challenge by the *Tablet* editor, in your columns, to the Presbyterian clergy in the Bible-in-Schools League; and I leave this part of the discussion in his very capable hands.

'I cannot find in the formularies of the Presbyterian faith any doctrinal or moral principle justifying the following League tactics:—(1) Its false description of itself—for obvious campaign purposes—as "The Bible" in State Schools League; (2) its sinful and immoral forcing of Jewish and other teachers to do what they consider blasphemous, or as otherwise contrary to the dictates of conscience; (3) the persistent ding-dong of misrepresentation (even in the face of repeated exposure) by League officials and official League publications, which has provoked repeated protests by Presbyterians and others even in the *Outlook* and other journals, filled certain honorable leaguers (to my knowledge) with shame and disgust, and covered the League with indelible disgrace. My own courteous and repeated appeals and proofs to the League Executive have not up to several days after my leaving Auck-

land, and weeks after my representations had been made, even met with the small civility of an acknowledgment from the League secretary. If the Rev. Gray Dixon desires to purge the League of this crying scandal, I can guarantee him enough material to keep him busy for several months to come. He has only to say the word.—I am, etc.,

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

Wellington, May 28.

'P.S.—In any case, I shall take occasion to deal further with this and kindred topics if time and opportunity permit of my addressing a second public meeting in Dunedin.—H.W.C.'

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 31.

The Rev. Father Walsh, of the Lower Hutt, has been given charge of the Dannevirke parish. He will be greatly missed by the Hutt parishioners.

His Lordship Bishop Cleary was the guest of his grace the Coadjutor-Archbishop at St. Mary's, Boulcott street, during his Lordship's short sojourn in Wellington on his journey north.

Mr. Bernard F. Page, organist of the Carmelite Church, Kensington, has been appointed city organist here. Prior to his appointment at Kensington he was organist at St. Anne's, Vauxhall.

St. Mary's branch of the H.A.C.B. Society held its fortnightly meeting in St. Patrick's Hall on Monday night, Sister D. McGrath, B.P., presiding over a very large attendance of members. Rev. Father J. Herring (chaplain) was also present, and expressed his great pleasure at the progress the branch is making.

The many friends of Mr. M. Keany, of the Prisons' Department, will be pleased to learn of his appointment as gaoler at Gisborne. Mr. Keany has had a lengthy service in the Prisons' Department, having served in the Auckland, Wellington, Dunedin, and Southland districts.

Mr. L. T. Reichel, who went to the United States some few months ago in connection with the Reichel automatic fire alarm, of which he is the patentee, has been successful in placing the patent on the American market. The syndicate, which has taken the patent up, has induced Mr. Reichel to accept a two years' appointment as its technical adviser. Mrs. Reichel will leave Wellington in a few weeks to join her husband.

The manner in which the Triduum in honor of the Blessed Sacrament was observed in the city churches was most edifying. A very large number of the faithful approached the Holy Table especially on the closing day (Sunday). The Basilica of the Sacred Heart was thronged at the early Masses. This was also the case at St. Joseph's, St. Mary of the Angels', St. Anne's, and the suburban churches.

The annual social of the Wellington South parish in aid of the Catholic education fund took place last Wednesday evening at St. Anne's Hall. There was a large attendance, the hall being packed, and as a result the fund will be considerably augmented. The education committee and the ladies, under the capable direction of the Ven. Archdeacon Devoy, are to be congratulated on the success attained.

The parishioners of Island Bay will hold a social at the Tutanekei Hall, Berhampore, on Tuesday, June 17. The proceeds will be devoted towards the reduction of the debt on St. Francis's Church, Island Bay. The Island Bay people have now appointed an energetic committee to assist the Ven. Archdeacon Devoy in the financial affairs of that portion of his large and extensive parish. Mr. J. B. Neilson has been elected secretary to the committee.



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Mrs. Eliza Hyland, who had lived in Wellington for nearly half a century, died this morning at the residence of her eldest son (Mr. John Hyland), in Upper Cuba street, aged 84. Deceased was born at Maryborough, Queen's County, Ireland, and came out to Wellington with her husband, who belonged to the 14th Regiment, in 1860, landing here on Christmas Eve. She accompanied Mr. Hyland when his regiment went to Auckland, and from thence to Wanganui, and back to Wellington, and she resided here from that time until her death. For the past four years she had been in failing health. Her husband predeceased her by 37 years. Mrs. Hyland has left two sons (Mr. John Hyland, of the Agricultural Department, and Mr. Michael Hyland, of Auckland, formerly a crack footballer in Wellington) and two daughters (Mrs. T. H. Brown, of Courtenay place, and Mrs. W. Hanlon, of the Wanganui district), about 25 grandchildren, and several great-grandchildren.—R.I.P.

### Hastings

Special ceremonies were held in the Sacred Heart Church, Hastings, on Sunday, May 25. At the early Mass (says the *Hawke's Bay Tribune*) some fifty boys and girls from the convent schools made their First Communion. Very Rev. Father Keogh was celebrant of the Mass, and over five hundred members of the congregation also approached the Holy Table. After Mass the first communicants were entertained at breakfast by the Sisters of St. Joseph. At the second Mass, which was celebrated by Rev. Dr. Martin, of Meance, Father Keogh delivered an address to the children, in which he impressed on them the importance of the occasion, and pointed to the blessings which followed the worthy and frequent reception of the Blessed Eucharist.

The feast of Corpus Christi was observed with befitting ceremonies in the afternoon, when there was a procession of the Blessed Sacrament in which the various parish societies and sodalities took part. It was headed by the cross-bearer, then came the altar boys, Children of Mary, Hibernian Society, the children who made their First Communion, school boys, school girls, the Red Guard, Sacred Heart Choir, flower girls, acolytes, the Blessed Sacrament borne by Rev. Dr. Martin, torch-bearers, Sisters of St. Joseph, and the members of the congregation. The procession started from the Sacred Heart Church and wended its way via Heretaunga street, Willow Park road and Eastbourne street to the rear of the boys' school, where a temporary altar had been erected, and where Benediction of the Blessed Sacrament was given, after which the cortege filed its way back to Eastbourne street and returned to the church by way of Hastings street and Heretaunga street. The ceremonies concluded with Benediction of the Blessed Sacrament in the church in the presence of a crowded congregation. About 3000 people walked in the procession, which, favored with beautiful weather, presented a very imposing sight.

### Masterton

(From our own correspondent.)

May 30.

The Children of Mary held a very successful euchre party in St. Patrick's School last Thursday. Prizes were won by Misses Bourke and Menzies, and Messrs Rosoka and Killiher.

The usual meeting of the Hibernian Society was held on Tuesday evening. It was decided to hold the annual social in the Drill Hall on Thursday, June 12. As this is the twenty-fifth year of the branch in Masterton it is intended to leave no stone unturned to insure the social being a record one.

A large gathering of Tenui settlers was present at the Town Hall, Tenui, on Friday night, to make a presentation to Constable Collerton on his retiring from the service. Mr. Hugh Morrison, in making the pre-

sentation of a purse containing a cheque for a very substantial amount, said that on behalf of the settlers he wished to thank Mr. Collerton for keeping order in the district. One quality which everybody admired in a man is courage, and Mr. Collerton possessed that great quality, which made him respected by all. Father Hartnett, too, also spoke of the fine qualities possessed by the guest of the evening, 'but above all his rare qualities,' said the speaker, 'Mr. Collerton's outstanding virtue was that of hospitality.' On behalf of the Catholic portion of the community he made a presentation of a nicely polished Irish blackthorn walking stick.

### Napier

(From our own correspondent.)

May 28.

News has been received by Mr. J. Higgins that his son, Mr. T. C. Higgins, has passed the first section of his medical course at St. Bartholomew's Hospital, London. Mr. Higgins, jun., was educated at St. Ignatius' College, Riverview, Sydney.

On Tuesday, May 27, the local Choral Society held its first concert in the new Municipal Theatre. The principal vocal soloist was Mrs. Arthur Mead, of Christchurch, who is well known in musical circles throughout the Dominion.

During the week the usual theological conference of the Marist Fathers of the district took place at Waipawa, Very Rev. Dean Smyth, of St. Mary's Seminary, presiding. The members of the conference were the guests of Rev. Father Bergin, Waipawa.

On Sunday afternoon the Triduum in honor of the Blessed Sacrament was brought to a close by a procession through one of the streets adjoining St. Patrick's, and around the church grounds. The procession, which was composed of the parish sodalities and a large body of parishioners, was a fine manifestation of faith.

### DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

June 2.

Rev. Father O'Malley addressed the Holy Family confraternity last week, and Rev. Father Creagh, C.S.S.R., will do so this week.

There was Exposition of the Blessed Sacrament at the Cathedral from the 11 o'clock Mass yesterday until after Vespers. In the evening there was the usual procession, when his Lordship the Bishop bore the Blessed Sacrament.

In conversation with Bishop Cleary, who returned yesterday morning from his southern tour, he explained that his escape from a serious injury at Aramoho Station was miraculous. He was in the carriage reading his Office, and he had just thrown back his head, when the bullet grazed his forehead, drawing a little blood. Had his Lordship not thrown back his head at that particular moment the bullet would have entered at the temple.

The destruction of the Orphanage by fire last week is arousing public sympathy and interest, and on next Friday night a public meeting will be held in the Chamber of Commerce room, when the Deputy-Mayor will preside. Several Members of Parliament, the chairman of the Harbor Board, his Lordship Bishop Cleary, and several prominent citizens will address the meeting. It is hoped a hearty response will be made to the appeal for so deserving an object. His Lordship the Bishop spoke earnestly on the subject at the Cathedral last night.

A special appeal was made at the Masses in the city churches yesterday on behalf of the orphans. Mothers were asked to forward any clothes available for the little ones, whose garments were destroyed in the fire. The Bishop's appeal was most pathetic. He

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referred to the awful tragedy, which befell the Irish emigrants crossing the Atlantic in coffin ships in the 'forties, thousands of whom were cast into the ocean bed or nameless graves at Quebec, and he eulogised the French-Canadian Catholics, who adopted hundreds of Irish orphans, many of whom, later in life, occupied distinguished positions in Canada. His Lordship expressed the hope that the action of the noble French-Canadians would be in another direction copied by the good people of Auckland in dealing with the present catastrophe. Right Rev. Mgr. Brodie will devote special attention in the city and throughout the diocese to the raising of funds for the erection of a new orphanage. The work could not be entrusted to better hands.

His Honor Mr. Justice Edwards gave judgment this morning in the dispute between the Remuera Road Board and the nuns of the Sacred Heart Order who conduct a school at Remuera. The Road Board sought to recover a sum of £408 14s 2d claimed to be due them for two years' rates in respect of land and buildings owned by the Sacred Heart Order. The defence was that the land and buildings were used for a school not carried on for pecuniary gain or profit, and that they were exempt under paragraph (g) of section 2 of the Rating Act, 1908. In the course of his judgment his Honor pointed out that exemption from liability from rating given by paragraph (g) was of lands and buildings used for a school not carried on exclusively for pecuniary gain or profit, but so that within any borough or town district not more than four acres be used and occupied by or for the purposes of any one such school. The counsel for the plaintiffs contended that this exemption must be read as limited to the school buildings and the lands immediately surrounding them, or at all events to the buildings and such an area of land as may be reasonably necessary for the purposes of that school. Alternatively, he contended that exemption did not extend to the gardener's cottage and the land surrounding it. In his Honor's opinion none of these contentions could be supported. If, he said, it had been the intention so to limit the area of land exempted in cases in which the school was outside a borough or town district the limitation contained in the latter part of paragraph (g) would have been general. If lands outside the area of a borough or town district were bona fide occupied for the purposes of a school, no court could inquire as to whether or not a less area might be reasonably sufficient for these purposes. His Honor further decided that the cottage provided for the accommodation of the gardener and the land adjoining it were not rateable. A gardener was a menial servant, and, although he resided in the cottage, he was not in the legal sense of the word the occupier. Defendants were for purposes of the Rating Act occupiers as well as owners, and they occupied the cottage for the purposes of the school. Judgment was given for the defendants with costs according to scale.

A lecture delivered by Mr. J. J. Sullivan in St. Benedict's Hall last Wednesday night on the life of Tom Moore, the Irish poet, was heard with great interest by the 600 or 700 people who attended. Mr. P. J. Nerheny was in the chair. The lecturer traced the history of Ireland about the time of the poet's birth and early childhood, and went on to mention that he took advantage of the opportunity given to secure an education at Trinity College, Dublin, in 1793. After dealing with the poet's life and works Mr. Sullivan concluded with some stirring remarks concerning the poet's unswerving devotion to Ireland. He said that some good Irishmen were of the opinion that when Moore went to London Ireland began to take a secondary place in his thoughts. The lecturer pointed out that all the evidence available was to the contrary, and Lord Byron's poem on the Irish question was in itself a sufficient refutation. On the motion of the Right Rev. Mgr. Gillan, V.G., seconded by Mr. D. O'Donoghue, a hearty vote of thanks was passed to Mr. Sullivan. It was decided that arrangements be made for the erection of a monument to Moore in Auckland. During the evening songs were contributed by Mrs. Bourke, Mrs. F. Bourke, Mr. Bagnall, and Mr. Egan.

### OPENING OF A NEW SCHOOL.

A large number of ladies and gentlemen assembled yesterday in Vermont street to witness the formal opening by his Lordship Bishop Cleary of a Catholic girls' parish school. A number of the clergy and also the Marist Brothers attended the function.

Rev. Father Edge, in asking Bishop Cleary to perform the ceremony, said the school had been built for the purposes of Catholic education. It represented in the first place a contribution from the people of Ponsonby for the benefit of the State. They hoped to train in it future citizens, who would respect law and order, and who would also show a certain amount of reverence for authority. They must never forget that the future of the Church had its foundations in the school. The building they were opening represented an expenditure of £3200, of which £1500 had already been contributed. Father Edge complimented the architect (Mr Mahoney) on the design of the buildings, and the contractor on the faithful work done.

His Lordship the Bishop, in addressing the assemblage, said that just as Christ had set a little child in the midst of His Disciples, so the Church set a child amidst the Catholic people, because it was the centre of all—the one whose proper training would have endless importance on the future of the Church. Christ gave a grand example for the training of the child in the way it should go. Christ was teacher of all teachers, Whose educational influence had the vastest effect on this old world. It was Christ's teaching which had elevated woman to her present high position. The object of their schools was to train the child on the model of Christ, to guard it in its first periods of existence from the assassin's hand, and when it grew in years it was the duty of the Church to guard the child from false philosophy. The Bishop here quoted from an educational authority, who wrote that the Catholic Church wished to have a school in which the whole human being could get an education, knowing that Christianity brought culture out of barbarism. It had always regarded character and moral value as the highest of developments. Mere mind storing or mind sharpening was not even half an education. The two together did not fit a man for the society of his fellowmen. Morality was the broader, the deeper, the higher the schooling. An education that did not embrace true and complete morality was a great deal more than defective. Self-control was the main immediate agency in the formation of moral character. Self-control depended on the schooling of the will, which could be carried on in no other way than under the higher motives connected with human destiny. These higher motives, as the sole ground upon which a practical morality could be based in the schooling of the will, were to be found in religion only. He emphasised the fact that the school period was of enormous importance, and that the grand central object of all education was the formation of character, and that could not be done apart from religion. His Lordship also touched upon the sacrifices Catholics were making to secure the true education of their children, and complimented Father Edge and the committee upon the results achieved in the building of that school. They had been working while others were merely talking. Amidst applause his Lordship declared the school open.

Right Rev. Mgr. Gillan, V.G., congratulated the people of Ponsonby on the opening of such a fine school, and said it was the development of what had been done during the past twenty years.

Right Rev. Mgr. Brodie referred to the great work done in Australia in the matter of Catholic education. He was glad New Zealand was now keeping pace with Australia in that respect.

Mr. M. J. Sheehan, secretary of the Catholic Education Committee, quoted Sir Thomas More's words, 'Education without religion is but a splendid infamy.' The speaker expressed the hope that other parishes would follow the splendid example set by Ponsonby.

On the motion of Mr. Brown, seconded by Mr. Flynn, a vote of thanks was accorded Bishop Cleary, after which the visitors were invited to inspect the school building. A handsome sum of money was subscribed by those present.

## LECTURE BY BISHOP CLEARY IN WANGANUI

(From our own correspondent.)

His Lordship Bishop Cleary lectured here on the Bible-in-Schools question on Thursday night. The Opera House was altogether inadequate to accommodate the big crowd that turned up to hear his Lordship. What he did say (remarks the local *Herald*) was evidently approved of by the big audience judging by the numerous rounds of applause. The chair was taken by the Mayor (Mr. T. B. Williams), and his Grace Archbishop Redwood, Dean Holley, and a number of citizens were also on the platform.

The Mayor, in introducing his Lordship, stated that there probably would be a plebiscite taken on this question. He read a number of apologies from prominent people, including several from ministers of religion.

At the conclusion of the lecture a number of questions were asked, and answered to the satisfaction of the audience.

Mr. Jas. Aitken, headmaster of the Victoria Avenue State School, in moving a resolution, said that he was a Presbyterian, and had been a Sunday school teacher for forty years. He commented on the ignorance of the growing generation in Biblical matters. Speaking as a State school teacher, he thought that the Bible should be taught in schools, but objected to the teachers imparting that instruction. He commented strongly and adversely on the attitude taken up by Rev. J. Kennedy Elliott, of Wellington, who had been reported as having said that he thought the State school teachers were taking too prominent a part in the agitation against the Bible-in-Schools movement, and that they should be reminded that the schools existed for the children and not for the teachers. He moved—'That as citizens and taxpayers of this Dominion we pledge ourselves to oppose the scheme of the Bible-in-Schools League as conflicting with the rights of conscience and inimical to the real interests of religion and religious peace.'

This motion was seconded by Mr. W. M. Luxford, who was in agreement with the sentiments expressed by Mr. Aitken.

The motion on being put was carried by a large majority, although there were about half-a-dozen dissentient voices heard, among them being the voices of two or three ladies.

A vote of thanks to his Lordship Bishop Cleary was moved by Mr. J. K. Law, headmaster of the Aramoho State School, who stated that he was voicing the convictions of eighty per cent. of the teachers when he said that he conscientiously objected to the obligation of imparting the League's lessons being placed upon his shoulders.

