

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 29, Sunday.—Seventh Sunday after Pentecost.
SS. Peter and Paul, Apostles.
„ 30, Monday.—Commemoration of St. Paul,
Apostle.
July 1, Tuesday.—Commemoration of All the Holy
Roman Pontiffs.
„ 2, Wednesday.—Visitation of the Blessed Virgin
Mary.
„ 3, Thursday.—St. Paul I., Pope and Confessor.
„ 4, Friday.—St. Irenaeus, Bishop and Martyr.
„ 5, Saturday.—St. Antonio Zaccaria, Confessor.

Commemoration of St. Paul, Apostle.

The miraculous conversion of St. Paul is commemorated on January 25. After his Baptism he spent three years preparing himself in solitude and prayer for the work of the Apostolate. At the end of that time he proceeded to Jerusalem to confer with St. Peter. During his stay in the Holy City he preached in the synagogues with such success that the fanatical Jews endeavoured to take away his life. The missionary career on which he thus entered terminated only with his death. The history of his labors, journeys, and sufferings occupied the greater part of the book of Acts of the Apostles. In the midst of his labors he found time to write to different churches the fourteen Epistles which form part of the New Testament, and which manifest so clearly his lively faith, his zeal for souls, and especially his ardent love of his crucified Lord. St. Paul was beheaded outside Rome, near the place where the magnificent basilica which bears his name now stands.

St. Paul I., Pope and Confessor.

St. Paul was elected Pope on the death of his brother, Stephen III., in 757. His biography states that he spent whatever time remained, after discharging the special duties of his high office, in visiting and assisting the sick and poor. He died in the eleventh year of his pontificate.

GRAINS OF GOLD

OUR LADY OF GOOD COUNSEL.

Downcast, sweet Lady, is thy face,
Thine eyes look sadly down.
Dost thou, sweet Mother, haply, trace
The sharp and thorny crown
On brow and head, that gently press
Thy cheek with loving, soft caress?

Dost thou, sad Mother, haply, see
The nails so rudely thrust
Through baby-hands that cling to thee
With loving, childlike trust,
That fain would ward from thee all harm,
Soothing thy grief with heavenly balm?

Hast thou, already, glorious part
In that great wound so wide,
That pierced at once thy mother-heart,
And His most sacred side?
The cross, so bitter, haply, thou
Dost see all darkly looming now!
No heart may know thy pain and bliss—
The gentle wounding of His kiss!

—Ave Maria.

The day that prayer dies in a man's soul he commits spiritual suicide.

Keep young, keep innocent. Innocence does not come back, and repentance is a poor thing beside it.

Don't spend half your time in the making of promises unless you want to give up the other half to the making of excuses.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: XII. PRAYERS AFTER THE CONSECRATION

The priest consecrates, because he has received a command from our Lord to do so: nothing less would make him dare approach so holy a mystery. 'Do this in memory of Me.' He knows, too, that the Sacrifice of the pure, holy, and Spotless Victim must be infinitely pleasing in God's sight. Yet he cannot for a moment forget his own unworthiness, and so immediately after the solemn act he offers up a prayer, now divided into three parts, in which he asks the Father to accept the Body and Blood of His Divine Son, lest through sin the fruit of the Sacrifice be in any way lost. Again, he begs God graciously to accept this Sacrifice, even though a sinner has offered it, just as of old time He accepted the gifts of Abel, Abraham, and Melchisedech. Each of these devout servants of God was a figure or type of the Sacrifice of Jesus Christ. Abel offered the best of his flock, a lamb, and was put to death by Cain (Genesis iv.), and in that was a figure of Christ, the Lamb of God, Who was put to death by the Jews. Abraham was ready to sacrifice his only son, Isaac (Genesis xxii.), even as God the Father did allow His Son to be put to death for the sins of men. The sacrifice of Melchisedech was of bread and wine—a unique offering in the Old Testament—and therefore a type of the unbloody Sacrifice of the Mass.

And now, turning to the holy angel of Sacrifice, he begs of him to bear his offering to the throne of the Almighty, in order that all, who have shared in his oblation, may also be filled with the life-giving blessing of Heaven. This prayer is his privilege, for he is the consecrated minister of the pure Sacrifice, the immaculate Sacrifice of the Crucified Redeemer, upon which, by virtue of his office, he bestows a five-fold blessing. Mention is here made of the 'holy angel' who carries the sacred gifts from our altar to 'the golden altar before the throne of God,' whereon are placed the merits of the Redeemer and the prayers of the faithful. This angel may be the 'Angel of Prayer,' mentioned in Tobias (xii., 12), or some special angel, perhaps St. Michael, deputed to assist at the Sacrifice, or Jesus Christ Himself, Who is called the 'Angel (Messenger) of Great Counsel' (Isaas ix., 6), or perhaps even the Holy Ghost, co-operating in this Divine Mystery of Love.

The Sign of the Cross is made a number of times during this prayer, and others that follow over the consecrated elements. Obviously the meaning is now changed. Before the Consecration, the Signs of the Cross were made to bless the bread and wine by way of preparation for the miraculous change; now it cannot be a question of the priest, a sinner, conferring a blessing on the Author of all blessings, present on the altar. They are consequently to be taken as a symbolical representation and commemoration of Christ's crucifixion, or as a mystical profession of faith in the presence of the Redeemer, particularly as the five blessings represent the five Precious Wounds.