As the 9.25 train from Wanganui was approaching the Aramoho Station, and when between the Kaikopu crossing and the signal station, a pea-rifle bullet or stone crashed through the window of a carriage in which Bishop Cleary was travelling (says the *Wanganui Herald* of May 30). The Bishop was struck on the forehead with the broken glass, causing a little blood to flow, but was not otherwise injured. Workmen were engaged on the line near by, and the signalman was watching the approaching train, but saw no one near the train. It is thought by some that the window was broken by a stone from a shanghai or catapult, while others suggest that the glass was pierced by a pea-rifle bullet.

## Remuera

(From our own correspondent.)

The Ven. Archdeacon Hackett delivered an interesting and eloquent lecture, entitled 'Two hours with Ireland,' on Wednesday evening last in St. Mark's Hall. There was a very large audience, who thoroughly enjoyed the Archdeacon's highly amusing examples of Celtic humor. The lecture was interspersed by a number of musical items. Miss Zainey, Messrs. Brett and Coleman contributed well-received Irish songs. Master

Follas gave an exhibition of Irish step-dancing, for which he received a most emphatic encore. Miss Frost played the accompaniments in a most tasteful manner. Special mention should be made of Miss Hilary Baker, a pupil of the Sisters of St. Joseph, for her beautiful playing of Irish airs on the pianoforte. Mr. W. Wright acted as stage manager for the lecture and concert. It is expected that the church funds will benefit considerably from the evening's entertainment.

On Thursday, the Feast of Corpus Christi, nine little girls made their First Communion at the Convent of the Sacred Heart. The Mass of the Feast was celebrated by Rev. Father Kirrane. A large number of the friends and parents of the children were present.

On Sunday within the Octave of Corpus Christi, Exposition of the Blessed Sacrament was held in the parish church. Large crowds visited the church during the afternoon. The Children of Mary, St. Vincent de Paul Society, the sanctuary servers, and the school children all kept watch until Benediction. In the evening the church was again crowded. In his sermon Father Doyle dwelt upon the importance of the Decree on children's Communion, and reminded parents, who consider themselves loyal to the voice of the Church, of the double duty placed upon them by the Decree—that of putting no hindrance to the accomplishment of the Holy Father's wishes, and, on the contrary, of promoting the same with all their power. Father Doyle pointed out further that the young are the reserve of the Church, also that they have more immediate need of Communion, either for preserving purity of life or for regaining it. After the sermon, five young ladies were received as aspirants in the Sodality of the Children of Mary. A procession of the Blessed Sacrament then took place round the church. Those taking part in the procession were the sanctuary servers, Children of Mary, and school children. The Blessed Sacrament was borne by Rev. Father Kirrane. The altar was beautifully decorated by the Sisters of St. Joseph.

A special appeal in aid of the local branch of St. Vincent de Paul Society was made last Sunday, and a sum of £15 was received.

## Gore

(From our own correspondent.)

A series of socials to assist in furnishing stalls at the forthcoming bazaar will be held in the Town Hall during June. One in aid of the refreshment stall will be held on June 11, and that in aid of the art stall on June 25.

A wedding of considerable local interest took place in the Gore Catholic Church the other day, when Mr. A. E. Boulton, of Mandeville, was married to Miss Maggie Monaghan, second daughter of Mr. and Mrs. P. F. Monaghan, of Croydon. Very Rev. Father O'Donnell officiated. The bride was attended by Misses J. Monaghan and Ivy Boulton as bridesmaids, and Mr. R. Roche, of Timaru, acted as best man. After the ceremony Mr. and Mrs. Boulton, with a host of friends, proceeded to the home of the bride's parents, where the wedding breakfast was partaken of, fully 80 guests being present. Very Rev. Father O'Donnell, who presided, proposed the toast of the bride and bridegroom, Mr. Boulton responding. Mr. Dickie (of Croydon) proposed the toast of the bride's parents, and Mr. T. R. Carroll that of the bridegroom's parents. Mr. and Mrs. Boulton, who left Gore by the express for Christchurch, where the honeymoon will be spent, were the recipients of many handsome presents, including several substantial cheques.

At Waimate on Wednesday afternoon an old wooden grain store was being dismantled for removal when the wind blew over one of the walls, which in falling pinned a man named M. Horgan to the ground. The wall was lifted as quickly as possible and Horgan taken to the Hospital, where it was found that his hip was put out and that he was badly shaken. The injured man is progressing favorably, but it will be some weeks before he will be able to return to his work.

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## ST. MARY'S ORPHANAGE FIRE

(From our Auckland correspondent.)

Little did the inmates of St. Mary's Orphanage think on Monday night when they retired to rest that the call in the morning would find their home in flames. Nothing is known of the cause of the outbreak, which originated certainly in the gas meter cupboard, in the children's playroom. In a small room adjoining this, Miss McGruer, a teacher on the staff, slept, to accommodate two Sisters who had come over on school business for the day. But for this arrangement, the building would in all probability have been partially destroyed and many lives lost before the fire would have been discovered. At 5 o'clock Miss McGruer was awakened by a slight noise, which she attributed to the drawing of water from the pipes, but, on looking overhead, discovered flames issuing from the wall at the head of her bed. She rushed out, and called the two Sisters in the adjoining room, who, on going to the playroom, could see nothing but the red lights of the fire between the chinks of the gas-press door. The Sister tried to open the door, but as it was evidently charred on the other side the catch refused to turn, and she then prized it open with the point of a patent extinguisher, and saw that the gas meter was aflame. The pipe leading from the meter to the wall was severed, and the walls of the cupboard were burning. By this time the gardeners and a neighbor had arrived, and though they succeeded in extinguishing the meter the fire had meanwhile got such a hold of the ceiling and walls that nothing could be done but to try and save some of the furniture. It was very dark, and as there was no light in the building save that of the fire, little could be saved. Whilst all this was being done in the playroom, the Sisters had quietly been getting their little charges down, and it was marvellous to see how quickly the children came on to the lawn in front of the doomed building. Very fortunately Right Rev. Mgr. Brodie was in residence at the cottage, and his first care was to secure the Blessed Sacrament and the sacred vessels. He then assisted the men to save some of the furniture. Isolated as it was, the fire lacked all the exciting features that are usually in evidence. There was no crowd, no noise, nothing but a group of Sisters quietly trying to save a few essentials. One tossed blankets out on to the verandahs to shelter the little one, who stood shivering in their nightdresses; another collected the account books and records, without which they might be seriously inconvenienced later on; and the rest collected the clothing from the laundry. By daybreak the boys from St. Joseph's Orphanage had arrived, and soon there was a crowd of willing helpers, who did valiant service by saving the laundry, and bathroom from burning. The Northcote Fire Brigade directed this part of the work, but the building itself, owing to its compactness, was doomed from the start. Had the telephone and fire brigade been available the fire might easily have been put out, but however much we may regret the destruction of a building that was

practically a new one, we have much to be grateful to God for that it happened at such a time, and that none of the little ones in the care of the Sisters was injured in any way.

The building was one of the finest of its kind in Auckland, and was in splendid working order. The original building had stood on St. Mary's Point, Ponsonby, where it had been erected by Mother Mary Cecilia, of the first Sisters of Mercy, in 1876. When the Gas Company purchased the ground upon which it stood, it was removed to the site at Northcote, and no expense was spared to make it a thoroughly up-to-date establishment. Mr. Watkin, the Government Inspector, who was to have examined it on Tuesday, expressed his opinion that it was the most efficient orphanage in New Zealand, and that its record was one of the best. Excellent work had been done in it for the long term of forty years, and visitors, who have seen the place since its opening at Northcote, have stated it to have been superior to anything of the kind in New Zealand. The children received an excellent education, and special training in domestic arts. It is the upsetting of the work that the Sisters regret most. Everything was in excellent working order, and after the hardships of the recent removal from Ponsonby to Northcote, they greatly regret having to face another period of unsettlement. The insurance on the building being only a little over £1000, and as it had cost nearly £4000 to remove and renovate it last year, it is a serious position for the authorities to face. The beds and bedding alone had cost over £200 last year. Sewing machines, workroom, and cookery appliances are also gone, so that though the children may be comfortably housed for the present, the work of the institute is at a complete standstill. Still the Sisters have had many assurances from Catholics and non-Catholics all over New Zealand that an appeal to the generosity of a public will not be in vain.

The best thanks of the children and Sisters are due to the Right Rev. Mgr. Brodie, whose care through all this crisis, has been truly paternal, and to the rev. manager (Father Ormond), of whom the like may be said; to Messrs Murtagh, Sullivan, and Roper, for their heroic efforts to stop the progress of the fire; and also to Mr. W. Colgan and the Maori boys, who helped so nobly on that night; and to the people of the district for their kind gifts of clothing and hospitality to Sisters and children. In that one short hour from 5 to 6 they were left homeless, but God, the Father of orphans, and our Lady of Mercy, will soon secure another home for them. For the present the children are divided into two companies—one-half with three Sisters in the gardeners' house, and the other in the house rented for them by Father Ormond at Takapuna. Expressions of sympathy have poured in from all sides, and the Sisters have been much praised for their presence of mind and skill in dealing with the children in such a crisis.

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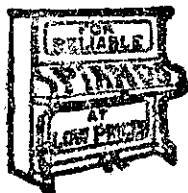
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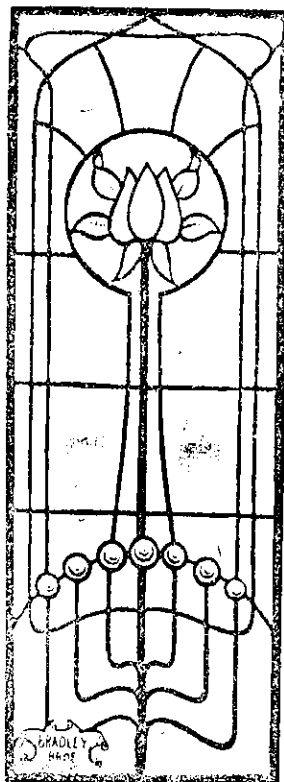
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### PRODUCE

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

Owing to Monday being a holiday we did not hold a sale this week. Quotations are as follow:—

Oats.—The market is practically unchanged. Prime seed lines have some attention, but owing to the fact that sellers' reserves are beyond shippers' limits, there is little business passing in feed qualities. Prime milling, 2s 3d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—Millers are ready buyers of prime velvet, and are also operating to some extent in prime samples of other sorts. Medium quality, however, is not much inquired for, and in many cases is being quitted to supply orders for fowl wheat. For the latter there is good demand for well-conditioned lines. Prime milling velvet, 4s 1d to 4s 3d; medium to good, 3s 10d to 4s; prime Tuscan, etc., 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6½d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market is more heavily supplied, and as a large proportion of the consignments are of indifferent quality, and are being to some extent forced on the market, values have slackened during the week. Prime quality, which is in most favor, sells at £4 10s to £4 15s; medium to good, £4 to £4 7s 6d. The demand for seed is confined chiefly to Southland-grown potatoes, and in these lines fair business has been done.

Chaff.—Consignments are coming forward steadily, and in the case of prime oaten sheaf, find ready sale ex truck. Medium and inferior lines are more difficult to deal with. Prime oaten sheaf, £4 7s 6d to £4 10s; choice black oat, to £4 12s 6d; medium to good, £3 15s to £4 5s per ton (bags extra).

### Hastings

(From our own correspondent.)

May 29.

A very pretty wedding was celebrated in the Sacred Heart Church, Hastings, on May 21, when the Very Rev. Father Keogh united in the bonds of Matrimony Miss Mary Katherine Maggin, eldest daughter of Mr P. Maggin, Hastings, and Mr. John Walshe, eldest son of Mr. Daniel Walshe, of Hastings. The bride, who was given away by her father, wore a dress of cream cashmere, with hat to match, and carried a bouquet of flowers. The bridesmaid was Miss Nora Maggin (sister of the bride), who wore a dress of white embroidery with black hat. Mr. Bernard Walshe, brother of the bridegroom, was best man. After the ceremony the guests were entertained at the residence of the bride's parents, where the usual toasts were honored, after which the happy couple left by train for the south, where the honeymoon will be spent. The presents were numerous and costly, and included a number of cheques. The bridegroom was presented with a well-filled purse of sovereigns from a number of friends on the eve of his marriage.

### Gisborne

(From an occasional correspondent.)

A very edifying sight was witnessed at St. Mary's Church, Gisborne, on the evening of Sunday, May 25, when eleven young girls were received into the confraternity of the Children of Mary. The confraternity is at present in a very flourishing state, and the influx of new members will help greatly in the good work that the members are doing. The number that has been received into the confraternity during the past year augurs well for its future. After the reception, Rev. Father Lane (spiritual director) delivered a short but impressive sermon, in which he spoke eloquently of the virtues of our Blessed Lady, and exhorted all, especially those who had that night placed themselves under her special protection, to imitate her in all things. There then followed a procession and Benediction of the Blessed Sacrament, which brought Exposition, that had lasted since Mass, to a close. A special feature of the day's ceremonies was the singing of St. Mary's choir, which rendered in a very able manner the music of the Missa Cantata of the morning and the hymns for Benediction in the evening.

### Palmerston North

(From our own correspondent.)

June 1.

A Triduum in honor of the Blessed Sacrament began in St. Patrick's Church on Sunday last, and ended on Wednesday.

Mr. Moriarty, who has been in the district during the past week, reports good business, having secured many new subscribers to the *Tablet*.

His Grace Archbishop Redwood was the guest of Rev. Father McManus on Thursday and Friday of last week. He held a private Confirmation in the convent chapel on the Friday morning.

On Friday, the Feast of the Sacred Heart, a number of children of the parish school made their First Communion. After school hours the first communicants were entertained by the good Sisters at a party in the high school grounds.

The second card tournament, under the Friendly Societies' Council, was held in the Orient Hall on Thursday last, and was won for the second time this season by the team from the H.A.C.B. Society, who beat the Druids by 34 to 26.

This morning at each of the three Masses, the card scheme, as used in the larger centres, for the parish sustentation fund was put into force for the first time, when 350 parishioners pledged themselves to contribute a monthly subscription according to their means.

A successful euchre party was held on Wednesday evening in the Empire Hall, under the auspices of the Children of Mary. The proceeds are to go towards the lighting of the convent and parish schools. Those who were present thoroughly enjoyed themselves. The hall was kindly lent for the occasion by Mr. W. Devine, and the ladies supplied the refreshments.

The annual meeting of parishioners was held in the Empire Hall on last Thursday. The Rev. Father McManus, who presided, was supported by Messrs. M. J. Kennedy (secretary) and W. Devine (treasurer). The balance sheet for the half-year ended March 31, showed a gratifying reduction in the parish debt, which now stands at little over £1900. The sum on deposit from the bequest of the late Rev. Father Costello (£500) is being added to daily, and promises to be a good round sum by the end of the year. Rev. Father McManus said he could not praise too highly the work carried out by the committee, and in particular did this apply to the secretary and treasurer, who had given their time and best talents to it, the books being kept in a manner which was creditable to all concerned. The following gentlemen were elected as the new committee:—Messrs. C. A. Loughnan, W. Devine, I. Lynch, M. Hodgins, E. L. Broad, F. Oakley, M. O'Connor, P. Garrity, F. Aisher, A. V. Dallow, M. Hickey, I. Hodgins, T. J. Rodgers, L. Hanlon, W. Copeland, W. Tabor, and M. J. Kennedy. At a meeting of the committee held subsequently, Mr. C. A. Loughnan was appointed chairman, Mr. E. L. Broad deputy-chairman, Mr. M. J. Kennedy secretary, Mr. W. Devine treasurer, and Mr. F. Oakley minute secretary.

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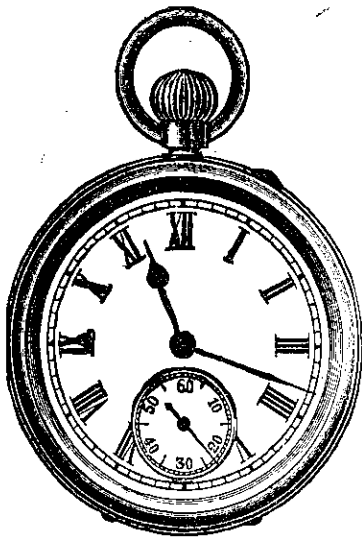
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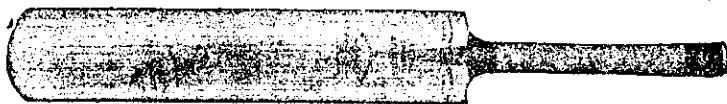
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## ITEMS OF SPORT

## FOOTBALL.

Playing third grade on the Show Ground, Gore, Hibernian defeated Pioneer by 3 points to nil, a try scored by W. O'Neill. Mr. W. McKay was referee.

The Rugby football matches on Saturday in Invercargill resulted as follow:—Star (12 points) beat Invercargill (3 points), Athletic (6 points) beat Waikiki (nil).

The football matches in Christchurch on Saturday resulted as follow:—Christchurch drew with Merivale, neither side scoring. Canterbury College (12 points) beat Linwood (11 points), Old Boys (25 points) beat Sydenham (3 points), and Albion (8 points) beat Marist Brothers (nil).

The first round of matches was completed on Saturday in fine weather in Wellington. Athletics (8 points) beat St. James (nil), Oriental (24 points) beat Victoria College (6 points), Petone (12 points) beat Wellington (3 points), Ponake (16 points) beat Melrose (13 points). Athletic are leading for the championship with 14 points, Petone being second with 11 points.

The St. Patrick's College boys (writes our Wellington correspondent) had no luck last Saturday. Playing Rugby in third class they were defeated by the Wellington College Old Boys by 19 to nil. In the fifth class the B team were defeated by Selwyn by 17 points to 3. The A team, however, defeated St. James by 12 points to nil.

In Auckland the weather conditions were ideal for field games on Saturday, and the attendances were large at all the grounds. Ponsonby (3 points) drew with Marist Brothers, University defeated Parnell by 15 points to nil, and City defeated College Rifles by 11 points to nil. Marist Brothers are leading for the championship, being one point clear of Ponsonby and City.

In the primary schools' senior football competition (writes our Christchurch correspondent) the Marist Brothers defeated Waltham by 25 to nil. Tries were secured by Bennett, Ellis, McCormack (3), Khouri (2), two being converted by McCormack. The other matches resulted as follow:—Marist Old Boys (seniors) nil, v. Albion 8; juniors, 17, v. Albion 6. Old Boys defaulted to Marist Brothers.

Still another success has been scored by St. Mary's junior football team, who last Saturday defeated City by 12 to nil (writes our Hamilton correspondent). Tries were obtained by P. Roach, King, and John Shanaghan (2). There is only one more match to be played in the first round; and the juniors have not only won every match so far, but no team has been able to score a point against them. Needless to say they are the only team in the competition with this enviable record. Their success reflects great credit on Mr. George Hamilton, who has spared neither time nor effort in training the team. In the Morrinsville v. St. Mary's senior contest no score took place till within ten minutes of the call of time, when Morrinsville's superior condition told in a very fast and strenuous game, and they scored two tries through the agency of Cook and McIntyre.

In Rugby football in Dunedin the match which had the most attraction for the general public was that between the Southern and Union, which was played at the Caledonian Ground. The match was one of the most interesting witnessed on the ground for some seasons. There was not a dull moment throughout the two spells, and the ball was constantly in motion. Although Southern won by 6 points to nil by their opponents, still the game was very even, and Union was several times within an ace of scoring. University defeated Dunedin by 16 points to nil, Zingari scored 13 points to nil by Pirates, and Kaikorai put up 11 points to 6 by Port Chalmers.

In Association the only cup match played on Saturday was that between Kaitangata and Maori Hill, which provided a curtain-raiser for H.M.S. New Zealand v. Otago. At the close of the game Kaitangata had scored 6 goals to 1 by Maori Hill. The match H.M.S. New Zealand v. Otago was keenly contested,

and for a time it looked as if victory would rest with the visitors. This was not to be, as at the close the home team had 2 goals to their credit to 1 scored by the battleship team.

## HARRIERS.

The St. Joseph's Harriers, Dunedin, held their weekly run on Saturday from Maori Hill Council Chambers. There was a good muster of members. The trail led over the Main road in the direction of Wilson's paddock, past Mr. Passmore's residence to the reservoir, where a turn was made for home over the golf links to the Main road. After the run Mr. W. Doule entertained the members to light refreshments.

## OBITUARY

## MR. DAVID O'DONOGHUE, NAPIER.

(From our own correspondent.)

Very general regret was felt when it became known that Mr. David O'Donoghue, an old and respected resident of Napier, had met his death on May 21 as the result of a trap accident. He was attended by Rev. Father O'Connor, who administered the last rites of the Church. Mr. O'Donoghue, who was born at Ballylanders, County Limerick, 56 years ago, came to New Zealand in 1879, and took up his residence in Napier, where he had lived ever since. At the last meeting of the Napier Borough Council, the Mayor (Mr. J. V. Brown, M.P.) referred to the death of Mr. O'Donoghue, whom he had known as a worthy and esteemed citizen for a great many years. The deceased leaves a widow, four sons, and four daughters. The funeral, which took place on May 23, was a very large and representative one. The pall-bearers were members of the Hibernian Society, of which the deceased was an old member. The remains were taken to St. Patrick's Church, and from there the funeral left for the Napier Cemetery, where the last sad rites were conducted by Rev. Father O'Connor.—R.I.P.

## SISTER M. ALOYSIUS, OTAHUHU.

(From our Auckland correspondent.)

The death of a highly esteemed nun, Sister M. Aloysius, took place at the Convent of Mercy, Otahuhu, on May 14. The deceased, who was an invalid for some time, succumbed to heart failure. She was the daughter of Mr. William Newyerling, and arrived in the Colony with her parents in 1864. In the same year she entered St. Mary's Convent, Ponsonby, where she was professed in 1868. Sister M. Aloysius taught for many years in the schools of the diocese, being especially gifted for kindergarten work, her gentleness and winning ways drawing to her the hearts of all the little ones. The Sisters, who lived with her for so many years, and who were constantly edified by her bright example, feel her loss most keenly. A Requiem Mass was celebrated on Friday morning, May 16, after which the interment took place.—R.I.P.

## Ashburton

The Catholic Young Men's Club entertained their friends to an 'At Home' on Thursday evening last, Mr. W. J. Cunningham (president) presiding over a large attendance. Progressive euchre filled in the major part of the evening's programme, the prizes for the same being won by Mrs. D. McCormick and Mr. S. Smith. Musical items were contributed during the evening by Miss K. Nealon, Messrs. M. J. Burgess, Duncan, MacDonald, V. Madden, E. McSherry, and M. J. Moriarty. Refreshments were handed round by the ladies, a very successful evening terminating with the singing of 'Auld lang syne.'

Messrs. J. Lennon and T. Purcell were formally presented at the last Catholic Club meeting with framed diplomas given in connection with club work. Mr. Cunningham, in making the presentation, spoke in a complimentary manner of the recipients, who briefly returned thanks.

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Tolerance (A. Vermersch, S.J.), 6/-.  
The Interior Life (Tissot), 6/-.  
Our Lady in the Liturgy (Barrett, O.S.B.), 4/-.  
Faustula (Ayscough), 3/6.  
Saints and Places (Ayscough) 6/6.  
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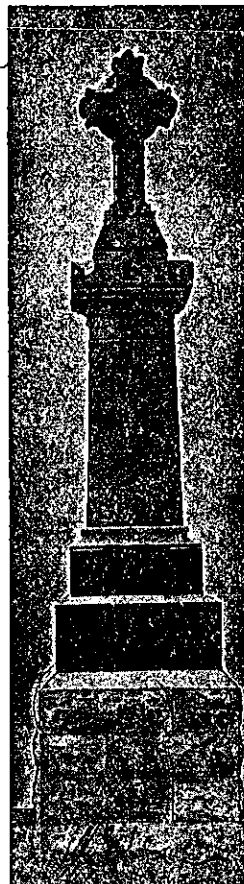
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## DEATHS

FLEMING.—Pray for the repose of the soul of Sister M. Leonard (Fleming), O.F.M., who died recently in Drumshambo Convent, County Leitrim, Ireland.—R.I.P.

HYLAND.—On May 30, 1913, at her son's residence, 286 Cuba street, Wellington, Eliza Hyland, beloved mother of John and Michael Hyland; aged 84 years.—R.I.P.

O'REILLY.—At Reservoir road, Brockley, London, John J. O'Reilly, late Surveyor H.M. Customs, London; native of Killarney, Ireland.—R.I.P.

## IN MEMORIAM

FITZSIMMONS.—In sad and loving memory of Terence Fitzsimmons, who departed this life at Wairio on May 31, 1900.—R.I.P.

Rest, my husband, Terence, dear,  
Kind thoughts for you I keep;  
Although thirteen years have passed away,  
My grief is just as deep.  
The flowers we place upon his grave  
Will wither and decay,  
But the love for him who lies beneath  
Will never fade away.

—Inserted by his loving wife and family.

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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 Justitiæ 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, JUNE 5, 1913.

## THE NEED OF THE HOUR



In the sermon which appears on page 15 of this issue the Very Rev. Dean Regnault sets forth, in admirably concise and pithy form, a series of facts which are particularly timely and apropos to present conditions in New Zealand. He passes in swift review the recent history and present position of Catholic activity—or inactivity—in England, Europe, and America; and his wide reading and gift of plain and simple exposition enable him to present the facts in the most direct and telling fashion. The facts themselves are sufficiently striking; and their significance is so obvious that they practically point their own moral. That moral is the urgent necessity resting upon Catholics to take a firm stand when their interests are threatened, and when the persecutor and the oppressor are abroad in the land. As Dean Regnault's narrative shows, the peace-at-any-price party never have achieved peace, but have only brought upon themselves further persecution and enslavement. The converse, happily, is also true. God helps those who help themselves. As Bishop Cleary aptly remarked on a recent occasion: 'Those who are willing to be door mats will find plenty of people ready to wipe their feet on them, and those who are willing to be sheep will find plenty of people ready to fleece them.' On the other hand, as history everywhere shows, where Catholics firmly claim and boldly stand up for their full rights as citizens and taxpayers they secure a far greater measure of justice and liberty, and both they and their Church are respected.

\*

The need of the hour, then, in this country—in the face of the present attack on the consciences and on the pockets of Catholic taxpayers—is prompt and

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energetic activity in the matter of Catholic organisation. On the Bible-in-schools side an official is paid—nominally, at least—a high salary for the express work of organising their forces with a view to political action; and, as will be seen from the quotations which we make elsewhere from a Marlborough paper, the methods by which this political action is being engineered are, in some instances at least, by no means honorable and above board. This organisation and action must be met by counter-organisation and counter-action; and in the very near future it will be necessary for the Catholic body to make its position clear, and to speak in the most forceful, effective, and representative manner that shall be possible. To this end it is desirable that the work of completing the organisation of the Catholic Federation should be carried out with the least possible delay. Already in the north organisation is well advanced; and in the Archdiocese and Dioceses of Auckland and Christchurch not only have parish committees been generally established but diocesan councils have also been duly constituted. In Otago, however, there are still one or two parishes where committees have not been appointed, and in other cases the existing committees have not yet elected representatives to the diocesan council. We can only hope that this gentle reminder will help those concerned to realise the desirableness of expediting matters, so that the Federation may be placed on a fixed and definite footing, and a representative, regularly elected Dominion Executive may be established at the earliest possible. When the machinery is ready, and in working order, it will be found that there is ample and urgent work waiting to be done.

## REPREHENSIBLE TACTICS

The Marlborough *Express* of May 27 is responsible for the following: 'It is to be hoped that the Government will not allow itself to be cajoled into complying with the request for a referendum on the subject of Bible-reading in the State schools. A card is just now being distributed from house to house, the people being asked to sign it and thereby intimate their desire for the introduction of Bible-reading into the schools and their request for a referendum on the subject. Doubtless a good many will sign because they are in sympathy with the movement, while other signatures will be forthcoming because busy housewives will prefer to sign rather than waste time talking at the door while the dinner spoils or the baby screams itself hoarse. So far, so good. But when it comes to the person who really does not want to sign—what of him or her? Will the canvasser take a refusal, or will he (or she) attempt, by quoting Scripture bearing more or less on the point, to gain a signature by these means? Judging by the experiences of some householders, these very questionable methods are being employed in Blenheim. 'You are crucifying Christ; you are choosing Barabbas'—this is the sort of argument that is being used in order to get cards signed. Now, people who think the question out calmly know that they are neither crucifying Christ nor choosing Barabbas by refusing to sign the cards if they do not desire to sign them; but others, may be, are swayed by the charge of un-Christian behavior, and weakly attach their signatures to what in their hearts they really do not believe in. Thus it will probably happen that a large number of the signatures to the Bible in State Schools League's petition are not the signatures of people in favor of the referendum at all; and the country may thus be put to unnecessary expense in the holding of this referendum. The question naturally arises, in connection with this canvass, Who made the League's canvassers the judges of the public conscience?'

\*

In the eyes of all honorable and fair-minded people, such tactics stand self-condemned; and this impudent attempt to take charge of the consciences of the electors and to intimidate weak or scrupulous souls, by a sort of religious coercion, into signing a petition with which

they are not in reality in agreement, calls for strong reprobation. Canvassers who induce people to sign an order for goods by means of false representations find themselves within reach of the long arm of the law; and it is to be regretted that canvassers who induce electors, by improper methods or misrepresentation, to sign a petition one effect of which will be to put the country to uncalled-for expense, cannot also be legally brought to account. In the absence of legislation, the one and only effective means left to us to checkmate such tactics is publicity. Whenever any such cases as those exposed by our Marlborough contemporary come within the knowledge or the experience of any of our readers, let public attention at once be drawn to them in the columns of the local papers. If the League agents will not go straight from principle, there is nothing for it but to shame them into it.

## Notes

### For Our Young Readers

For the benefit of our young readers we have decided to continue our 'Tricks and Illusions' column throughout the winter months. Already the feature has been favorably spoken of; and we are sure that those of our young people—and their elders too—who lay themselves out to attempt the mystifying performances there described will derive no small enjoyment and entertainment from the pastime. The directions are as simple and plain as possible; and the tricks are all entirely feasible. But if any readers experience any particular difficulty in understanding or performing them 'Mahatma' will be glad to hear from such, and will willingly give any further help that may be needed. And in the case of our young people generally who are trying these tricks, it will be an excellent exercise in English composition for them to send a few lines saying what particular tricks have interested them most, and how they have succeeded in their attempts. Letters addressed to 'Mahatma,' *Tablet* Office, Dunedin, will be duly forwarded to our contributor.

### A Model Syllabus

We have received a copy of the literary and debating syllabus for the present season of the St. Benedict's Catholic Club, Auckland; and the programme strikes us as being exactly what a Catholic club syllabus ought to be. One feature which particularly pleases us is the prominence given to religious subjects. A society which includes in its subjects of study and discussion 'The Real Presence,' 'The St. Vincent de Paul Society and its Work,' 'The Existence of Hell,' 'Defence of Religious Dogmas,' and 'The Infallibility of the Church,' must be doing invaluable work amongst its members. St. Benedict's is not afraid to tackle difficult subjects. We should have thought the debate 'That War between England and Germany is imminent,' and a discussion on 'The Immortality of the Soul,' would have been a little beyond the average literary society; but St. Benedict's is not an average society. The general subjects of debate are admirably chosen. Altogether the season promises to equal—if not, indeed, to excel—in interest and instructiveness the previous records of the club; and those who know the standard set by St. Benedict's in the past know that that is very high praise indeed.

### Bishop Cleary at Wanganui

According to press reports Bishop Cleary had a remarkably fine meeting at Wanganui, the audience numbering anywhere from 1100 to 1300 people, and the proceedings being characterised by the greatest enthusiasm throughout. Apropos of the lecturer's strictures on a now notorious pamphlet issued by the League, the following paragraph, which appeared in the Wanganui *Herald* of the following day, is significant: 'Bishop Cleary speaking last evening, made special references to the pamphlet published by the Bible-in-Schools League, entitled *Methods of Opposi-*

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tion, as scandalous. It is interesting to note that yesterday (Thursday) ministers and others received the following notice from the secretary:—"P.S. I send copies of new pamphlets issued by the League. If you require any further copies let me know. The enclosed pamphlet *Methods of Opposition*, is a revised edition. Please destroy any copies you may have of the previous edition." It will be interesting to see how far the 'revised edition' really corrects and withdraws the outrageous errors of the original issue.

Dealing with the lecture in its editorial columns, the *Wanganui Herald* of May 30 has the following extremely interesting comments: 'A special invitation had been extended to advocates and supporters of Bible-reading in schools, and it was not surprising, therefore, that a very large audience assembled in the Opera House last evening to hear his Lordship speak. He gave a most convincing and impressive address, a fact clearly demonstrated by the almost unanimous vote given in opposition to the Bible-in-Schools League's scheme. It was not a little significant, too, that the resolution should have been proposed by a staunch Presbyterian and a Sunday school teacher of forty years' experience, that another Presbyterian and well-known school teacher thanked the Bishop for his address, and that at least one of the ministers present last evening, when asking a question, openly avowed his opposition to the League's proposals. It is significant, too, that Mr. Aitken and Mr. Grinstead left no doubt in the minds of the audience as to their views on the principle of Bible-teaching in schools, with which they were in accord, but, like the rev. lecturer, they were strongly opposed to the system under which the League proposed to give effect to it. Bishop Cleary made the point perfectly clear last evening. He emphatically stated that he is not opposed to religion in the schools: he is in full accord with the fundamental demand, for which he says the Roman Catholics have been left alone to fight for thirty-seven years. But he demands that the views of the minority shall be respected; that conscientiously-objecting taxpayers shall not be compelled to pay for religious instruction; that teachers shall not be compelled, under penalty of dismissal, to violate their consciences; that the Bible, and not mutilated excerpts, shall be read; that the sacred rights of conscience, either on the part of the teacher or taught, shall not in any way be violated; that the sacred duties of the Christian ministry shall not be thrown on the shoulders of unwilling State officials; and that the State shall continue to occupy a position of neutrality as regards religion. Not the least important statement made by his Lordship was that the Church he represented would be perfectly willing to meet the representatives of other religious bodies in conference to discuss a scheme of Bible-reading acceptable to all, and he ventured the opinion that the question could be settled in forty-eight hours. If Bible-reading is to form part of our national system of education, it is surely most desirable that the suggestion of a conference should be acted upon. Otherwise there is very grave danger of reviving the sectarian bitterness which has been the curse of older lands.' Regarding the striking and significant remarks made by the mover of the principal motion—a prominent State school teacher—we shall have something to say in our next issue.

## DIocese of DUNEDIN

The annual collection on behalf of the St. Vincent de Paul Society takes place on Sunday at St. Joseph's Cathedral. It is to be hoped there will be a generous response, as the society is doing excellent work.

A number of children from the Catholic schools of the city and suburbs were taken down the Harbor on Saturday and Monday to see H.M.S. New Zealand. Among those who visited the battleship on Saturday were a number of Catholic pupils from Lawrence, Alexandra, Milton, Mosgiel, and Port Chalmers.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until after Vespers, when there was the usual procession in which the parish societies took part.

An entertainment in aid of the furnishing fund of one of the stalls at the forthcoming bazaar will be held in the Garrison Hall on Monday evening, June 23. Among those who have promised their services are some of the leading vocalists in Dunedin.

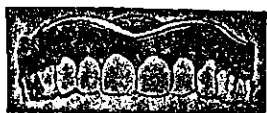
Master Cyril Hastings, Christian Brothers' School, Dunedin, was the winner of the first of three book prizes offered by the *Otago Daily Times and Witness* Newspapers Company, for essays by primary school children who participated in the excursions to Lyttelton to see H.M.S. New Zealand.

A Solemn Pontifical Requiem Mass for the repose of the soul of Bishop Moran was celebrated in St. Joseph's Cathedral on Tuesday. His Lordship Bishop Verdon was celebrant, Rev. Father Coffey, Adm., assistant priest, Rev. Father Corcoran deacon, Rev. Father Kavanagh subdeacon, and Rev. Father Buckley master of ceremonies.