The Memento for the Dead.—Prayers are still being offered for those who are present at the Sacrifice, but not for them only. The priest says Mass in the name of the Church, and as she is the Mother of all the faithful, her love embraces all her children. Some are waging battle here on earth, some are triumphant in the glory of heaven, but others are in the abode of suffering and penance. The thousands in purgatory, whom we too often forget, are nevertheless united with us by the bonds of Christ's redeeming love, and claim our intercession. The ancient liturgy therefore prescribed that after the memento of the living the priest should remember in general all those who have departed this life, and are doing penance for their sins, and that some should be even mentioned in particular. A final commemoration is made of the whole Church of

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SMALL GRAZING RUN—LEE STREAM—6000 acres. Well fenced (all new fencing). Subdivided into 4 blocks. Buildings: 2 huts, timber on ground for woolshed. 2400 x-bred and merino sheep. Terms of lease: 16 years, with right of renewal for another 21 years. Rent, 4½d per acre. Price, as a going concern, £3300.

L.I.P.—DEEP STREAM—2500 acres L.I.P. Rent, £52. Situate 8 miles from Outram. Subdivided into 9 paddocks. Buildings: 5-roomed house, 6-stalled stable, barn, sheep-yards, etc. 1200 x-bred sheep, consisting of 650 ewes, 2, 4, 6, and 8-tooth, 260 lambs, balance 2-tooth ewes and wethers. Price, £3700, going concern.

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Christ, with special mention of certain saints, who sealed their faith with their blood, and were best known at the time when this prayer was composed. Thus the Sacrifice of Jesus Christ, the Saviour of all, unites under the one Head all the members of the Church, whether in heaven, on earth, or in purgatory, and whereas, before the Consecration, we invoked the saints in glory that the Divine Sacrifice might be worthily celebrated, now, after the Consecration, we rely more on the efficacy of the Sacrifice itself, and even hope to be one day of the number of God's chosen friends in paradise' (Nieuwbarn, pp. 72, 73). The prayer runs as follows: 'Be mindful, O Lord, of Thy servants, men and women, who are gone before us with the sign of faith, and sleep in the sleep of peace.' Here the priest pauses to pray for those of the dead he wishes specially to remember, and then continues: 'To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.'

To Us Sinners. After the prayer for the dead asleep with Christ, there follows a special prayer for the living, for all of us sinners, that after the perilous journey of life, we may be admitted to the company of God's elect, 'not in consideration of our merit, but of Thine own free pardon.' This prayer closes not with the usual Amen, but with the words: 'Through Christ our Lord,' because the Church's appeal for mercy moves on to a sublime prayer of adoring praise: 'By Whom, O Lord, Thou dost always create, sanctify, vivify, bless, and grant us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.'

Here the Canon of the Mass ends.

The Storyteller

THE MISTRESS OF WIRIBIRRI

It was late afternoon on an early December day, and the giant gums threw their long shadows over the Wirribirri homestead, and over the big dam at the garden's foot, darkening the delicate green of the willows that tenderly kissed its cooling surface. The magpies had awakened from their afternoon nap and were filling the air with rippling music.

The master of Wirribirri was lying on a cane lounge on the cool southern verandah nursing his left knee, hurt in a fall he had had a couple of weeks previously while schooling a new hunter over some rather stiff fences. The necessity of careful inactivity at first palled almost unbearably, and it required all Mrs. Moyle's—his housekeeper—most earnest persuasion to keep him in bed for one week and the threat of Shane O'Shane, his right-hand man and the counsellor of his whole lifetime.

'Put one foot out, Master Kevin,' he had said, 'and as sure as the sun rises to-morrow I'll leave you for good and all and go gardening for old Brown at "Letherton." So there's for you now, my boy—you do it and I'll do it.' So he had consented, and was at length moved out to the verandah, where he lay dreaming on this bright December day. The dream was one that had haunted him for the last five years, and it gave him exquisite pain and pleasure—pleasure because of the unspeakable beauty and loveliness of the girl who came to him in it and pain because of its utter intangibility.

The crunching of a horse's hoofs on the gravel of the drive brought him back to the everyday world around him as Shane rode up with the mail bag swinging over his shoulder. He gave a long, low whistle, and a black boy came from where he had been enjoying a siesta under the big mulberry tree and took the horse away. Shane slowly mounted the steps and came along to his master.

'Those confounded ewes will have to be sold, Master Kevin,' he said. 'I met two of the boys out at the

two-mile gate with them just now. They found the lucerne flats last week and they've lived there since, and you might as well try to stop the tides from flowing as those sheep from going back there now.'

'An' there's the mail, and a good big one it is, too.' And he sorted the letters and papers and laid them convenient to his master's hand and threw himself into the deck chair opposite and surveyed the master with a look of tender solicitude.

'How does the knee feel to-day, laddie? You've got pale and thin. It's the lying still that's done it.' And without waiting for a reply he went on: 'Sure, every living soul in the township was after me to know how you were. The doctor said he'd run out some evening, and his wife said to tell you that she was coming, too, and going to bring her sister. And a fine-looking girl she is, too,' and Shane glanced out of the corner of his eye at his master's face, which was unperturbed as he answered slowly:

'It was very kind of her.'

'Brown was in the township, too,' Shane continued. 'He was asking about you, and said to tell you he and the girls will ride over some day next week to see you. He sold two mobs of fatts from "Letherton"—didn't make much of them, either—and Father Lyons wanted to know every mortal thing about you, from your temper and your weight to what you eat and read, and he said to tell you that the new organ has come for the church, and as soon as you're able you're to go and try it. And you're to be the organist, and he won't have any parley about it. He has given his orders, and you're to obey. The only other fingers he'll allow on it are those of the mistress of Wirribirri, and if you'll provide her, well and good. Meanwhile you're organist, and Mrs. Connor is quite frantic about it. Miss Kitty is home from the city wearing such a hat! Oh, Lor'! It is as big around as—as that rose bed yonder, and there is quite a bushel of flowers cast about it; and they're both set on her being organist. But Father Lyons says either the master or the mistress of Wirribirri, and no other, and that's all about it.'

'Father Lyons is absurd,' said Kelvin O'Neill impatiently. 'Miss Connor or any of the Brown girls would make a much more competent organist than I, but because it happens that I presented the instrument he insists that no one else play it. I'll have to remonstrate with him.'

'He hasn't said "no one else," Master Kelvin,' said Shane cautiously. 'He said one other might, and as he says to me, "Shane, why doesn't that man marry? He should, you know; and there's many a nice girl who—"'

'Shane,' said Kevin, sitting erect, 'drop it. The world only holds one girl that I'd marry, and as I'm never likely to meet her again, that's an end to it.'

He gave his knee a little twist that shrivelled him with pain and drove the moisture to his brow. Shane instantly had him in his arms, and, laying him down again, gently straightened the injured knee.

'Ah, laddie, you shouldn't flare; you hurt yourself, you see. It's wholesome advice, and you know, lad, I've not known you from your babyhood, aye, and loved you, too, for nothing. I feel an interest in you, and I'm getting to be an old man; and when I have to meet your sweet little mother on the blessed shores of eternity I want to be able to tell her that I left her boy in good hands. The little mother said to me that very last night: "Shane, take care of my wee lad, and see that there are always good hands to tend him," and I promised her.'

Kevin's strong, young right hand went out and clasped those of the old man, who for the last twenty-five years had served him and his so faithfully. He had come into his life when he was only a baby, when he had brought his gay, handsome young father home lifeless from where he had found him, crushed beneath his disabled horse, and he had been the young widow's right hand for the few years she lived after her husband's death. And then he had been father and mother to the orphaned boy, until he was able to take the reins of management and drive for himself. Several time since the boy had grown up a spirit of unrest had

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taken possession of Shane, and many times he was on the point of setting out to 'explore the world,' as he termed it, but each time he hesitated and then settled in his little cottage on Wirribirri again and became interested in the doings of his young master. But the feeling had returned with renewed strength, because—there was a reason.

'I was thinking, Master Kevin,' he said when the sharp pain had passed, 'of getting out and having a good look over the face of the earth before I have to leave it, but I'd wish to see you safe in good hands before I go.'

Kevin's hand tightened on his. 'Don't Shane,' he said shortly. 'Don't, for it seems to me when a fellow goes far afield he stands greater chances of meeting troubles which, had he stayed at home, he would never have come in contact with. In fact, I found it so.'

The old man shook his head. 'My mind is made up, lad. I'm going to be a wanderer for the next year or two. Indeed and indeed I must. I'm getting old, and I've two duties to see to before I leave this old world, and one is to see you safe with good hands to tend you and the other—is what's calling me out.'

Kevin O'Neill carefully lit a cigarette and thoughtfully blew the blue rings of smoke heavenwards. Presently he spoke:

'Shane, I'll tell you a dream of mine. I've dreamed it sleeping and waking, until at times it seems so real that I nearly cry aloud in my joy, and again it is only so utterly a dream that the pain of it is intolerable. Anyway, five years ago—I've not breathed this to a living soul before, Shane—you remember I went travelling, and one August morning I found myself in an English village, and went looking around the little town. On the outskirts I came upon a little church. I went in, and I remember distinctly every detail—the old notched seats, the tall, narrow windows, the statue of our Lady, with a crudely blue mantle, the perfume of a thousand white roses massed about her feet; the silver sanctuary lamp of exquisite workmanship, the Stations of the Cross, beautiful in the extreme, in frames that were hideous. Oh, and a hundred other things. I was telling my beads and enjoying the cool, when some one commenced playing the organ, softly and tenderly at first, a miracle of delicate melody, then swelling and rising until it was a perfect paean of glorious sound. It was only a common little instrument, I discovered afterwards; all the magic was in the player. Presently I ventured to look back, and just above the organ I could see a drooping white hat and the lower part of a girl's face, a dainty chin and an exquisite mouth. I turned to the altar again and drank of the melody that welled around me. The music ceased, and I followed the player out. She was a tall, graceful, white-clad figure. I had forgotten my cane in the church and hurried back for it, and when I came on to the street again I was just in time to see her take an overdressed young fop by the shoulder and seize a whip with which he had been beating a little dog, break it in two and throw it over the fence into a field, and taking the poor, bruised dog in her arms, carry it away with her. Late that afternoon I met her again on a country lane, and she was kneeling, binding the wound on a poor old tramp's foot and laughing with him and cheering him. It was then that I spoke to her, offering my services. "Thanks, so much," she said, in a voice that was peculiarly deep and musical. "I've just finished nicely now, but I'd be so glad if you'd help this poor old fellow back into the village. I'm going the other way, and my people will be anxious about me if I'm out late. Otherwise I would go myself." She stood up beside me and looked me with those sea-blue eyes that have haunted me ever since. Of course, I said I would. Indeed, I'd have done anything she might have asked me. She came back a little way, helping the old chap along, and when leaving she gave him her hand. "Cheer up," she said, brightly. "Why, by to-morrow you'll never know you had a cut on your foot. I wager you'll be ready for football or a race." And then she placed that firm white hand in mine and thanked me shyly, and when she took it back again, Shane, she took my heart with it. The next day I determined to discover

her name and her people, but I could do neither. They were tourists, and they had left that morning. I suppose it seems odd to you, Shane, that the girl I saw for that brief while is the only girl I shall ever call wife. I close my eyes a thousand times a day and I can see the gleam of her red-gold hair down there among the roses. I meet the direct blue eyes and I see the rare, sweet face in the light and the dark, and the music of her voice comes to me at will. I love her, Shane; she is my "one woman," my dream wife, the mistress of Wirribirri and me. That closes the matter, Shane, and we won't mention it again, please. You're going down to the cottage now? Well, take those papers. You'll probably find something of interest in them, and I won't want them before to-morrow.'