On Sunday evening the Children of Mary, South Dunedin, marked the close of the month of May by a procession in honor of the Blessed Virgin. The sodalists, headed by their president (Miss Long), carrying the banner of the Immaculate Conception, walked from St. Patrick's School, through the presbytery grounds, and round the basilica. The statue of our Lady, appropriately adorned, was borne by Misses Cameron, N. Dunford, A. Brown, and S. Mullin. After the Rosary had been recited and the Litany and hymns to the Blessed Virgin sung, the spiritual director (Rev. Father Delany) gave the badge to eight aspirants and admitted thirteen new members to the sodality. Benediction of the Blessed Sacrament terminated an edifying ceremony.

The devotion of the Forty Hours' Adoration began at the Church of the Sacred Heart, North-east Valley on Friday morning, when High Mass was celebrated by Rev. Father Buckley, Rev. Father Corcoran being deacon, Rev. Father Kavanagh subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The devotion was brought to a close on Sunday evening, when there was a procession around the interior of the church, followed by Benediction of the Blessed Sacrament. At the half-past eight o'clock Mass on Sunday morning there was an unusually large number of communicants, amongst whom were about sixty members of the Hibernian Society in regalia. The attendance at the Masses and various exercises was exceptionally good. After the first Mass on Sunday the ladies of the congregation provided light refreshments for the members of the Hibernian Society.

The many friends in Dunedin of Rev. Brother Cusack will be pleased to hear that he is wielding the baton with his usual success as conductor of the students' choir at the Christian Brothers' College, Nudgee, Brisbane. At the opening of the Catholic Club in Brisbane on May 8, the college orchestra, conducted by him, contributed several fine selections. On May 9 his Grace the Coadjutor-Archbishop of Brisbane, accompanied by his Lordship Dr. Shiel, Bishop of Rockhampton, visited Nudgee College. 'A programme of vocal and instrumental music, with elocutionary and gymnastic items (says the *Catholic Advocate*) had been arranged, and it is but simple truth to say that each item was perfectly performed and highly appreciated. The orchestra consisted of about thirty lads, who, under the baton of the Rev. Brother Cusack, gave such an exhibition of perfect playing that Dr. Duhig, Dr. Shiel, and Father Lane (who accompanied them) declared they had never heard anything so good. Piano, several first and second violins, 'cello, double bass, cornet, flutes, trombone, large drum, kettle drums, etc., were there, and certainly the members did their work well. The singing class was also conducted by Brother Cusack. The purity of tone was very remarkable. The blending of the sweet voices with the orchestra in the "Angelus" from *Maritana* was a real treat.'



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## CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive met last Wednesday evening, Mr. George Girling-Butcher presiding. His Grace the Coadjutor-Archbishop was also present. The secretary reported that there were only four parishes in the Wellington Archdiocese in which the Federation had not been formed. It is pleasing to be able to record that there are not now many parishes in which there is not a branch.

In connection with the financial position of the Federation it is found that the branches are rather dilatory in forwarding contributions. So far the Dominion Executive has only received dues from Wellington and Napier, although it has incurred heavy printing bills in connection with the inauguration of the organisation.

The Minister for Immigration has notified the secretary that he will issue the necessary instructions to his officers to allow a representative of the St. Vincent de Paul Society or of the Federation, to go aboard immigrant vessels with the Health and Immigration officers at the four chief ports of arrival, and he will also undertake to have notified the arrival of each vessel and the time the tender will leave the wharf to meet it in the stream to the representative duly appointed to represent Catholics.

The officers of the Thorndon branch of the Federation are as follow:—President, Rev. Father Hickson, S.M., Adm; vice-presidents, Messrs J. W. Callaghan and F. Reeves; secretary, Mr. J. P. McKeowen; treasurer, Mr. R. Sievers; delegates to the Diocesan Council, Messrs. Geo. Girling-Butcher and J. W. Callaghan.

WANGANUI.

(From an occasional correspondent.)

The first meeting of the committee of the recently formed branch of the Catholic Federation was held in St. Joseph's Hall on Wednesday, May 14. The Very Rev. Dean Holley presided, and there was a good attendance. Correspondence was read from the secretary of the provisional Dominion Executive. There was a long discussion on the propriety of the resolution of the Executive with reference to the election of Members of Parliament and of members of municipal bodies to any executive position in the Federation, and it was resolved that the delegates to the Diocesan Council be instructed to move in the matter of obtaining an alteration of the rule in the direction of making it less sweeping. The matter of providing a tent for use of Catholic Territorials in camp was also discussed, and a remit on the subject was prepared. The election of the delegates to the Diocesan Council resulted in the Very Rev. Dean Holley and Mr. E. J. L. Whiting being chosen. Over three hundred members have already been enrolled in the parish, and a systematic canvass is being contemplated.

## ST. MARY'S CATHOLIC MEN'S CLUB, HOKITIKA

(From the club correspondent.)

May 29.

On Tuesday last at St. Mary's Club, a presentation was made to Mr. H. Kortegast. The president (Mr. N. Warren) referred, in the course of his speech, to the excellent work done by Mr. Kortegast during his term of office as a member of the committee. The presentation, which took the form of a gladstone bag, was then handed to the recipient, who, on rising to reply, was greeted with applause. Mr. Kortegast thanked the president for his kind remarks, and the club for their generous appreciation of his willing services. He expressed his regret at having to sever his connection with St. Mary's Club, and said he would always have the

interests of his old club at heart, and he would rejoice to hear of the success of its undertakings. Mr. Kortegast is about to take up a position in Napier.

## CORRESPONDENCE

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

## A NEW ZEALAND CATHOLIC BENEFIT SOCIETY.

TO THE EDITOR.

Sir,—I wish to thank you and the other writers, for expressing your views on the suggested N.Z.C.B. Society. Others, who have as yet, hidden their light under a bushel, we invite to let their light shine before men.

Messrs. Callaghan and Sheahan have devoted considerable space to prove that the H.A.C.B. Society is *Catholic*. To continue to write in that strain, seems to me a waste of time; it's like proving that black is black—it is self evident. These writers come nearer the point when they state that the word 'Hibernian' is the bone of contention. Let me point out, that words but clothe ideas, and so it becomes not a discussion of words but ideas. Mr. Callaghan, though a New Zealander, says he wants Ireland to take first place, whereas being a New Zealander I want New Zealand to be first, and I know every right-minded Irishman in New Zealand thinks the same. Do not all upholders of Irish rights declare 'Ireland for the Irish,' and must they not also proclaim 'New Zealand for the New Zealanders?' Does not Mr. Callaghan say the same thing when he writes 'that the whole 36 officers of the H.A.C.B. Society in Wellington are *New Zealanders*.' Give me every time the man who knows what he wants and is not afraid to ask for it. Make-ups even in the feminine garb are to be avoided, but when they don the masculine garb I have no time for them.

M. J. Sheahan has never forgotten that an *Irish* mother suckled him in Ireland, and is true to the land of his birth. It is a good thing to die for one's country. The trouble, however, with Mr. Sheahan and others is that, though New Zealand has grown they have not grown with it, they forget that the little boys they saw in petticoats and later in short trousers have, by the lapse of time, become men, and are, like the Irish stock they come from, intense lovers of their own country, and like their ancestors, prepared to die for the land of their birth. Let us try and realise that the *genus* of a country is a thing you cannot kill. It will out. And what I am trying to realise is that New Zealand has its own genus, and that as New Zealand grows this peculiarity of race will assert itself.

Whatever may be the destiny in store for New Zealand, this fact must always be borne in mind, that the future greatness of New Zealand has been in great part evolved from the sterling worth of the Irish character that came to New Zealand.—I am, etc.,

JOSEPH CROKE DARBY,  
Dean of Waikato.

The Deanery, Hamilton,  
Waikato, May 30.

## ANSWER TO CORRESPONDENT

ONE WHO READS THE TABLET.—You have not sent your name with your letter. Kindly comply with our rule on this point and your communication will appear next issue. The name, of course, is not for publication.

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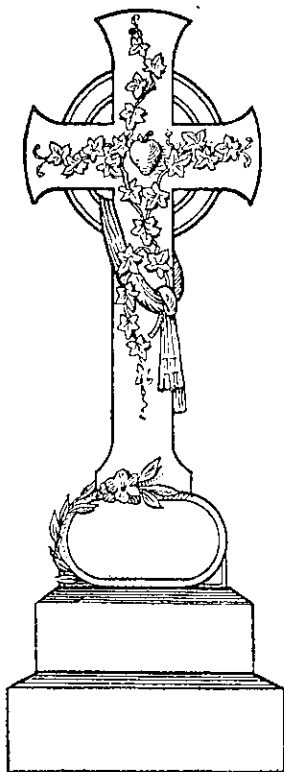
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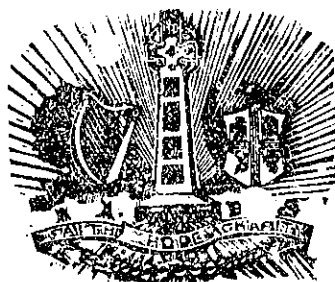
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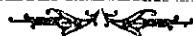
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## Irish News

### GENERAL.

Mr. Stephen Gwynn entertained to dinner at the House of Commons recently the well-known Irish scholar, Professor Mahaffy, of Trinity. The Professor, as is well known, is an uncompromising Unionist. The guests invited to meet him included Messrs. Redmond, T. P. O'Connor, and Cecil Harmsworth.

After a brief illness the death of Mother Mary Joseph, of the Order of the Faithful Companions of Jesus, Newtownbarry, Co. Wexford, took place on Tuesday, April 8. The deceased lady was the eldest daughter of the late Mr. John O'Dean, Parteen, Limerick. She was a zealous and much esteemed nun, and her death caused general regret.

How many people know, speaking of priestly inventors, that Father Nicholas Callan, D.D., invented the induction coil? The fact is recalled by the erection in Ireland of a cross to his memory. Dr. Callan was for thirty-eight years Professor of Natural Philosophy at Maynooth. In 1836 he contributed two papers to Sturgeon's *Annals of Electricity*, describing his apparatus, and Professor J. A. Fleming says, 'Here we have the first description that exists of an induction coil.'

### CHARITABLE BEQUESTS.

The late Mrs. Margaret Spelman, of Gort, Co. Galway, by her will left £1000 to the Right Rev. Mgr. Fahy, P.P., to be expended on the improvement of the parochial church, Gort; £500 to Mgr. Fahy for the celebration of Masses for the repose of her soul; £500 to the parish priest of Kilbecanty, for the improvement of the parish church; £500 to the parish priest of Chrusheen, Co. Clare, for a like purpose; £100 to the Rev. M. Walsh, P.P., Ballindereen, for a memorial window to be erected in the parish church in memory of her late husband; £100 to Rev. A. Nestor, P.P., Beagh, towards the erection of a new church; £500 to the Superioress of the Convent of Mercy, Gort, for the benefit of the community; £500 to the Most Rev. Dr. O'Dea, Bishop of Galway, towards the erection of his new Cathedral; £500 to the Mater Misericordiae Hospital, Dublin; £500 to the Children's Hospital, Temple street, Dublin; £200 to the Deaf and Dumb Institute, Cabra; £1000 for the poor children of Gort, and the residue of her property for the education of Gort boys for the priesthood.

### CATHOLIC UNIVERSITY SCHOOL UNION.

At the annual dinner in connection with the Catholic University School Union, held in the Gresham Hotel, Dublin, there were some interesting references to the position of the great Teaching Orders in Ireland. Professor E. J. McWeeney (president) presided. In responding to the toast of 'The Old School,' the Very Rev. Dr. Watters, S.M., president of the school, said that it was close on forty-six years since the Marist Fathers took over the school at Leeson street. It was established as a sort of feeder to the old Catholic University, and its pupils had not played an insignificant part in Irish public life. In a very remarkable number of the *Times* of March 17, speaking of the Irish secondary schools, it was stated that the Teaching Orders more than held their own as compared with the other schools throughout the country. That was a very big admission from such an important newspaper. After a searching analysis of the figures, the article stated that they seemed to show that the schools of the Orders were looked upon with favor by the Catholics of Ireland, and that the educational work accomplished by them bore comparison with similar work done in Protestant schools, and in other Catholic schools. That article, in view of coming times, was a remarkable tribute to the vitality of this country and its race. There was a proffer of £40,000 per year for the secondary schools in the country, continued Dr. Watters. He was in hopes that that money would revert to this country unencumbered by conditions that would trammel the cherished liberty of their schools.

Dr. Coffey, President of University College, said that there was no other secondary school in the centre of Dublin such as that over which Dr. Watters presided. The pupils of the school were amongst the foremost students at University College. He believed that the Ireland of the future would be all that the first Rector of the Catholic University (Cardinal, then Dr., Newman) conceived it would be. The Rev. Dr. MacCaffrey said that if the teaching clergy in Ireland now held a peculiar position it was entirely due to their own devotion. Up to the time the Intermediate Act was passed, teaching in Ireland was not a paying thing at any rate, and anyone acquainted with secondary schools at the present time knew that there was not a gold mine in them.

### THE HOME RULE FUND.

The first list of subscriptions to the Home Rule fund for 1913 has been published, and the amount totals the record sum of £6007. It is a splendid start, and must give great satisfaction to every friend of Ireland. In a cause like ours, money talks, and there can be no stronger proof of the determination of the Irish people to win Home Rule than their willingness to subscribe year after year to supply the Irish Party with 'the sinews of war' to carry on the fight to a successful termination. The initial list of subscribers is in itself eloquent beyond words of the unity of the Irish people, of the loyalty of the people to the party, and of the fidelity of the party to the people. At the head of the list are the Archbishop of Cashel and a number of the Catholic bishops, each of whom expresses his adhesion to Home Rule in patriotic and stimulating words. Following these come the names of the members of the Irish Party, every single one of whom, from Mr. John Redmond down to the latest recruit, subscribes at least £50, or one-eighth of the annual allowance made him out of the public purse to cover his Parliamentary expenses. And then follows a list representative of every class and creed, and of every province and county in Ireland. It is truly magnificent. With such a beginning, there need be no fear of the ending. This year's subscription may confidently be expected to beat even last year's record.

### THE PARTY'S EXAMPLE.

The Irish Members' subscriptions represent their second annual contribution to the fighting fund. Payment of Members has been only two years in existence, and each year the Irish Members have each subscribed at least £50 to the Home Rule fund. There is not a nation in existence which has fought and paid for Home Rule as the Irish nation has done. There is not a political party in existence which can point to such a record of fidelity and self-sacrifice as the Irish Party. The party and the people are worthy of each other, and it would be unthinkable that such a combination as they have represented in the past, and represent more than ever to-day, failed to carry the national cause to victory. Other parties have tried to maintain themselves and their movement by popular subscription, and have failed. But the Irish Party, though it has passed through many a crisis, has survived them all, and never was stronger, more united, or more efficient than it is to-day. Their enemies have charged them with all the crimes in the calendar, but the indictment of self-seeking is one at least which cannot be made good. Many of the Irish members are veterans, bearing the scars of many battles, whose only ambition is to see the crowning of their life's work in the triumph of Home Rule. Neither they, nor any of their colleagues, have been tempted by the spoils of office, which are the natural ambition of men of other parties in Parliament; but, as they entered the British House of Commons poor and single-minded, so they will leave it, when their work has been accomplished, still poor in the world's goods, but rich in the grateful and affectionate memory of their emancipated countrymen.

### PASSING AWAY OF TWO NATIVES OF KILLARNEY.

We (*Kerry News*) regret to have to record the death of Sister Leonard, of the Franciscan Convent of Per-

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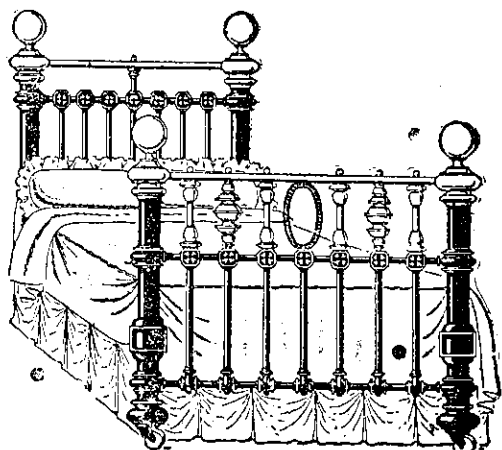
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petual Adoration, Drumshambo, County Leitrim, which took place on March 29—on the same day on which her brother-in-law, Mr. John O'Reilly, was buried in Brockley cemetery, London. Sister Leonard, before entering the religious state, did a woman's part in the erection of the Killarney Friary, and afterwards devoted her life to the work which God pointed out to her as her duty. The Most Rev. Father David Fleming has our sincere sympathy on the death of his sister.

The same paper also reports the death of Mr. John J. O'Reilly, late Surveyor of H.M. Customs, London, which occurred at his residence, Reservoir road, Brockley, London. The deceased was attended in his last illness by the Franciscan Fathers of Forest Gate. The late Mr. O'Reilly was appointed at the age of twenty-one years to an important school in the parish of Killarney, but as the Civil Service offered more scope for his energy, he entered it in 1879. From that time onward his advance was rapid, and without influence or favor he progressed from Examining Officer to Surveyor, which office he held until his resignation. The funeral took place on March 29, when the Most Rev. Father David Fleming, O.F.M. (brother-in-law), assisted by Rev. Father Leidig, of Nunhead, officiated at the graveside. The many telegrams and messages of sympathy received by his sorrowing wife and family from relatives in England and Ireland, from former brother officers, and also from numerous friends in London, bore testimony to the high respect and esteem in which the deceased was held. But there was no keener regret than that felt by those who knew him as a young teacher in Killarney.

The late Sister Leonard was a sister of Mr. P. P. Fleming, Dunedin, and of Mrs. W. J. Mahoney, Hawera.

#### A SET-BACK FOR A RAILWAY COMPANY.

It is to be hoped the Irish Great Southern and Western Railway Company will profit by the lesson imparted to it in the rejection by the House of Commons of the Fishguard and Rosslare Railways and Harbors Bill. The Bill, a measure providing for the deepening of the harbor at Fishguard, was thrown out chiefly because of the policy the company pursued during a strike near Malloy, but a contributory cause was a feeling of irritation created by the company's recent decision with regard to the appointment of clerks in the railway service. Some years ago (says the *Catholic Times*) there were complaints that the Great Southern and Western Railway Company, though conducting its business amongst a Catholic population, did not give a fair chance to Catholics who applied for posts vacant in the service. Various public bodies demanded that the appointments should be made by open competition. The company yielded and established such a system. The results proved favorable to the Catholic applicants. In the competitive tests they often did their work in a manner superior to that of the non-Catholics. Lately the company announced that they had not found this method of selection satisfactory and that they had resolved to revive the old system of nomination. There is a widespread suspicion amongst the Irish public that this step has been taken simply because they desire to show special favor to non-Catholics. Unless the company gives the people solid ground for believing that favoritism is not intended, there will be an agitation which certainly will not improve their business or the state of their relations with those around them.