Shane O'Shane rose and, taking the papers with a soft word of thanks, went slowly down to his cottage, where Billy, his black boy, kept everything in the pink of sweet perfection. He threw the papers on the table and himself into an easy chair—the master had seen that his chair left nothing to be desired—and, closing his eyes, went back into the past and saw many things, but chief among them was the tall, graceful figure of a woman, who smiled on him with a sweet, tender mouth and sea-blue eyes that held a world of love, and on whose shapely head lay coiled masses of red-gold hair and in whose arms there nestled a little child. The night came down unheeded: the past held him securely, and it was only when Billy came in and lit the lamp that he recalled himself, and with trembling hands took the paper that lay nearest and opened it, and on looking down its columns read, at first uncomprehendingly, and then again and again, the following:

'Mr. and Mrs. John St. John have returned to Australia from abroad after an absence of twenty-five years, and taken up their residence at "St. Winifred's" at Mosman's Bay. They are accompanied by their two daughters.'

'Tis them; 'tis them,' he said aloud. 'Ah, dear Lord. After twenty-five years. Oh, my little girl, my little babe! I must, I must! Oh, surely I may just look upon you—just once—no more. I swear no more! 'Tis God's doing. Just when I'm about to search the whole world over, to just set eyes on you, He brings you here so close to me.'

Then out of the night the past came leaping back again, and he lived through the most poignant anguish of his life, just as he had done one night twenty-five years before, and when the first faint rays of the morning came creeping into the room he aroused himself. He had a cold bath and some breakfast, meanwhile making his plans rapidly. He called the black boy.

'Billy, saddle Jess and bring her around for me quickly.' I want to get into the township to catch the train.'

The boy went for the horse, and Shane hastily wrote a note to the master, telling him he was going down to Sydney for a couple of days, but not giving any reason. It was the first time he had gone further than the township since he had come to Wirribirri twenty-five years before. He gave the note to Billy.

'Take it to the homestead,' he told the astonished boy, 'at dinner time, and give it to the master. Mind the cottage, Billy, and I'll be back in a couple of days, please God.' And, mounting his horse, he rode away.

* * * * *

On the following morning, when the first rays of the sun were tipping the tree-tops with gold and burnishing the crest of every wave that broke across Sydney's harbor, an upper window of 'St. Winifred's,' at Mosman's, was thrown open, and the morning light glorified the girl that looked out, turning her red-gold hair into a halo and deepening the depths of the eyes that were as blue as the sea she looked out upon.

She drew a long, deep breath and withdrew, and presently emerged from a lower door, swinging her bathing dress and towel, and ran lightly down through the grounds to the private bathing beach.

In about half an hour along the way she had gone came Shane O'Shane. With white, set face and cautious step he worked his way around to the back of the mansion and hesitated.

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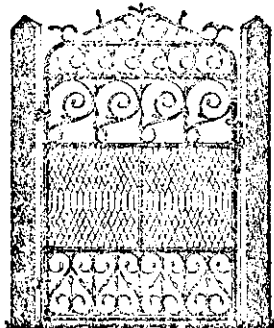


Fig. 41

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'Dear Mother of God,' he breathed, 'help me. Let me just see her and know if she is happy. I'll not break my word. I'll go then.'

As he paused a door close to where he was standing opened and a woman came out—one of the servants early astir. He started and faced her, and she threw out her hands with a startled exclamation. 'Shane O'Shane!' she gasped in a hoarse whisper. 'Man, why have you come here—how dare you—what right have you?'

'The right of a father,' he answered fiercely, fearing he was going to be deprived of the chance he had waited so long for.

'Shane,' she said, sorrowfully, 'are you mad? Do you know what you are doing? What is it you want?'

'Not much, Alice—only the sight of my child, to know if she is happy and if they've stood fairly by her. Tell me of her, Alice; tell me, and I'll go without even seeing her.'

The woman looked at the white face and the quivering lips.

'There is much I would tell you, Shane. Come with me to my own parlor. There are none astir yet, or likely to be for some while, unless it's her. Come with me, though. Heaven knows what the master would say if he knew you had been under the roof.'

He followed her silently into a dimly lighted room. She closed the door and left the blinds undrawn, and motioned him to an easy chair.

'Sit there, Shane, and I'll tell you of her,' and she drew her own chair close, and neither of them noticed a wet bathing dress and a towel thrown on a chair, or the girl who was on the couch on the further side of the room, her damp, red-golden hair falling in a shower over the end to the floor.

'Shane,' said the woman, softly, 'were you wise to come?'

'I don't know, Alice, but when one's heart hungers as mine did one doesn't count what is wise or foolish, or the cost of it. For twenty-five years my heart has called for its own, and last night when I read that the St. Johns had returned to Australia I could stifle it no longer. If I could just look on her once and know she was happy, I could die content. But how could I face her mother—ah, how could I meet my wife and tell her that I knew nought of the little girl she left me; that I gave the child of our own flesh and blood to others; that her father was too cowardly to face the task alone? Oh, gracious heaven, none know what I suffered that night! I was mad, I think, and ah! how often have I lived it over again. I was kneeling by my dead wife and my helpless babe was clasped in my arms, when Mr. St. John burst into the room.'