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## People We Hear About

The Kaiser completes twenty-five years' reign on June 15. He has expressed a wish that no presents should be made to him in connection with this memorable occasion, and suggested that gifts in his honor might take the form of foundations and presentations for charity.

Count Plunkett, K.C.H.S., has been elected a corresponding member of the Societe Archeologique de France. He represented that society, as well as the Royal Society of Antiquarians of Ireland, of which he is President, at the International Congress of Historical Studies, which held important meetings in London recently.

Mr. J. A. F. Aspinall, who is general-manager of the Lancashire and Yorkshire Railway, and a Catholic, has been nominated as president of the Engineering Section of the British Association at the forthcoming meeting in Birmingham. Mr. Aspinall, who is the son of a former Liverpool Recorder, was from 1875 to 1886 manager of the Inchicore works of the Great Southern and Western Railway of Ireland.

A list of the accomplishments of the Catholic clergy in the world of scientific research would make interesting reading. Cardinal Maffi, Archbishop of Pisa, is the latest experimentalist to have his deeds recorded. His Eminence has been trying to establish wireless communication between the principal churches of Italy, France, and Austria. The wireless installation at Pisa Cathedral has 'spoken' successfully with the Jesuit church in Gratz, Styria, but the military authorities, fearing that the Jesuit wireless station intercepted army messages, ordered its immediate demolition. Cardinal Maffi is striving to convince the authorities that the interception of other messages is impossible, and hopes to be permitted to continue his experiments.

The official announcement of the appointment of Mr. Thomas Francis Molony, K.C., to be Attorney-General for Ireland, in succession to the Right Hon. Ignatius O'Brien, appointed Lord Chancellor of Ireland, has given great satisfaction to his many friends at the Bar, and to the general public. Mr. Molony was born in 1865, and has had a brilliant professional career in all branches of the law. Following his early training in the Christian Brothers' Schools, Mr. Molony had a brilliant course at Trinity College (M.A., LL.D.), and in 1887 he was called to the Bar. He took silk in 1890, and was called to the English Bar in 1900. After a succession of legal appointments he became Second Serjeant-at-Law in 1911, and in 1912 succeeded to the Solicitor-Generalship on the promotion of the present Lord Chancellor, whom he now succeeds as Attorney-General. His esteem for, and fidelity to the Christian Brothers are marked traits in the character of the new Attorney-General, and whenever opportunity offers he invariably pays public tribute to their noble educational work in Ireland. Mr. Molony is president of the Christian Brothers' Past Pupils Union.

The Very Rev. Canon Peter O'Leary was born in 1840 at Liscarrigane, in the parish of Clondrohid, between Macroom and Ballyvourney. Though he is best known to the present generation as an eloquent and graceful writer of Irish and a prominent figure in the Gaelic League movement, he also in the days of the Land League and National League played a courageous part as a local leader in advocating the National and agrarian claims of Ireland. It would be difficult to overrate his services to the Gaelic revival. His *Seadna* is considered by many competent to judge as the best work written in modern Irish, and it has passed through the hands of hosts of students. Among his other works in Irish are two volumes of sermons; a translation of the New Testament; a translation of *The Imitation of Christ*; a translation of *Aesop's Fables*; and a translation of *Don Quixote*. Another prominent Gael has described the Irish in the last-mentioned work as seeming as if it was oiled, it is so beautiful.

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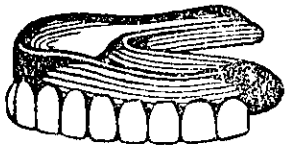
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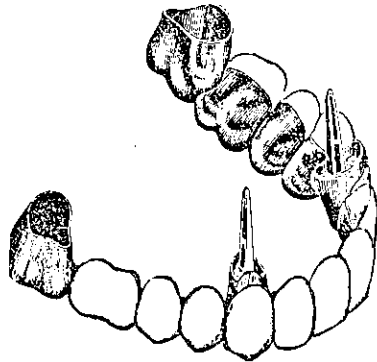
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## THE SAFETY VALVE OF EMPIRE

### HOME RULE AND IMPERIAL UNITY

The population of the British Empire (says Mr. J. C. R. Lardner, M.P.; in the *Glasgow Observer*) is 409,000,000, and the area 11,500,000 square miles. These enormous totals include many races and nationalities, old as well as new, whose traditions, ideals, languages, religious tenets, or economic interests are widely divergent. Still more remarkable, these many-sized nations are distributed over all parts of the globe, near and far. Suppose a wayfarer from a distant planet arrived amongst us. A guide-book would be of little value. For a school atlas would necessarily constitute his introduction to the whereabouts of the land and the peoples who dwell thereon. Soon he would ask the reason why portions of the map are colored red. On being informed that all the red patches form part of one great Empire, called the British Empire, his education could be said to have commenced. Presently he would enquire how such widely scattered elements continue to form parts of one whole, and whether there would not be an almost certain tendency amongst the parts to cut themselves adrift and go alone. In answer to which he would be told that undoubtedly any attempt to watch over the interests of all these people through one centralised system would surely end in failure, but that owing to the wonderful form of self-government which prevailed in the British Empire, many of these parts—called colonies—were free to enjoy a self-centred life, and yet, by forming part of one Empire, they were a support and encouragement to one another. Therefore there was no tendency to cut themselves adrift from the Empire—least of all amongst the self-governing colonies.

Our wanderer would also be told that many years ago a large tract of country—now called the United States of America—belonged to the British Empire. At that time, however, the Empire had not adopted the principle of conceding to the various parts the right to govern themselves. In fact, the rulers of the Empire interfered so much with the internal affairs of their American subjects that the latter became exasperated, and eventually cut themselves adrift. Finally, our celestial wanderer would learn that the system of allowing each part or nation to govern itself had been tried with all manner of races and nations, hostile as well as friendly. It had proved such an unqualified success that the Imperial rulers now proposed to extend its application to other parts, one by one, according to the urgency of the case. For example—pointing to a spot marked Ireland—the case of these people is urgent, and the Imperial Parliament is at present engaged in considering an Irish Home Rule Bill. Eventually every part of the Empire would be self-governing, and yet united. Without this arrangement the Empire could not expect to hold together. Self-government was the safety of Empire. The wanderer would nod assent, and express a desire to learn more about 'this wonderful Home Rule system.'

The foregoing may be little more than a mental picture, but does it not visualise the logic of the British self-governing system? Home Rule is at once the greatest achievement of British statesmanship, and withal is the only possible system. It is the secret no less than the safety valve of Empire.

#### The Secret.

The British self-governing system is the greatest in the world. The countries that compose that system are nations in fact as well as in name. This successful combination of Empire with full national liberty has not been achieved by other Empires. Thus while Canada and South Africa are devoted to the interests of the Empire at large, they are at perfect liberty to transact their internal affairs. All Imperial affairs—such as those concerned with the making of war or peace, or the diplomatic service—are reserved to the Imperial Parliament. Again, the Home Rule system is not a cast iron one. For what may suit New Zealand need not necessarily suit the Isle of Man, and the

requirements of Newfoundland are not those of Ireland. Hence each nation has been, or, as it is suggested, shall be given that measure of self-government which it requires, consistent with the dignity of the Empire. The result is that each country is free to develop its own resources, intellectual no less than material. In the meantime the Imperial Flag is a guarantee of their national existence. In a word, the Greater Britain is made up of peoples—large, like Canada; small, like the Isle of Man; new, like New Zealand; old, like Ireland—each entertaining separate social and intellectual ideals. So it gives, or proposes to give, each of them ample room in which to develop those internal concerns of their own, and yet retains them by a bond of loyalty to itself and to one another. British Imperialism is a federation of nations: This is the secret of Empire.

#### A Safety Valve.

History has shown that without Home Rule it would be impossible to retain some of the self-governing colonies under the Empire. Canada is a case in point. In the first half of the last century Canada was actually in armed rebellion against Great Britain. There was a fierce conflict of race and creed between French Canadians and British Protestants. The Catholics were in a majority, but the Protestant minority was the ascendancy party, the monopolists—as in Ireland today. The situation was much more serious, however, than that which has been created by the small band of 17th century Unionists from N.E. Ulster. For the Canadian majority *en masse* threatened to cut the connection with the Empire. Lord Durham was sent out to enquire into the causes of the rebellion, and bring it to an end. It was fully expected that he would advise 'stern measures.' On the contrary, he reported that the only justifiable policy would be to accede to the wishes of the majority by conferring a large measure of self-government on Canada. This was done by the famous Canadian Act. To-day religious differences are no longer accentuated, and Canadian races have fused into one nation, solely desirous of promoting the prosperity and good government of the country, and loyal to the Empire.

South African Home Rule, although the outcome of a different set of circumstances, is an event too recent to need recapitulation here. Let it suffice to note that Home Rule again became the safety valve, and turned a warring nation into a friendly colony. Internally the effects were equally remarkable. For the Transvaal and the Orange River Colony actually combined with Natal and Cape Colony in forming a South African Union.

So satisfied with their lot are the self-governing colonies that the Colonial Legislatures have again and again recommended the application of Home Rule to other British possessions, as a complete remedy for all forms of discontent. For example, each of the self-governing communities has recommended Home Rule for Ireland, summarising the situation from their own standpoint. At the last Imperial Conference all the Colonial Premiers present had previously expressed themselves in favor of Home Rule for Ireland.

#### The Glory of Empire.

The grant of Home Rule to Ireland will pave the way, if necessary, for self-government in other parts of the Empire, and will prove to be the corner-stone of a Federal system in these islands. As soon as these great schemes shall have reached maturity the Parliament at Westminster will be free to devote unlimited attention to many pressing Imperial problems. Perhaps the crowning achievement will also be at hand when representatives of all the sister nations shall meet in one Imperial Parliament to take counsel for their individual and collective welfare.

Wherefore should there be any hesitation in bringing about the reconciliation of Ireland. As Sir A. Conan Doyle put it—'On broad Imperial grounds almost any sacrifice is, as it seems to me, justified in order to attain such a result. No Imperialist can be blind to the evil effects which spring from the disaffection of the Irish, both in the United States and in

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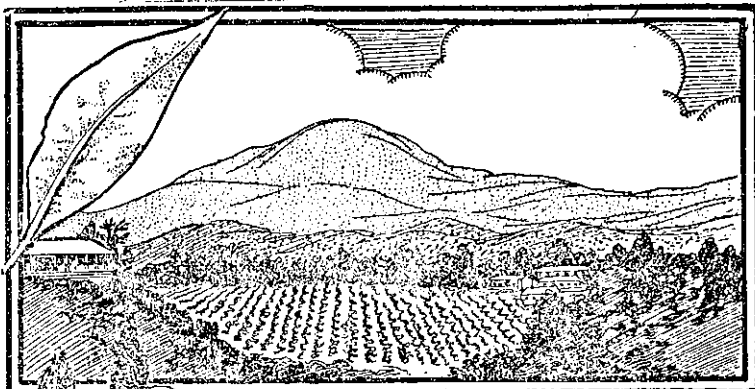
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# WALLPAPERS

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the colonies. If these, as well as the majority of the actual inhabitants of Ireland, can be thoroughly reconciled to the Flag, it is worth a very great deal to the Empire.'

### Ormond

(From our own correspondent.)

The Waerenga-a-Hika hall proved altogether too small to accommodate the visitors to the Ormond bazaar, which was opened on Monday evening, May 12, in aid of the local church funds. Crowds attended from all parts of the district, whilst a large contingent journeyed out from Gisborne in brakes, motor cars, and other conveyances. The opening ceremony was performed by Mr. W. D. S. MacDonald, M.P., who was briefly and suitably introduced by the Rev. Father Carran. There were four stalls, presided over as follow:—

Makauri and Waerenga-a-Hika stall, presided over by Mrs. Rigney; assistants—Mesdames Dinan and Griffin, Misses Griffin (2), Hamon (2), Baird (2), Courtney, Cassidy, McCarthy, Stagpoole, Hyland, and Neill.

Te Karaka Stall.—Mrs. L. Lewis; assistants—Mrs. T. Crimmin, Misses Malone, Crimmin, O'Connell (2), and Tiechen.

Ormond Stall.—Mrs. Howie; assistants—Mesdames Kennelly, McKay, Brosnahan, Misses Neenan (3), Condon, Proudfoot, Benson, and Kennelly.

Patutahi Stall.—Mrs. W. Atkins; assistants—Mesdames Angland, Jordan, McLoughlin, Misses McLoughlin (3), and Angland.

Fish pond—Master C. O'Connell.

Gipsy tent—Miss O'Connor.

Refreshment room—Mrs. Daulton, assisted by Mrs. Law, Misses Griffin and Daulton.

The bazaar was continued for four nights, and achieved a financial result which surpassed even the most sanguine expectations, the gross takings being £550 and actual profit £500. The Rev. Father Carran and the organisers deserve the highest praise for the result attained.

### Waihi

(From an occasional correspondent.)

May 23.

Rev. Mr. Miller has delivered a Bible-in-schools address in Waihi. His meeting was advertised in the local paper, to take place the same evening in the Presbyterian hall. Less than 30 people attended.

The Catholic Men's Club here continues to make good progress. For the last two meeting nights a euchre tournament has been in progress. At the last meeting impromptu speeches formed part of the programme, and some of the younger members made their debut at speech-making, and showed great promise.

### Rakaia

(From our own correspondent.)

The stall-holders for the forthcoming bazaar are doing their best to make the affair a great success. The hall has been engaged for September, and everything promises that the expectations of the organisers will be realised.

Quite a gloom was cast over the district when it became known that Mrs. D. Duncan had passed away. For some days her condition had been causing anxiety, but it was hoped that in spite of all she would recover. Therefore the sad news of her death on Thursday, May 22, came as a shock to her numerous friends. Deceased was a fervent Catholic, and was exceedingly beloved and esteemed by all who knew her. She was attended in her last illness by the Rev. Dr. Kennedy, who also celebrated the Requiem Mass on Saturday, after which the funeral, an exceptionally large one, took place. Heartfelt sympathy is felt for Mr. Duncan and family in their sad loss.—R.I.P.

On Sunday, May 4, the devotion of the Forty Hours' Adoration was begun in St. Ita's Church, Rakaia. Very Rev. Father Graham, S.M. (Rector of

St. Bede's College), and Rev. Father Hoare, S.M. (St. Mary's, Christchurch), conducted the exercises, and also gave a three day's retreat to the children of the parish. Although the weather on Sunday and Monday morning was unusually severe, the attendance at all the exercises was very gratifying, and showed that the good people of Rakaia have the faith, and are ready and willing to sacrifice their ease and convenience to show their love for our Lord's abiding presence. On Tuesday morning there was a general Communion of all the children of the Parish, a number being first communicants. The devotions closed with the usual Mass of Deposition and a procession. The altar was beautifully decorated, and suitable music was rendered by the choir.

### TIMARU CATHOLIC CLUB

(From the club correspondent.)

The enthusiasm which prevailed at the opening meeting of the current season of the Timaru Catholic Club has been sustained. Already the club has organised two successful socials, and the result justifies the continuance of the projected series. The weekly programmes are proving interesting, and the attendances are being well maintained. On May 15 the club had a visit from Mr. C. J. Lenihan (secretary of the Federated Clubs), of Wellington, and he was very favorably impressed with the activity of the Timaru Catholic Club. A reunion with the Temuka Club is being talked of, and will probably eventuate in the course of a few weeks.

### The Cause of Beatification

The Paris papers *La Croix* and *La Libre Parole* contain long articles announcing and dwelling on the good news of the introduction of the cause of beatification of Mere Marie Therese du Cœur de Jesus, foundress of the Congregation de l'Adoration Reparatrice. Mother Marie, whose name in the world was Theodelinde Dubouche, and who was born at Montauban in 1809, accomplished a great apostolic work. In 1846, after having brought back her dying mother to the faith, to which she had become indifferent, she turned to God herself, converted all her family, and was induced by two successive visions to bring 'reparatrices' together. Before the Revolution of 1848 she got some young girls to devote themselves to the religious life. She then founded an association of pious women and afterwards organised her Order, modelled on that of the Carmelites, but independent of it. The Order developed in poverty and amidst numberless difficulties. It would be impossible to describe all the good it has done through its special work—namely, the perpetual adoration of the Blessed Sacrament exposed day and night upon the altar, and perpetual prayer for reparation for insults to the Blessed Sacrament, the exaltation of the Church, the return of those who have wandered from the Fold, the cure of the crying evil of religious indifference, and the increase of zeal amongst Catholics.

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## Catholics and the Navy

The Christchurch Catholic Club entertained one night recently at a smoke concert about sixty men from H.M.S. New Zealand, also a number of men from H.M.S. Pyramus. Sir George Clifford presided.

In welcoming the visitors, Sir George Clifford made a particularly happy speech that was punctuated with hearty applause (says the *Press*). He said that when he was asked to preside, he tried to trace any special connection he had had with the Navy, and could not do so until he went back to the days of Queen Elizabeth. 'At that time a namesake of mine, George Clifford, fitted out three expeditions of adventure—and I fear plunder—to go to the Spanish main,' said Sir George. 'And he was successful—as far as the plunder went. But when he returned to England the Queen claimed everything that he had; all his plunder went to the State. But he was one day rewarded by the Queen taking off one of her gloves and giving it to him to wear in his hat.' Though this was all he got for his adventure, George Clifford fought for his Queen as commander of the good ship Bonaventure against that very ill-advised enterprise the Armada, and other Catholics of the day also equipped and commanded ships to fight for England against the Armada. Considering that the Catholics of that day did not have much reason to love the then reigning Queen, the part they played in repelling the Armada spoke volumes for their patriotism, and Catholics of to-day were second to none in their loyalty to the King and the Empire. New Zealand sent large cargoes of mutton, lamb, and other produce to England, and in return gold was received, though it might be in different forms. The Navy was necessary to protect the produce and the gold and the Navy to-day was just as efficient and powerful a protection of the Empire as it ever was, as powerful as any other navy in the world. New Zealand and the Mother Country had every reason to be proud of and grateful to the men who preserved the peaceful security in which we lived.