'O'Shane,' he said, 'our baby is dead. Man, it will kill my wife when she knows. The doctors say she will never have another child, and this babe was all the world to her.'

'I looked up at him. "I wish God had taken my babe," I said, "and spared me Johanna."

'O'Shane,' said he, 'give me the child. We'll take her for our own. It will save my wife, and the child will be as our own. She'll never know want, and she'll have all that money can do for her.'

'I got up and put the child in his arms. Take her,' I said, 'and thank God.' And then he made me swear that I'd never attempt to become known to her; that I'd never, by word or act, make it known that she was not their own child; that I'd give her up, my little babe, body and soul, into their keeping for life, and I swore over the dead body of my Johanna, and I'm not going to break my word. I only want to look upon her and to know if she is happy. And, sure, isn't God good to me to send you in my way, the only other soul who knew that my girl and the daughter of the millionaire were one and the same. Tell me of her. Do they call her Johanna? That was her name, you know.'

'No, Shane; they call her Joan. And they're good to her, and they're proud of her, and they love her as their own, though God did give them a daughter of their own since.'

'What is my Joan like, Alice?' And the quivering face turned away.

'What is she like, avick?' And the woman gently rocked herself to and fro. 'Ah, what can I say she is like?'

'Liko Johanna, is she?'

'Yes, Shane, surely; but, oh, much more beautiful. She is like a May morning, and like a sweet wild flower. She is a queen. Her portrait hangs in many a gallery in the Old World. Her hair is like a shower of burnished copper, and her eyes are like the sunlit sea. Her face is like the Madonna's, and her soul is like snow, avick; and her heart is gold—pure gold. I've seen her in satin and diamonds, the talk of the Old World cities. I've seen her carry a poor bruised dog home in her arms and tend it herself. I've seen her ride over fences and hedges where every other one feared to follow. I've seen her peerless among beauty and rank, and I've seen her kneeling in poor cottages weeping with those who wept. She has all the world can give, avick, but I think there are times when her heart craves for something else. Her nature is different, Shane. There are times when I think she needs her father.'

Shane sobbed softly. 'Ah, my little girl, my little girl; I did it for the best. They have given you what I never could, and you don't know, and if I suffer, what matter?'

Out of the gloom rose the figure from the couch, the glory of her hair falling about her shoulders; and coming straight to Shane, she knelt at his feet and put her arms about him and drew his white head down on her shoulder.

'Oh, my father, my father!' she cooed. 'My poor brave father. Your daughter has found you, and never again will you leave her. Oh, my own, my own! Kiss your little girl. We shall have Christmas together, daddy. Where you go I go, too. Wherever your home is, it is mine, too. Oh, they were good and kind and loving, but they're not my own. I think my heart told me so at times, and he should not have tempted you then. Oh, I'm glad, I'm glad, my own father!'

Alice was wringing her hands and moaning.

'What will the master say, alannah? Think before you act. They'll turn me off in my old age. Alannah, where did you come from? I thought you were in your bed.'

'You dear old goose, they won't turn you off. They wouldn't lose their oldest and most valued servant for the world; and if they do, why, you can come to us. I went out early to bathe, and then came back here to wait until you would come along and get me a cup of tea. I had fallen asleep, and then your voices woke me, and then—I found my father. Get him some tea, like a dear soul, and then we'll go home. Where is home, father?' And she looked at him eagerly.

'Ah, sweetheart, it's a wee cottage on a station many good miles from anywhere, where we have a jolly black boy to mind us and the best young master in the world.'

She smiled and ran off, and then went slowly up the luxurious stairway to her own dainty room. She locked the door and in a storm of silent weeping threw herself on her knees before an 'Ecce Homo.'

'Oh, my suffering God,' she prayed, 'give me strength. He is my father, and because he needs me my place is with him, be he rich or poor. Give me strength to do right.' She dressed herself plainly, took a few necessities, and then hastily wrote:

'My dears,—May heaven bless you for all your loving goodness and kindness to me, and, dears, forgive me for leaving you without a good-bye, but I dare not trust myself. The gulf between us is a great one now, for I have found my own father—your old servant, Shane O'Shane—and my place is with him, for he needs me. With my heart's love. JOAN.'

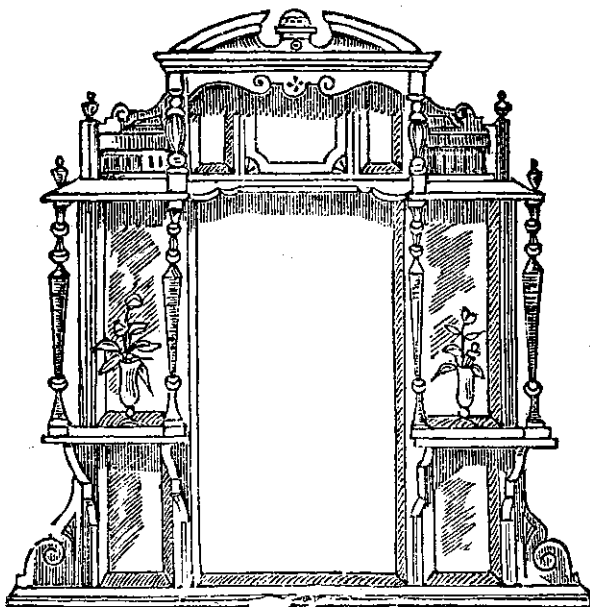
* * * * *

Billy's eyes goggled when they fell on the radiant vision that sat beside Shane when he drove up to the cottage in the gloaming, and as he took the horse away he walked backwards, gazing. The doctor's wife and

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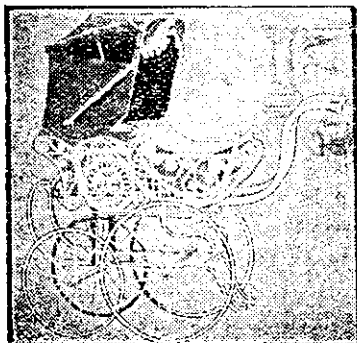
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her sister had been to him ideal, but this girl—he was amazed.