An enjoyable musical programme was then carried out, items being given by Messrs. McDonald (2), A. W. Bunz, T. Rowe, Rennell, G. Hayward, Maloney, and Luks and Seaman Barry and Cook Kennedy.

After the toast of the 'Pope and the King,' the spiritual and temporal heads, was proposed by the chairman, and duly honored. Mr. E. L. McKeown proposed 'Our guests.' In reply Chief Petty Officer Sweeney said that during the twenty years he had been in the Service he had visited most parts of the world, but he had always looked forward to coming to New Zealand. The gift of the battleship by New Zealand was an eye-opener to the world. It was a great thing for such a small country as New Zealand to do. No doubt the people here would like to see a battle squadron visit New Zealand, but it 'doesn't do' for a squadron to be far away from where it was wanted. Their Navy was not on show. It was a 'silent Navy.' H.M.S. New Zealand was a fine ship, worthy to take her place with the best in the battle cruiser line, and everything on board was up-to-date, and although she was now on exhibition to those who had presented her, and therefore a show ship, the daily work was carried on to keep the ship's company as efficient as the ship.

### Temuka

(From our own correspondent.)

May 25.

After a lengthy period of unsettled weather, South Canterbury is now enjoying what is termed a 'good winter.'

On the eve of her wedding, Miss H. O'Connell was entertained by the members of the Children of Mary sodality and presented with a handsome clock.

The weekly meeting of the Temuka Catholic Club was held on Tuesday evening last, when there was an excellent attendance, Mr. J. Scott presiding. The programme consisted of a mock Borough Council election for which there were eleven nominations.

On May 7, the wedding of Mr. E. Tarrant and Miss M. Moriarty was celebrated in St. Joseph's Church, the ceremony being performed by Rev. Father Kerley. Miss M. Cunnard acted as bridesmaid and Mr. J. Beri as best man. Afterwards a large number of guests adjourned to McDonald's Rooms, where the wedding breakfast was held, the gathering being presided over by Mr. E. B. Gillespie.

A quiet but pretty wedding took place on May 21, when Mr. R. Thistleton and Miss H. O'Connell (second daughter of Mr and Mrs D. O'Connell, of Seadown) were united in the bonds of Matrimony by the Rev. Father Kerley. Miss B. O'Connell (sister of the bride) and Miss Thistleton (sister of the bridegroom) were bridesmaids, whilst Mr. P. Hickey acted as best man. After the ceremony, the party were entertained at the residence of the bride's parents. In the afternoon the happy couple left by motor car for Timaru, where they caught the express for the south, where the honeymoon was to be spent.

### Thames

(From our own correspondent.)

On Thursday evening the Thames Catholic Young Men's Club entertained the ladies of the parish at a social gathering in appreciation of their kindly assistance given to the club. The first part of the evening was given to a euchre tournament. Miss Lanagan and Miss Gill won the ladies' prizes, and Mr Mangan and Mr. C. H. Coakley the gentlemen's prizes. After a dainty supper had been partaken of, Mr. J. Dwyer presented the diplomas given by the executive of the Federated Catholic Clubs, the recipients being Mr. F. J. Lowson for the best worker in the interests of the club, and Mr. C. H. Coakley the most improved debater. Miss McLaughlin and Miss Twohill contributed songs, and Mr. J. Dwyer a recitation. When Mr. P. Crean (president) thanked the ladies for the assistance they had always given the club, he asked them not to cease giving that valued help in the future.

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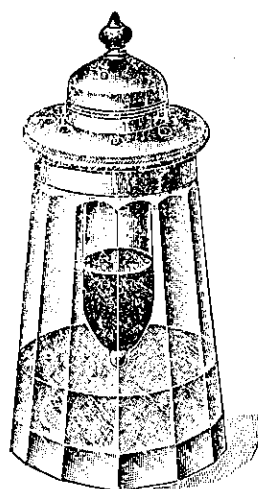
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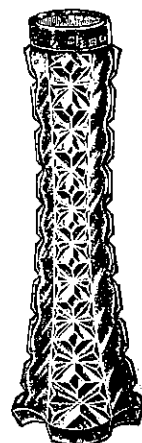
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## Science Siftings

By 'VOLT.'

### The Age of Animals and Trees.

It has been computed that the day fly lives 24 hours, the May fly 6 weeks, the butterfly two months, the ant, the cricket and the bee a year each, the hare and sheep 6 to 10 years, the wolf 12 to 15 years, the canary bird 15 to 20 years, and the nightingale 12 years. The dog lives 15 to 25 years, cattle 25 years, the horse 25 to 30 years, the eagle 30 years, the stag 35 to 40 years, lion, lion, and bear 50 years each, the raven 80 years, elephant, turtle, parrot, pike and carp 100 years each. The ivy outlives 200 years, the elm 300 to 350 years, the linden 500 to 1000 years, the locust tree and the oak 400 years and the fir 700 to 1200 years.

### The Highest Mountains.

Since the discovery of Mount McKinley, in Alaska, North America has ranked third among the continents in the matter of height of mountains. Asia has Mount Everest, of the Himalayas, 29,022 feet above the sea level, and South America has Mount Aconcagua, of the Andean system, 23,080 feet in height. North America comes next with Mount McKinley, 20,300 feet, and Africa is fourth, with Kibo peak, 19,320 feet in height. Mont Blanc, Europe's highest mountain, is 15,782 feet in height, which is higher by more than a thousand feet than any mountain in the United States, exclusive of Alaska.

### The World's Debt to Italy in Science.

In his last lecture of the Lenten series for the Ladies of Charity in Philadelphia, Dr. James J. Walsh spoke of 'The Debt the World Owes to Italy in Science.' Ordinarily this is assumed to be very small. The debt to Italy in science is almost as great as that in art. The greatest philosopher in modern times, the greatest mind since Aristotle is Thomas Aquinas, and the roll of physical scientists has names equally commanding. The greatest name in modern astronomy is that of Copernicus; a Pole, who was educated in Italy and published the first draft of his theory in that country. Galileo is the greatest of observational astronomers, and in our own time Father Piazzini and Father Secchi have been recognised as workers whose results had a world influence. Much of our modern mathematics comes to us through Italians. Anatomy, botany, geology, received their greatest contributions from Italy.

Versalius, the great father of anatomy, was not an Italian, but a Belgian, but he did all his work in Italy. His greatest rivals in the field of anatomy, was not an Italian, but a Belgian, but he did all his work in Italy. His greatest rivals in the field of anatomy, Varolius, Eustachius, Columbus, Caesalpinus, Fallopius, are all Italians. Malpighi, whose name is attached to more structures in the human body than any other, was an Italian. Morgagni, the father of modern pathology, so called by Virchow, and Lancisi, the father of modern clinical medicine, are both Italians. Steno, whose contributions to anatomy are so important, is a Dane who did his work in Italy and whose tomb was decorated some twenty-five years ago at the end of the International Congress of Geology by the assembled geologists of the world, who greeted him as the father of modern geology. In electricity the Italians have done more than almost any other nation. Galvani, Volta, Melloni, who did so much for thermo-electricity, and, in later years, Marconi must be recognised as important in this field.

In scientific inventions Italy has the telescope, the improved microscope, the thermometer, the vernier, and all of Leonardo da Vinci's inventions, locks for canals, the movable derrick with self-dumping apparatus, the wheelbarrow and all the various modes of erecting statues, casting them and lifting huge monoliths into place so well done in the Renaissance time. Venice has made colors and lace what they are; spectacles were invented down there. Volta's invention of the Voltaic pile was as revolutionary as the steam engine.

## Intercolonial

On June 18 next the Very Rev. Dean Nelan, of Colac, will celebrate his golden jubilee as a priest. The occasion is to be observed with great rejoicings and festivities at Colac.

On Sunday, May 11, his Lordship Bishop Shiel, of Rockhampton, was enthroned at Rockhampton by his Grace Archbishop Duhig, in the presence of a number of the clergy of the diocese and a large congregation.

The new Church of SS. Peter and Paul, and the new presbytery which adjoins it in King street, Tempe, were opened and blessed on Sunday, May 18, in the presence of a large gathering, by the Archbishop of Sydney. The total cost of site, buildings, furnishings for church and presbytery, and incidental expenses, amounted to £3783.

The Right Rev. Mgr. Beechinor, Dean of Launceston, celebrated the golden jubilee of his ordination to the priesthood on Sunday, May 18. Monsignor Beechinor succeeded the late Dean Butler forty years ago in the charge of the Launceston parish. To commemorate the occasion of his jubilee the congregation have inaugurated a fund (the Monsignor having refused to accept a personal presentation) for the erection of a Catholic high school for boys. The foundation stone of this building was laid by his Grace Archbishop Delany, of Hobart. A sum of £500 is in hand to commence operations.

At the opening of the new church at Tempe on Sunday, May 18, the Archbishop of Sydney had something to say about Labor and the people. 'Trades unions should work for the common good, and should not seek to raise themselves by pulling others down,' said his Grace. 'Neither should capitalists exalt themselves by taking the life-blood of the laborer, for there are callous employers who strive to get the maximum of work for the minimum wage. I stand with the workers against all oppressors, but I warn them that their trades unions will become oppressive to themselves, and destructive to the interests of labor, if they continue to pursue this policy of lifting themselves up at the expense of others.'

A meeting of the clergy and laity of the diocese of Perth took place recently at the Bishop's Palace, its object being the consideration of the Vicar-General's annual report. The statement was read by Mr. C. F. Deakin, Bishop Clune's financial secretary. The report disclosed the information that Bishop Clune's undertaking with the Union Bank to have £20,000 paid off the central debt by May 1, had been carried out. The reduction in the parochial and institution debt for the year ended May 30, 1913, was £5755 16s 11d. The reduction in the central debt for the same period was £24,133 2s 1d. The reduction of the diocesan debt for the year was, therefore, £29,888 19s, and a total reduction for the two years of £90,287 11s 8d.

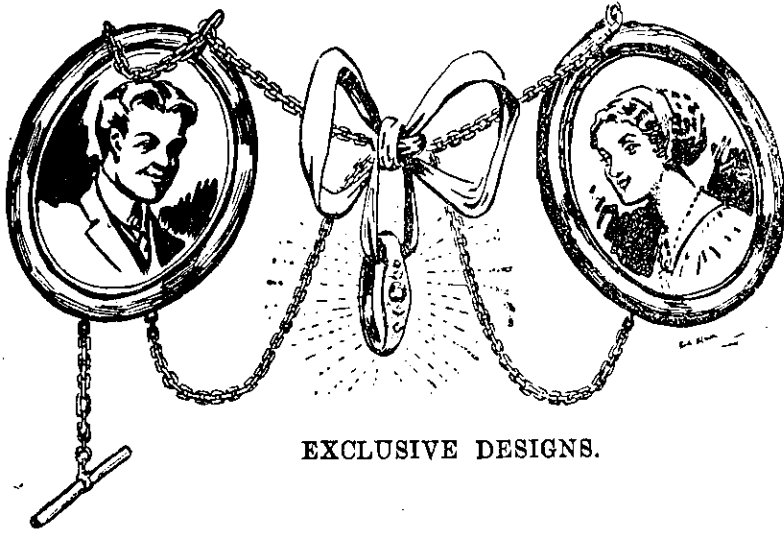
By the death of the Very Rev. Father Patrick Keating, Rector of St. Ignatius' College, Riverview, which took place at the hospital of the Nursing Sisters of the Little Company of Mary on May 15, the Society of Jesus in Australia has lost one of its best-known members. Father Keating, who was 67 years of age—he was born in Tipperary, Ireland, on St. Patrick's Day, 1846—had occupied every position a Jesuit can occupy, except that of General. His last illness was brief. It was only on May 13 that he became ill. His medical attendants pronounced his case serious—cerebral hemorrhage—and the last Sacraments were administered to him at once by the Rev. Father C. Nulty, S.J. He was taken to the hospital the following day, and had been a patient only twelve hours when he died. Although he was born in Ireland, Father Keating imbibed the rudiments of knowledge in America. His higher studies began with the Jesuits at Clongowes Wood College, Ireland. He entered the Jesuit novitiate at Milltown Park, near Dublin, in 1865. His after-studies were made at the College of St. Acheul, in France; at the Roman College, in Rome; at the College of Maria-Laach, in Germany; at the University of Innsbruck, in the Tyrol; and at St. Beuno's College, in Wales.

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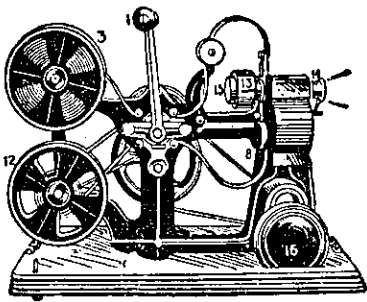


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**ST. BENEDICT'S CLUB, AUCKLAND**

(From the club correspondent.)

'Frederic Ozanam, the founder of the Society of St. Vincent de Paul,' was the subject of a lecture given by Right Rev. Mgr. Gillan, at the clubrooms on May 13, before a large audience of ladies and gentlemen. Monsignor Gillan dealt with the most important features of the great man's life, and held him up as an example for all Catholic laymen to imitate, for by his unswerving devotion to duty, his piety, and love of charity, he led a most beautiful and holy life. On the conclusion of the lecture a hearty vote of thanks to Monsignor Gillan was moved by Mr. J. J. Furlong, seconded by Mr. A. Rose, and carried with acclamation. Mr. Little (president of the St. Vincent de Paul conference of St. Benedict's) also spoke, and conveyed to Monsignor Gillan the thanks of the members of the Vincent de Paul conference.

On the following Monday night, May 19, essays on the 'Society of St. Vincent de Paul and its work' were read by the members of St. Benedict's Club. Rev. Father Doyle judged the efforts of the various competitors, and said that, considering the general excellence of the papers, he had some difficulty in determining which was the best. The paper of Mr. A. Rose appealed most to him, and he placed the essays in the following order of merit, allowing 10 marks as the maximum:—Mr. A. Rose (9½), Mr. J. J. Furlong (9½), Mr. H. Quinn (9½), Mr. A. J. Fernandez (9½), Mr. J. Duggan (9), Mr. H. Ward (8½). A hearty vote of thanks was passed to Father Doyle for acting as judge. The St. Vincent de Paul Society donated a prize of two guineas for the best essay. A vote of thanks was passed to the conference. Rev. Fathers Williams and Kreymborg, and Messrs. G. Little and F. G. Temm complimented the writers of the papers.

**Onehunga**

(From an occasional correspondent.)

May 25.

On the 16th inst. the Catholic Tennis Club held another very successful euchre party in St. Mary's Hall. The evening was fine, and a very large number attended. Mrs. Oates was successful in winning the lady's prize, whilst Mr. Howard won the gentleman's.

Mr. Joseph Dempsey who, for some time past, has taken a keen interest in the Catholic Men's Club, was recently transferred, on promotion, to the Hamilton Post Office. Mr. Dempsey was a representative on the parish committee of the Catholic Federation on behalf of the club, but now the vacancy has been filled by Mr. L. Drager.

The celebration of the diamond wedding of Mr. and Mrs. James Nixon was held in St. Mary's Hall on Friday, May 23. Sixty years ago, on May 24, 1853, Mr. Nixon and Catherine Broderick were united in the bonds of Matrimony. They were married by the late Father Cleary in the Church of the Assumption. Mr. Nixon was married at the early age of nineteen, whilst Mrs. Nixon was still younger, being only sixteen years. The family consisted of ten children, four boys and six girls, but only five of them survive. There are, however, sixteen grandchildren and three great-grandchildren. All the children entertained the old couple, and a large number of their friends, in St. Mary's Hall. The Very Rev. Dean Mahoney and Rev. Father Golden were present. Mr. P. Nerheny acted as chairman. The gathering was a very enjoyable one. A very elaborate supper was served to some two hundred guests in the clubrooms. Mr. P. J. Nerheny proposed the toast of 'Mr. and Mrs. Nixon,' and it was received with musical honors.

Mr. Nixon, in responding to the toast, said it was the happiest day of his life, to think that he was there with his wife to receive the greeting of their many friends, after having lived happily together for sixty years. (Applause.) Mr. Nixon also made mention that he was apprenticed to a carpenter, but previous to that he was felling timber in the bush, and actually cut the timber of which St. Mary's Hall is built.

The supper and lengthy speeches then came to a close and the wedding cake was cut up, a piece of which was given to each person present.

Mr. Nixon is still a staunch Hibernian, and it is the hope of their many friends that he and Mrs. Nixon may be spared for many years.

**Gisborne**

(From our own correspondent.)

May 25.

This evening twelve aspirants were received into the confraternity of Children of Mary.

After Mass to-day there was Exposition of the Blessed Sacrament until after Vespers.

The Sisters of St. Joseph are doing excellent work in the parish schools, and are receiving much praise for the results of their labors.

There will be Benediction of the Blessed Sacrament on every Sunday afternoon in future for the children attending the Sunday school.

The night was cold, loud was his bark,  
For he'd been sleeping in the park;  
A friendly policeman heard him yell,  
And made him 'comfy' in the cell.  
Next morn before the beak he stood;  
His Worship thought he looked demure,  
So told him to begone and get  
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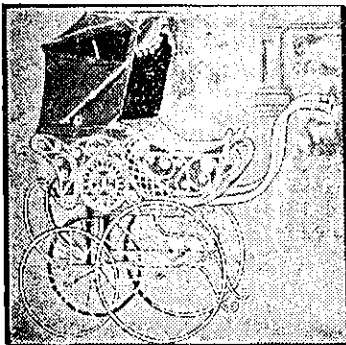
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**Invercargill**

(From our own correspondent.)

May 26.

The fourth annual social of the Hibernian Society will be held in the Victoria Hall on June 11, and the St. Mary's Tennis Club will hold a social in the same hall on June 23.

Last evening the Hibernian Band, assisted by some of the members of The Blue Bird Company, gave a very enjoyable concert in the Municipal Theatre to a packed house. A silver collection realised a substantial sum for the band's funds.