Shane gently drew his daughter into his little sitting-room.

'Welcome home, my own brave child,' he said brokenly. 'It's not much I have to give you but the pent-up love of my lonely, longing heart.'

'Which is all in the world I ask, my father.'

The low, thrilling voice brought the man who sat dreaming in Shane's easy chair to his feet with a bound that apprised him of the fact that he still had a very weak knee. He sank down quietly with a smothered groan.

'Shane, old man,' he said, 'I'm sorry I startled you, but I've been awfully anxious about you, so I came down to wait and see if you'd turn up. I gave my knee a little twist; it does take a while to strengthen.'

'Master Kevin! Why, God bless you, boy. Sit there and Billy will bring the light.'

Billy brought the lamp along and revealed to Kevin O'Neill's waiting eyes his 'one woman'—his dream girl.

He stayed at the cottage for tea and heard the whole of the story, and when Shane said: 'Praise God for working it out in His own wonderful way,' he answered a fervent 'Amen.'

There was some little trouble about the organist for a while.

'No,' said Father Lyons; 'no one else shall play it. It's either you, Kevin, or the mistress of Wirribirri.' And so there was no music in the little church, and the organ remained locked.

'How could I,' Kevin told himself, 'go fumbling with my clumsy fingers while her magical ones are there?' But one joyous day he ran into the presbytery.

'Father,' he exclaimed, 'you are going to have your organist and Wirribirri its mistress!'

Father Lyons extended both hands and beamed. 'I'm glad, my boy, glad. Who is it?'

Kevin's eyes dropped. 'Why, Joan O'Shane,' he said softly.

'Good!' cried the genial priest. 'Good! The grandest soul and the noblest heart I know. God bless the mistress of Wirribirri!'—*Southern Cross*.

THE STRIKE IN BELGIUM

ITS ORIGIN AND FAILURE

After their crushing defeat at the general elections in June, 1912, the Opposition, consisting of the combined Liberal-Socialistic forces, decided that something should be done (writes the special correspondent of the *Catholic Times*). Nothing less than a change in the electoral law of the land could bring them into power again and rid the country of the hated 'clerical' Government. To effect this change the Socialists resorted to force; the Liberals—the moderate Liberals at least—put their hope in persuasion. Force prevailed, and a general meeting of the Socialist Party decided on a general strike in favor of pure universal suffrage.

One Man One Vote;

and the strike was to begin on April 14, to be a peaceful one, and to last—perhaps for months—till victory was won. Money was exacted from the members of the party to be distributed during the strike. Socialists abroad were asked to give shelter and food to the children of the strikers; foreign trade unions were requested to prevent goods from being shipped to Belgian harbors.

The intentions of the Government were well known; the Prime Minister, Baron de Broqueville, had already intimated that the Ministry intended to appoint a Commission to study the electoral questions affecting the Provincial and the Town Councils elections, but that in no way, after having been returned to power with an immensely increased majority, could

he take it upon himself to introduce a scheme of pure universal suffrage, inasmuch as the electors had decided against it. He stated, moreover, that if when examining the questions mentioned it happened that the members of the Commission were of opinion that something could be done for the extension of the franchise in elections to Parliament, the Government would not block the way. These were his intentions before it was resolved to resort to strike; under the threat of the strike he refused even to appoint this Commission.

The position was accordingly as follows: On the one hand the Government were resolved to maintain and defend the principles of authority on which rest all civilised authority, not obstinately opposed to conciliation, but determined to present no appearance of weakness. On the other hand, the Socialists were ready for every possible sacrifice. Then occurred

A Memorable Event.

The Burgomasters of the four great cities of the Kingdom, Brussels, Antwerp, Liege, and Ghent, had an interview with the Prime Minister and afterwards with the members of the 'Commission for the General Strike.' This Commission was working under Socialistic control, and the news went forth that the Socialists had changed their minds and that there would be no strike at all. As far as can be ascertained, for the Burgomasters do not seem to agree on the point, this was actually the case. The Burgomaster of Brussels told the members of the Commission that the Prime Minister had refused to discuss the subject of electoral reform as long as the threat of the general strike was impending, but had said that if the Socialist Party abandoned the idea of the strike, the Government would do 'something.' But this had not been the attitude of Baron de Broqueville. He had promised nothing, as the Burgomaster of Ghent declared later on in Parliament, except that if the strike project was given up, he would appoint a Commission to study the problem of Provincial and Town Council elections. The Prime Minister remained firm, adding nothing to his words nor taking from them in any way. When it became publicly known and was authoritatively stated that the Minister had not at all pledged the Government to examine the question of universal suffrage at Parliamentary elections, there was

A Wild Outburst of Anger

amongst the Socialists, and a general meeting of the party was summoned on Easter Monday. Notwithstanding the efforts of their most influential leaders, including a man of no less importance than M. Vandervelde, it was decided to call the working men out for a general strike, and the date previously indicated was agreed to, April 14. A psychological question here presents itself: In what degree were the Socialists sincere when they abandoned the strike, *unreservedly* as they said at the time, in order to allow the Government to examine the difficulties without pressure or threat of any kind.