The Bible-in-Schools discussion started here last week, the first shot being fired in the editorial columns of the *Southland Times*. The article was practically an appreciation of Bishop Cleary's Dunedin address. The Rev. Mr. Shaw, of Knox Church, replied to the article; and in a further editorial the *Times*, *inter alia*, invited the Rev. Mr. Shaw to controvert the Bishop's statement with reference to the Presbyterian *Confession of Faith*. Mr. Shaw was not to be drawn, and the *Times* in a leading article to-day refers to this part of the controversy as follows: 'Mr. Shaw finds some humor in our suggestion that he should challenge Bishop Cleary's statement with regard to the Presbyterian

*Confession of Faith*. We find some humor in it also, but as Dr. Cleary made his statement on a public platform, and as Mr. Shaw seems to take exception to it we suggest that the public would be both entertained and instructed if the worthy pastor of Knox Church joined issue with the Roman Catholic prelate, and we renew the invitation.' The outstanding feature of to-day's article is that the question is argued—and argued well—by the *Times* from practically the straight-out Catholic standpoint.

The Right Rev. Dr. Clune, Bishop of Perth, was received in private audience by his Holiness the Pope on May 14. The Holy Father evinced great interest in Australia, and congratulated Dr. Clune upon the spread of Catholicism in the Commonwealth, where, he observed, true liberty and progress existed.

The lightning flashed, the thunder roared,  
The rain came down like mad;  
The cold got into poor Bill's bones—  
It made him very sad.  
But Mrs Bill—she loved her spouse,  
This fact I know for sure,  
Else she would not have physicked him  
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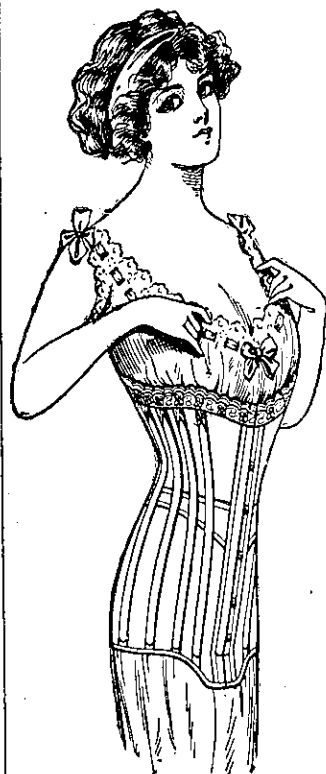


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# The Catholic World

## ENGLAND

### A COURAGEOUS PRIEST.

The coolness and presence of mind displayed by a priest saved two lives from the flames in a Sheffield suburb on April 11. Father Rooney's house-keeper, an elderly woman, was awakened at an early hour with a feeling of suffocation, and found that her bedroom, on the top floor of the house, at Abbey lane, Woodseats, was filled with smoke. She roused the priest, but a burning staircase barred their escape. Father Rooney straightway lowered the terrified woman by means of a sheet from the window to the ground, afterwards letting himself down in a similar manner. By this time the fire had attained considerable proportions, and the heat became so intense that the inmates of the buildings adjoining had to fly from their houses, carrying with them a woman eighty years of age. Before the fire brigade had mastered the outbreak Father Rooney's house had been rendered uninhabitable.

## GERMANY

### A PRELATE'S GREAT POSITION.

The success with which the German Centre Party defend the interests of religion has made a considerable impression in Great Britain, but it is doubtful if even Catholics in other lands yet adequately realise the power of the Catholic Church in Germany. There has been so much written by Protestants about Germany as the home of the Reformation that we (*Catholic Times*) are still somewhat inclined to underrate the value of the work done for religion by the German Catholics. But an event such as the enthronement of Dr. Felix von Hartmann, the new Archbishop of Cologne, is a reminder—a pleasant one—of the influence wielded amongst the Germans by the Catholic Church. Up to the end of October last year, when he was chosen to be the successor of Cardinal Fischer in the See of Cologne, Dr. von Hartmann was little known to the people of that diocese but such is the devotion of the German Catholics to the authorities of their Church, that when he left Munster and proceeded to Cologne, he received a wonderful ovation at every stage of the journey. The welcome which Father Euskirchen gave him at Essen, in the name of three hundred thousand Catholics, was repeated at Dusseldorf, and the procession at Cologne was one of those remarkable demonstrations that linger while life lasts in the memory of those who have seen them. Ruling spiritually over three million of the faithful, upon whose sterling fidelity he can always count, the Archbishop of Cologne is a tower of strength to the Catholic Church.

## ROME

### RECEPTIONS AT THE VATICAN.

The Cardinal Secretary of State, on April 12, received the Bishop of Treviso (the diocese in which Pius the Tenth was born) and one thousand pilgrims, to whom his Eminence conveyed words of welcome to the Vatican on the part of the Holy Father. The Cardinal, after replying to the address of the pilgrims, imparted the Papal blessing to the people.

### THE LITTLE COMPANY OF MARY.

Rev. Mother Mary, the foundress and first Mother-General of the Little Company of Mary, died on the evening of April 9. She passed to her eternal reward surrounded by her religious children in the convent, on the Coelian Hill in Rome. Mother Mary was born in 1840, and thirty-six years ago founded at Nottingham the Order with which her name will be always associated. A few years later the community had grown sufficiently to allow the first approbation. Houses were founded in London, Ireland, and elsewhere, and in the month of April, twenty years ago, the congregation

received the final approbation of the Holy See. Throughout the life of the late Mother-General she endured intense suffering, and from her sick-bed she attended to the smallest details of the Order, now spread all over the world, counting some 500 Sisters in its ranks. The zealous and self-sacrificing work of the nursing Sisters is too well known throughout the English-speaking world to require recapitulation.

### THE ILLNESS OF THE HOLY FATHER.

The Rome correspondent of the *Universe*, writing under date April 13, says:—True there has been unnecessary and even wild exaggeration with regard to the illness of the Holy Father. Some of the Roman papers have alarmed us absurdly and almost wickedly, while the best informed of all, the *Osservatore Romano*, kept on reassuring us. But for all that, we in Rome have spent a week of keen anxiety, ever since it became known that the Holy Father had had a relapse. It is an undeniable fact that this anxiety has been shared by the eminent doctors who are in attendance and by the Vatican authorities, chiefly on account of the possibility of pneumonia supervening. That fear, happily, has not been verified, and, on the contrary, the last news, as I write, points to an improvement. But you can imagine that there has been good reason for anxiety. Pius X. is 78 years of age; he is subject to chronic gouty affection and bronchial trouble, and now, for the third time in a very short period, he has been attacked by a severe influenza with high temperature, weak pulse, and trying bronchial catarrh. Add to this that most unfortunately there has been a sudden change to persistent rain, damp, and cold weather—most unusual for April in Rome. Dr. Marchiafava, who has visited his august patient regularly every morning and evening, was suddenly summoned to the Vatican on April 12, and found that the fever, which had been absent for three days, had returned, and that the bronchial catarrh, especially on the left side, had become intensified. The news of this further relapse caused such alarm that it was wisely decided to communicate henceforth to the press regular bulletins signed by the doctors. This will put an end to all the wild reports invented by the tired brains of the reporters, who (quite uselessly) keep vigil all day and night on the Square of St. Peter's in the hope of obtaining good 'copy' for their papers.

### THE PEACE OF THE CHURCH.

One of the most remarkable of the lectures delivered in Rome in connection with the Constantinian centenary has been that by Monsignor Kirsch, Professor of the Catholic University of Freiburg, whose conference, 'Christianity and the Hierarchy in Rome under Constantine the Great,' gained the applause of the Cardinals, prelates, and other learned men who listened to his exposition of the status of the Church at its centre at that period. A few passages from the lecture, which gave evidence of wonderful research, will not be inopportune. 'What, then,' asked the German historian, speaking in Italian, 'was the state of Christianity and the Hierarchy in the age of Constantine? Notwithstanding the scarcity of historical documents, it is certain that in the twenty-five years between 312 and 327 conversions of the Romans to Christianity were very numerous. From a letter of Pope Cornelius in the year 251 one gathers that out of the 900,000 inhabitants of the capital of the Empire 30,000 or 40,000 were Christians; and, considering the extraordinary development of the catacombs between 330 and 360, it may be calculated that their number increased to twice or thrice those figures. Among them are to be reckoned the members of the highest nobility, such as the relatives of the illustrious Pompeia Octavia Attica Cæciliana, who is buried in the Catacomb of St. Callixtus, Acilius Severus, who kept up correspondence with Lactantius, and many others. Regarding the clergy, one learns from the same letter of Pope Cornelius that in the year 251 no fewer than 155 persons belonged to its ranks, of whom forty-six were priests, while the signatures of the Roman Council of 499 give us the names of sixty-seven Roman priests who were divided up among twenty-five titular churches.'

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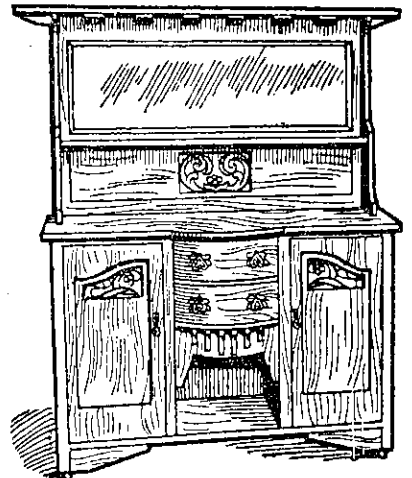
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## OBITUARY

### MR. THOMAS R. HACKETT, WELLINGTON.

Mr. Thomas Reynolds Hackett, who saw service in the Crimea, died at his residence in Broadway terrace recently. The deceased (writes our Wellington correspondent) was born in Ireland in 1837, and enlisted in the 57th Regiment, 'Diehards,' in 1851, in which he served for over 14 years. He took part in all the stirring events of the Crimean war of 1854, including Balaklava, Inkerman, and the bombardment and fall of Sebastopol, also the expedition which resulted in the bombardment and capture of Kinburn. After the surrender of Sebastopol he proceeded with his regiment to Malta, and later on to India, where he was on service from 1858 to 1861. In 1861 he came to New Zealand with his regiment and took part in the various incidents of the Maori war in and about the Taranaki district. On the completion of his term of service he retired with the rank of sergeant. Subsequently he joined the Armed Constabulary, and became sergeant-major of his division, attaining promotion later on to the position of sub-inspector with the rank of captain, a position which he held till he retired on the reduction of that force. While in the Armed Constabulary he took part in several engagements with the Natives on the West Coast of the North Island, and also on the East Coast in pursuit of the noted rebel Te Kooti. After leaving the force he settled down in Wellington, and joined the Post and Telegraph Department as batteryman, a position he occupied up to the date of his retirement on March 31. The deceased was well known to the congregation of St. Joseph's Church, and was a devout Catholic. The interment was a private one. A widow, two daughters—members of the Ladies' Auxiliary of St. Vincent de Paul Society,—and one son mourn the loss of a loving husband and fond father, and to them is extended the sincerest sympathy of a large circle of friends.—R.I.P.

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## Domestic

BY MAUREEN.

### A Cure for Soft Corns.

Here is a certain cure for soft corn. Dip a piece of soft linen rag in turpentine and wrap it round the toe on which the corn is night and morning. In a few days the corn will disappear, but the relief is instantaneous.

### To Clean Glazed Tiles.

If glazed tiles are spotted, wash them with lemon juice, leave for a quarter of an hour, and then polish with a soft cloth. Tiles should not be washed, but only rubbed with a damp cloth, and polished with a little skim milk and water. One of the best polishes for glazed tiles is a rag on which paraffin has been sprinkled, but it should only be used before a fire is lit.

### Carrot Pudding.

This is an old-fashioned recipe, and an excellent one. Grate sufficient raw carrot to make one pound, and mix with it three-quarters of a pound of chopped suet, half a pound each of well washed and dried raisins and currants, four tablespoonfuls of light brown sugar, eight tablespoonfuls of flour and spices to suit the taste. Mix well, then turn into a buttered pudding mould, cover and boil hard for four hours. Remove the cover, and set in the oven for twenty minutes to dry off. Serve hot with hard sauce or liquid lemon sauce.

### Banana Cream.

Soak a package of gelatine in a half pint of cold water for an hour, add the grated rinds and juice of one lemon and two oranges, one cup and a-half of sugar, and a quart of boiling water. Stir over the fire until well dissolved, and strain; peel some bananas and slice them, sprinkle sugar over, and when the gelatine has cooled, pour enough over to cover the bananas; let it harden, add more sliced bananas and another layer of jelly, letting this harden each time, and so on until you have the dish full. You may use any kind of fruit instead of the bananas, and flavour with fruit juice instead of lemon or orange juice.

### A Sewing Hint.

When you want to sew buttons on your boys' waistcoats, trousers, coats, or underwear, follow these directions and you will never have to re-sew those buttons: Place your button; take a hairpin (a strong one) and lay across the button, then sew over hairpin. When you have put as much thread through the eyes as they will hold, withdraw the hairpin; push the needle through near the button, pull the button up, and wrap the thread several time round between the button and goods; fasten on underside, and your button will stay on until the garment is worn out.

### Household Hints.

A little oxalic acid dissolved in warm water and applied with a piece of sponge is excellent for cleaning leather bags or hats. Leave the article to dry, and the leather will look like new again.

To remove the shiny appearance from serge that has been worn a great deal, sponge it with water in which a good handful of ivy leaves has been boiled, on the right side. Leave for half an hour and iron on wrong side with a hot iron.

*Maureen*

### PILES.

Can be instantly relieved and quickly cured by the use of BAXTER'S PILE OINTMENT. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps, or postal notes, by WALTER BAXTER, Chemist, Timaru....

## When Camping

You will be wise to have with you a bottle of SYMINGTON'S COFFEE ESSENCE. The preparation of a delightfully palatable and invigorating cup of Coffee when you use SYMINGTON'S is simplicity itself.

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### LOVELY RINGS FOR LOVELY LADIES.

ARE you thinking of "Popping the Question?" If so, visit W. BAKER. He will supply you with such a gem in the ring line that will make it impossible for her to refuse you.

**ENGAGEMENT RINGS.**—He has a very large stock to choose from, and the prices are absolutely right. They cannot be beaten anywhere, ranging from 12s 6d to £40.

**TO THOSE ABOUT TO BE MARRIED**—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

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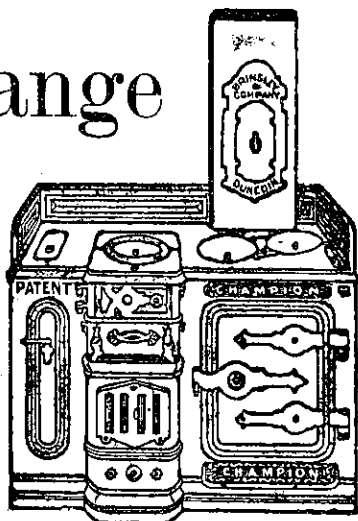
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is made with right or left hand oven. This admits of the Hot Water Cistern being placed on either side of the range when most convenient.

The ovens are made either cold rolled steel or cast iron at purchaser's option. They can be used as an open fireplace. They are economical in fuel easily cleaned, heat quickly, while retaining the heat for a long time.

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MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S 410-CARTS, which we sell at the Maker's Prices.

**J. McGORKINDALE & CO. - Popular Cycle Works - Main Street, CORE.**



## On the Land

### GENERAL.

Cows have peculiarities that should be studied, and met as nearly as possible by the feeder.

Never allows the cows to be excited by hard driving, abuse, loud talking, or unnecessary disturbance; do not expose them to cold or storms. Do not change the feed suddenly.

Lack of care in feeding is far and away the most fruitful cause of trouble, and the man whose horse is troubled with indigestion has usually only himself to blame.

Cracked or badly worn utensils are a great source of contamination for milk and cream, as they afford a harbor for various objectionable ferments which ultimately cause considerable trouble.

In Auckland there are 230 schools giving agricultural instruction (out of 594 schools and 108 part-time schools), and as this work was proving so satisfactory it had been decided to appoint another instructor.

The walls and fittings of cow-sheds and stables should receive a coat of fresh lime-wash at least once a year, and the floors soaked with a solution of sulphate of copper, five pounds to ten gallons of water.

When giving skim milk to pigs it is advisable that it should be soured, as the formation of lactic acid aids digestion. As much as can be used, and no more, should be given. Another valuable aid to digestion is the addition of a few coal ashes or some dirt thrown into the sty.

The making of a crop into ensilage enables the maximum amount to be saved and fed, and produces a greater percentage of feed than by any other known method. The silo ensures a succulent feed for twelve months in the year, while there are several months in which the pastures are out of use, and green feed cannot be had.

No industry is so vital to the well-being of a nation as agriculture, and nothing is so vital to agriculture as the soil. How to use and not abuse the soil is the most important problem which faces the farmer of to-day—one worthy of the best efforts of our most profound and learned scientists, for upon its solution depends the future prosperity of the nation.

There were unusually large yarding in all departments at Burnside last week. The fat cattle penned totalled 250, consisting of a fair number of good bullocks and a big proportion of cows and heifers. Prices were about the same as previous week, although the sale dragged a little at the finish. Quotations: Extra heavy show bullocks to £23, extra to £15 10s, best bullocks £10 10s to £11 10s, medium do £9 to £9 15s, inferior £7 5s to £8 10s, best cows and heifers £8 to £9, extra £10 15s, medium £6 10s to £7, inferior £5 to £5 15s. There was a yarding of 6000 fat sheep, consisting of medium quality wethers and ewes, with a few pens of extra heavy sheep. Prices for prime ewes and wethers were fully equal to previous week's rates, but for medium and unfinished competition was erratic. Quotations: Extra heavy show wethers, to 49s; do ewes, to 37s 6d; best wethers, 24s to 26s 6d; extra, to 28s 9d; medium, 21s to 21s 6d. The fat lambs penned totalled 4500. Exporters were competing keenly, although prices were hardly as good as those ruling lately. Medium and inferior lambs were difficult to dispose of. There was a large yarding of fat pigs forward. Prices were high at commencement of sale, but eased off later in the sale. There was a small yarding of stores, and prices were better than at last sale.