It seems as if the leaders had to give way to the feelings of some extremists and to the resentment, the blind resentment, of the masses they had intoxicated by their fiery speeches against the 'clericals'! The restraints of reason were swept away by passion. Though I have fought against the strike,' exclaimed M. Vandervelde, 'I will now do my duty as a mere soldier of the proletarian army and exert myself to make it a success.' Judging by the people whom they attracted to their meetings, the leaders might well have doubted the prospect of success! But it was too late.

On April 16 and 17 in Parliament the Baron de Broqueville once more stated his views, which, he said were not altered because now the strike was an unavoidable fact, for on Monday, April 14, the strike had begun. What was an evident fact, too, was that the strike could never become a general one, and that it was foredoomed to be and remain

A Mere Socialistic Affair.

True, about 270,000 men went out; say in round numbers even 300,000. This represented not thirty per cent out of the total number of industrial workmen.



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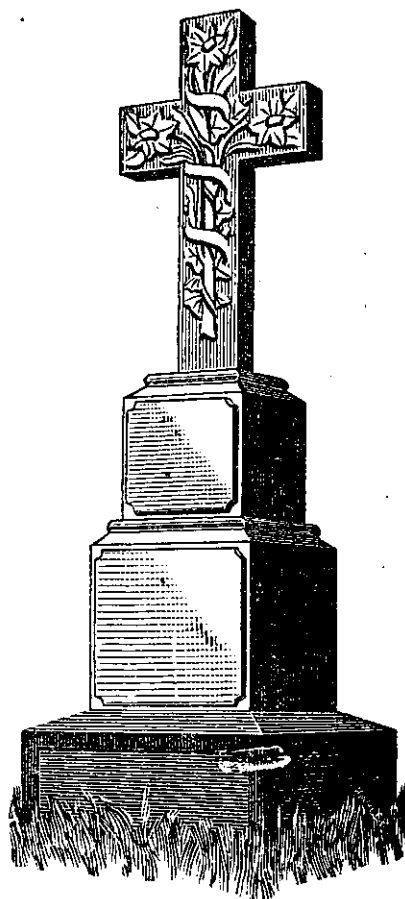
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be obtained for the Wool, Meat, Pelts,
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In two districts alone was some uneasiness felt, in Hainault and Liege, the coal districts, and there the strike was somewhat general. Everywhere else—in Brussels as well as in Antwerp, in Ghent as well as in Namur—the vast majority of workers kept doing their daily work; even in Liege the big works of John Cockerill, of Val St. Lambert, of the 'Fabrique nationale d'armes de guerre,' were not compelled to close their gates. Work went on with reduced numbers. Moreover, the working men depending on the towns and on the officials of the State railways, the post offices, telephones, water-works, gas departments, etc., did not join the strikers. Life went on during this troubled period exactly as before, and in cities and towns people wondered. They had believed in the strength of Socialism and

Thought that Shops would be Closed

and tramways stopped, and that armed men would be seen everywhere. Nothing of all that happened. They had stored potatoes, sugar, coffee, tea, and meat for weeks and months, as if we in Liege were about to be besieged by a German army, and all this for fear of the strike! It was, moreover, becoming clearer every day that an immense army, about 100,000 Catholic 'syndicated' workmen, would persist in their resolution to go on working as long as the doors of the factories remained open, and their example proved very efficacious. The promoters of the strike had hoped to see the figures rise day by day, but they did not rise. On the contrary, they went down. Having ascended once more, they went down after three days to a regular level till the end of the week.

The week was a very quiet one. No disturbances, at least no serious riots, occurred, thanks to the warnings of the Socialist leaders, and thanks, too, to the measures so wisely taken by the Government. For, from the Saturday before the 14th, the army occupied the coal mining districts and the industrial cities so as to protect those who desired to work. Of course, some acts of intimidation in big centres could not be prevented, but as a whole, things went on very well. It was manifest people were not very enthusiastic—not even the Socialists. They understand a strike for economical but not for political reasons. The less educated workmen—in Belgium the coalminers—formed the vast majority of the strikers.

Parliament and the Strike.

Something strange was to happen. On Friday, the 18th, as on previous days, Parliament met, when a member of the Left, a prominent Liberal leader, Mr. Masson, rose and brought forward a motion which ran as follows: 'The House, in view of the words spoken by the Prime Minister, passes on to the order of the day.' What were the magic words? On April 16 M. de Broqueville once more explained to the House the intentions of the Government. The main part of his speech consisted in reading a part of his declaration made on March 12, *twelve days before* the strike was decided on. The policy of the Government remained the same: a Commission would be nominated to enquire into the mode of elections to Provincial and Town Councils; no promise could be made concerning Parliamentary elections, but no opposition was offered by the Government to a change if the electorate, next year, proved in favor of one, and if the different parties chanced to agree. These were the Prime Minister's words. It appeared that the Opposition had not been able to understand them, but on Friday, the 18th, light was thrown on them, and they were understood and found very acceptable to the Liberals. Half an hour would be sufficient, they said, to make up their minds and to vote on Mr. Masson's motion; but the Minister asked the House to give the Socialist members some time for consideration, and the House adjourned till Tuesday, as it does every week, there being no sittings on Saturdays and on Mondays.

M. Liebaert's Motion.

The different political parties met on Monday, or on Tuesday morning, and in the evening the following motion was introduced by M. Liebaert, Catholic ex-Minister:—'Considering the declarations made by

the Government on March 12, April 16 and 17 and the following words (here followed the statement concerning the appointment of a Commission), and repudiating and condemning the general strike the House passes on to the order of the day.' The first part of the motion was carried by 175 votes, one member (M. de Broqueville) abstaining; the second part, condemning the strike, by 124 votes against 39 (Socialists). Ten Radicals abstained from voting. It is to be noted that before the division took place, M. Liebaert expressly declared that the appointment of the Commission neither directly nor indirectly involved any change in the Constitution (as would the adoption of a simple universal suffrage).