At Addington last week there were large entries of sheep of all classes, and fair yardings in other departments. There was an improvement in the prices. There was again a large entry of lambs, totalling 7848, the quality of which was not so good as that of those that have been coming forward during the season. Export buyers lowered their limits, and consequently there was a drop of 1s to 1s 6d per head as compared with previous week. Togs made 19s to 22s 9d; average

weights, 15s to 18s 6d; and light and unfinished, 12s 6d to 14s 9d. There was a large entry of fat sheep, totalling over 6000. The range of prices was: Extra prime wethers, to 38s; prime, 20s to 26s; others, 17s to 19s 6d; extra prime ewes, to 27s; prime, 18s to 24s 6d; medium, 15s to 17s 6d; aged and light, 11s 6d to 14s 6d; merino wethers, 16s 11d to 17s 8d. The yarding of fat cattle totalled 303 head. The demand was irregular, varying greatly at different periods. Steers realised £7 7s 6d to £11; extra, to £14 5s; heifers, £6 to £10; and cows, £5 15s 6d to £10. There was a medium entry of fat pigs, and the demand showed an improvement. Choppers realised £3 10s to £5 10s; heavy baconers, 65s to 78s; and lighter, 50s to 58s, equal to 5½d per lb. Heavy porkers made 45s to 50s, and lighter 38s to 42s, equal to 6d per lb.

### THE SHEEP-BREEDING INDUSTRY.

A few figures (says the *Journal* of the Department of Agriculture) will indicate the great importance of the sheep-breeding industry, and the dominant part it plays in our national prosperity.

The total number of sheep in the Dominion at April 30, 1912, was 23,750,153.

The exports for twelve months ending March 31, 1912, were as follow:—

Mutton and lamb exported and locally consumed, 6,138,176 carcasses, value ...	£ 4,447,042
Sheep (live) exported, 7855, value ...	40,000
Wool exported, 176,963,607lb; locally utilised, 206,250lb, value ...	6,785,234
Skins, pelts, fat, and by-products, value	943,183
	£12,215,459

### BONES AS MANURE.

The use of bones as a manure has been known for a very long time. It is said that their value was first noticed in the neighborhood of Sheffield, when reports were spread of the results produced on grass lands by the application of refuse bone material from the cutlery workshops. Whether this is true or not, the use of bones became general about that time, and the excellent grass land of England bore witness for many years to its nourishing efficacy. At first the bones were roughly broken, but gradually, as the better effects of more finely ground material was observed, it became customary to break them up more completely, accelerating their decomposition.

After the advantage of dissolving raw bones with sulphuric acid was recognised, the application of raw bones or bone meal to the fields was partly given up and dissolved bones substituted for the raw material, and now for more than half a century dissolved bones and bone manures have figured largely in the lists of chemical manure manufacturers. At the present time there is an enormous demand for them, and the demand has regularly continued in spite of the suggestions of some agricultural chemists that dissolved bones were sold above their real fertilising value as compared with mixtures of superphosphate and sulphate of ammonia.

### FOUND AT LAST.

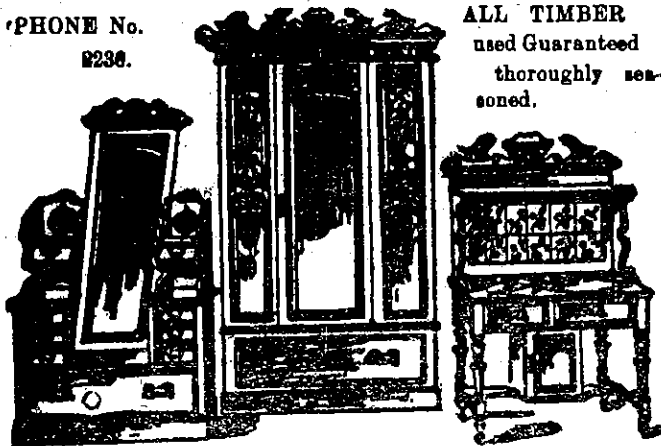
This man in Australia certainly has found a reliable cough cure. He writes:—'I had to pay 1/8 Customs duty before I could get it, so that the bottle cost me 3/6. If it cost a pound a bottle I would take good care not to be without it. Why don't you advertise it in Australia? Baxter's Lung Preserver would beat all the cough remedies sold here.'

Every day we are receiving many letters just as enthusiastic as this. There is no doubt that Baxter's Lung Preserver is the finest cough remedy in New Zealand to-day.

It cures by building up the system generally, and helps Nature to throw off the cold. If the lungs are diseased Baxter's Lung Preserver makes new tissues, and so strengthens them that you can go through the severest winter without a cold.

Get a bottle to-day and keep it ready at home. It costs only 1/10 at all stores and chemists.

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For Artistic Reliable Furniture, for A1  
Value in Bedsteads, for Clean, Pure Bedding,  
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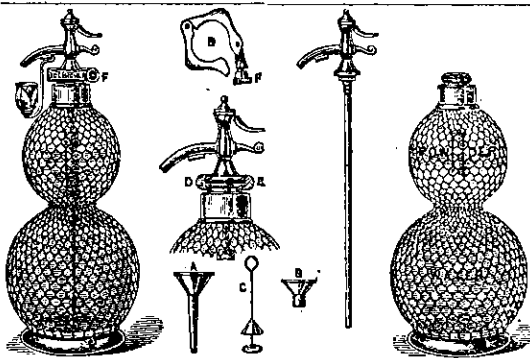
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**Excelsior Furniture Warehouse**  
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Duchesse Chests from 42/- ; Brass Rail Bedsteads 35/-  
Brass Rail Fender and Brasses, 20/-  
Country Orders receive Prompt Attention

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**Direct Suppliers.**

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SELTZOGENES, English Make, exact to  
Illustration. Size, 5 pint. Our Wholesale Price—25/-

THE LARGEST STOCK OF TOOLS IN THE DOMINION. FARMERS' REQUIREMENTS AND  
HOUSEHOLD IRONMONGERY AT BEDROCK WHOLESALE PRICES.

Barbed Wire, best American make, 13/3 cwt. Steven's Favorite Rifle, 22 or 32 bore, 29/6. Blast  
Forges, 43/-. Wire Netting, 36 x 15/8 x 17, 11/9 50 yard roll; 36 x 2 x 19, 7/3 50 yard roll.

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been well furnished throughout, and is  
now one of the most Comfortable  
Houses in Otago. Suites of Rooms  
have been set apart for Families, and  
every attention has been paid to the  
arrangements for carrying on a first-  
class trade. Hot, Cold, and Shower  
Bath.

TERMS MODERATE.

Best Brands of Wines, Spirits, and  
Beer. First-class Sample Room.

A Porter will attend Passengers on the  
Arrival and Departure of Steamers.  
First-class Stabling.

Horses and Buggies for Hire.

**Madam !**

If there is anything you require in China,  
Glass, or Earthenware, get it while.....

**Craig's Great Ex-  
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Do you know you can save 2/- to 10/- in  
the £1? Just call at 33 MANNERS ST.  
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**Ward and Co.'s Unrivalled  
Ales and Stout**  
SUPERIOR TO ENGLISH AND AT LESS COST.

**Meeanee Mission Vineyards**

GREENMEADOWS, HAWKE'S BAY.

ALTAR WINE (Vinum de Vite)—Old Invalid, Port,  
Burgundy, Claret, Madeira, Marsala, Hock.

These Wines have been made for over half a  
century at the Old Mission, Meeanee, by French lay  
brothers.

They are recommended by medical men for invalids.

Supplied in Casks, Jars, and Cases—Casks and  
Jars extra. For further information apply to—

THE MANAGER,  
Mission Vineyards,  
Greenmeadows, H.B.

# The Family Circle

## SING A SONG

If you'll sing a song as you go along,  
In the face of real or fancied wrong;  
In spite of the doubt, if you'll fight it out,  
And show a heart that is brave and stout;  
If you'll laugh at the jeers and refuse the tears,  
You'll force the ever-reluctant cheers  
That the world denies when a coward cries,  
To give to the man who bravely tries;  
And you'll win success with a little song—  
If you'll sing the song as you go along!

If you sing the song as you go along,  
You'll find that the busy, rushing throng  
Will catch the strain of the glad refrain;  
That the sun will follow the blinding rain;  
That the clouds will fly from the blackened sky;  
That the stars will come out by and by;  
And you'll make new friends, till hope descends  
From where the placid rainbow bends;  
And all because of a little song—  
If you'll sing the song as you plod along!

## A MISCHIEVOUS PAGE

Court pages seem to have been forgiven a good deal of mischief, if we are to credit the annals of European courts. The thought suggests itself that the high dignitaries were at times weary of etiquette and magnificence, and were secretly grateful to an audacious youngster for creating a diversion.

One day an important official of France, who went often to Versailles, was waiting in an anti-chamber for the coming of the king. He leaned back in his chair and rested his head against the tapestry on the wall. A page slipped up behind him, and with a great pin fastened the official's wig to the tapestry. Just then some one cried, 'Here's the King!'

Up jumped the official, leaving the wig hanging to the tapestry, and confronting the king with bare head. He was not at all disconcerted, and said gravely, 'I did not expect to have the honor of saluting your Majesty to-day in the guise of a choir-boy.'

The king repressed a smile, and at once recognised the incident as the work of a page. He insisted upon knowing who was the guilty one, and then ordered him not to appear before him until he had begged the official's pardon.

The page retired after receiving his orders. At midnight he decided to execute them. He galloped away on horseback to the residence of the official, and waked the household and the whole neighborhood, declaring that he had a message from the king. The official got out of bed and put on some of his court garb in order to receive the king's messenger properly.

At last the page was ceremoniously admitted to his presence. Then the boy said, 'Sir, I am here at the king's command. I have come to beg your pardon for pinning your wig to the tapestry.'

'Sir,' replied the official, calmly, 'you need not have made such haste.'

Then the page retired with much bustle and ceremony. He appeared before the king the next morning, and was promptly asked if he had done as he was told. He answered that he had, as many witnesses could testify. When the king was told how the page had executed his orders, he shrugged his shoulders and said, 'That is just like a page.'

## A COMPLETE CHANGE

Mrs. Emberson did all the cooking, washing, mending, and other housework for her family of five. Among her other duties was the making and baking of five loaves of bread three times a week, for Mr. Emberson and the growing children had hearty appetites.

At last Mrs. Emberson decided she must have a vacation.

'I feel,' she told her husband, 'that if I had to stand up to that bread-board and make one more batch of bread I should drop dead. I've got to have a change.'

Mr. Emberson was more than willing. He had often urged her to take a rest. It was decided that she should pack up that very day and go to visit her younger sister in Kansas.

'Now, Laura,' said Mrs. Emberson, as soon as she had got into a loose house dress and dropped into an easy chair, 'I've come to rest and visit. I'm sick and tired of housework, and I don't want even to hear it mentioned.'

'All right,' said Laura, laughing, 'you can depend on me. I've always wanted you to rest and let somebody else take the work and worry for a little while.'

At dinner the second day Mrs. Emberson said to her brother-in-law, 'John, do you like baker's bread?'

'No,' confessed John, 'we don't any of us like it, but Laura has so much to do that I insist on buying the bread.'

'You bring home some yeast this evening,' said Mrs. Emberson, 'and I'll make you some home-made bread.'

Two weeks later, when Mrs. Emberson returned home, her husband was delighted to see how fresh and rested she looked. Nevertheless, he tried to speak severely:

'Now see here, Martha, I thought you went for a rest and change. Laura wrote that you had been baking bread for them ever since you got there. I'd like to know what change there was in that.'

'Oh,' and Mrs. Emberson laughed happily, 'it was a change of bread-boards!'

## MODERN FASHIONS CONDEMNED

A well-known New York correspondent abroad for her paper, interviewed in Paris, the Worth brothers, sons of the famous Monsieur Worth, who made the fashions for exclusive folk for so many years, and whose sons still carry on the establishment. The first M. Worth had an international reputation for originality and grace of design in women's clothes, and it is said his mantle has fallen on worthy shoulders. In speaking of the present fashions, Jean, the designer of the present firm, said:

'Many things really influence fashions. Certain modes of dressing prevalent to-day reflect the changes in women which are taking place—the greater freedom that they have, for instance. Then, too, habits and customs are more lax at present, and in consequence there is a certain extravagance, a lack of modesty in dress.'

'A short while ago,' he went on to say, 'the Pope wrote an open letter condemning women's dress, and some one came to ask me what I thought about it. I did not say much at the time, but I will tell you now that I quite agreed with the Pope. I deplore certain freak fashions because of what I know has inspired them and because they have no beauty. However, I do not mean to say that all women demand them. On the contrary, we have customers, women of great taste and refinement, who dress exquisitely, yet who change their style very little from year to year. They do not move with the crowd. They keep to just what suits them, with certain modifications.'

## SEIZING AN OPPORTUNITY

'Children are not to be called stupid just because they fail to notice things and grasp opportunities that appear plain to their elders,' writes a school teacher. 'Show a three-year-old child a picture of a person without arms and the child will not notice anything wrong with the picture. A six-year-old child will notice it.'

'I teach one of the lower grades in a public school. The other day I had the class in arithmetic put down the Roman numerals from one to twelve. To my great surprise the most backward child in the room was first

to finish the task and his paper was absolutely correct. This boy was considered dull and he was two years too old to be in this standard.

"Very good, William," I said; 'how did you manage to do it so quickly?'

"I copied 'em off the clock," he answered.

'He was the only pupil in the room to notice this chance.'

### A CHANGE OF EMPLOYMENT

When George Stephenson, the famous railway inventor, was once leaving Sheffield for London by the night mail-coach he jocularly remarked to the coachman and guard:

'What is to become of all you saucy coachmen and guards when the railways are made?'

The coachman was equal to the occasion.

'Oh, sir,' he replied, 'they'll make civil engineers of us!'

### DID NOT TASTE THEM

An old farmer was invited to attend a party at the village doctor's one evening, where there was music, both vocal and instrumental; also refreshments.

On the following morning he met one of the guests, who said:

'Well, how did you enjoy yourself last night. Were not the quartettes excellent?'

'Well, really, sir, I can't say,' said the farmer, 'for I didn't taste them; but the pork chops were the finest I ever ate.'

### THE LONGEST WAY ROUND

Cyclist: 'Am I on the Christchurch road?'

Farmer: 'Yes, you are right enough.'

Cyclist: 'How long will it take me to get there, if I travel at the rate of 15 miles an hour?'

Farmer: 'If you continue in the direction you are going, it would take you more than a year, as you would have to make a circuit of the globe. Head your machine in the opposite direction, and you will probably get there in about six hours.'

### THE TEACHER'S AGE

Mr. Bryan's stories are topical enough just now in view of the change in the Presidency.

The teacher in an American school was trying, apparently in vain, to teach a small scholar the names of the Presidents in rotation. After repeated failures she exclaimed irritably:

'Why, Johnny, when I was your age I could say the Presidents' names forwards and backwards, and begin in the middle and go either way!'

The teacher, a somewhat elderly lady, was considerably taken aback by the prompt reply:

'Yes; but when you were at school there wasn't near so many Presidents!'

### NOT DONE IN A HURRY

At a lecture a well-known authority on economics mentioned the fact that in some parts of Australia the number of men was considerably larger than that of women, and he added humorously:

'I can therefore recommend the ladies to emigrate to that part.'

A young lady seated in one of the last rows of the hall got up and, full of indignation, left the room rather noisily, whereupon the lecturer remarked:

'I did not mean that it should be done in such a hurry!'

**WANTED KNOWN**—That Bill-heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the Tablet Office. Moderate rates.

## FAMILY FUN

### TRICKS AND ILLUSIONS.

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

**Heads or Tails.**—This is an easy catch. The performer takes a florin, spins it on the table, and without looking at it, announces to the company whether it has fallen head or tail uppermost. He is able to do this any number of times. In order to perform this mysterious feat all that is necessary is to notch a little piece out of one side of a florin. When the florin falls on the table, the notched side will have a very different sound to the other side. This trick must be performed on the bare table.

**Silver to Gold.**—Fold each of two squares of paper into a kind of pocket, and paste the backs together. In one side insert a half-sovereign, and you are ready to perform. Borrow a sixpence, show the spectators the side of the paper which is empty, and place the sixpence in it. Fold the paper up and lay it upon the table. Making some mystic passes with the hands, open it at the side which contains the half-sovereign. To show your power of re-converting gold into silver, reverse the process and again produce the borrowed sixpence.

**The Three Pieces of Apple.**—Place three pieces of apple upon the table, a little distance apart. Borrow three hats and place one hat on each piece of apple. Now with a little cheerful 'patter' take up the first hat, and, removing the piece of apple, place it in your mouth and let all see that you swallow it. After that, take up the second hat and swallow the morsel which was under that. Do the same to the third piece of apple. Now ask the company to choose which hat they would like to see the three pieces of apple appear under. When one hat has been chosen, calmly take it up and place it on your head.

**A Surprising Card Trick.**—Take four cards from the top of the pack, and hand them to a member of the company, asking him to mentally note one of these and return them to you. Place these face downwards in your left hand. Take the next four cards and offer them to another person in like manner. Repeat the procedure with a third and fourth group of four. When all the sixteen cards are in the left hand, deal them out upon the table, face upwards, in four heaps. Now ask each person in which heap his card is. The card which the first person chose will be the uppermost of his heap, that of the second person, second on his heap, and so on. It will sometimes occur that two of the cards chosen are in one heap, but the rule will still apply. Should there only be three persons to choose cards you should give them three cards each and deal in three heaps.

**Ink to Water.**—The effect of this illusion is as follows:—A glass full of ink is shown to the company. A playing card is dipped into the fluid, and when brought out the portion inserted into the tumbler is found to be quite black, proving conclusively that the glass contains genuine ink. A handkerchief is next placed over the tumbler, and upon withdrawing it the ink is found to be changed to water, with goldfish swimming about in it. The trick is very easy to work. The apparatus consists of a tube of black silk made to fit the inside of the tumbler exactly. It is but a few minutes' work to make this. When the lining is in place, the glass is filled with water, and some small pieces of carrot, to represent gold fish, are inserted. The card which the performer inserts into the tumbler is prepared. Two cards are pasted back to back, and half of one of these cards is painted black. The two cards will, of course, have to be of the same value. The card is inserted into the tumbler clean face towards the audience, and it is quickly turned round and withdrawn with the blackened side showing. When the handkerchief is placed over the tumbler, all the performer has to do is to catch hold of the silk lining under the folds of the handkerchief and withdraw it. This latter move will be simplified if the lining has a piece of black thread attached to it, and carried outside the glass. The performer can then more readily remove the lining.

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