Thus condemned by an immense majority in Parliament, it was difficult, nay impossible, for the strike to survive. On Thursday morning a general meeting of the Socialist Party, after much discussion and violent opposition, voted that work be resumed. By Saturday nearly every workman had gone back to his work, and on Monday all resumed their places in the mine, the mills, or the factories, if the managers and directors allowed them to do so.

A Blow to Socialism.

The strike has thus been a failure. The Socialists delivered innumerable speeches, held hundreds of meetings, stirred the hearts of their followers, spread distrust and ill-feeling amongst the workmen, deprived them of their wages, caused very serious loss to the country, gave opportunities to rival industries and to rival harbors to harm dear little Belgium, and all that for a strike of ten days, at the end of which they possess exactly what they had before—nothing more, nothing less. The result will be additional strength for the Catholic Government. Many workmen in the Catholic or neutral federations dealt a very real blow to Socialism. This is already noticeable in more than one centre. The leaders, the politicians, were very badly treated, even abused by the people, when they went out to tell them how it all ended in Parliament.

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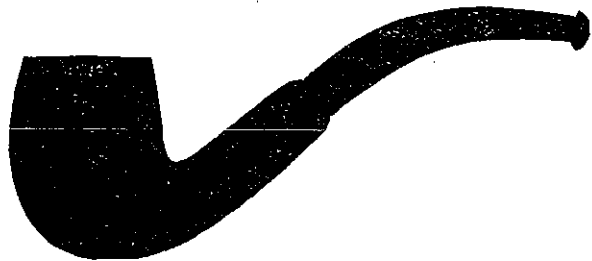
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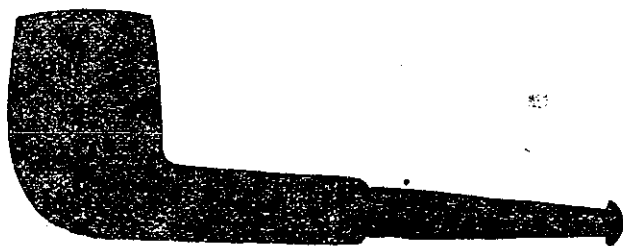
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ST. MARY'S CATHEDRAL, SYDNEY

BLESSING THE FOUNDATION STONES

An epoch in the history of the Catholic Church in New South Wales was the ceremony on Sunday, June 8, in connection with the laying of the foundation stones of the additions which will complete St. Mary's Cathedral, Sydney. Though there were the usual large congregations at the early Masses, the Cathedral was filled to overflowing for the Pontifical High Mass at 10.30 o'clock. The State Governor (Sir Gerald Strickland), attended by General Finn, A.D.C., and Captain Talbot, A.D.C., arrived at 10.20, and was escorted to a seat in the sanctuary. The ecclesiastical procession was formed in the grounds of the presbytery, and precisely at 10.30 the celebrant of the Pontifical High Mass (Right Rev. Dr. Dwyer, Bishop of Maitland), with his assistant priest and deacons in their vestments of green and gold, preceded by a cross-bearer and acolytes, entered the Cathedral from the sacristy. Immediately afterwards a golden cross appeared through the eastern door, and as the choir sang Staedler's 'Ecce Sacerdos' the procession proceeded to the sanctuary. First walked the Catholic Knights, then came his Grace the Archbishop of Sydney. After him walked his Grace the Archbishop of Melbourne, his Grace the Coadjutor-Archbishop of Melbourne, their Lordships Bishops Higgins, O'Connor, and Carroll, and then came the visiting and local clergy.

THE OCCASIONAL DISCOURSE.

When his Lordship Bishop Dwyer, his assistant priest and deacon, had withdrawn from the sanctuary, the Archbishop of Melbourne delivered the occasional discourse. His Grace's magnificent voice resounded throughout the edifice, even those beneath the organ gallery at the opposite end of the Cathedral being able to catch his words. His Grace took for his text the 25th Psalm: 'Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.' He said: It is my privilege to-day not to preach a formal sermon, but to congratulate you, and to encourage you in the work to which you have set your hands, namely, the completion of St. Mary's historic and queenly Cathedral. Congratulation, indeed, is appropriate, but there is not much need of encouragement, for every one of you, I am persuaded, is imbued with the spirit and the longing of the psalmist when he uttered the words I have quoted: 'Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.' When David composed the 25th Psalm from which these words are taken, he was an exile. He had to fly from the insane jealousy and fury of King Saul. But in his exile, and in the midst of the privations he had to endure, his heart turned to the Ark of the Covenant and to the treasures it contained. These treasures were valuable chiefly as memorials of the past, and as prophecies of the future treasures of the Church of Christ on earth. . . . There is no more thrilling incident in the early ecclesiastical history of Australia than the loving worship which the exiles of Erin offered before the true tabernacle of God with men, as long as it remained in Mr. Davis' house, and the ardent desire they felt to build a noble temple in which that tabernacle might rest, and in which their children might enjoy the religious blessings which were denied to them. As Solomon, the son of David, built a magnificent temple to receive the symbolic Ark of the Covenant, so did those Irish exiles at a very early period undertake to build a temple which seemed unduly large and ambitious to those who did not understand what it was intended to contain. That church, as you are aware, which was built by the indefatigable labors of Father Therry, lasted for 29 years. On June 29, 1865, it was consumed by fire. Great was the grief of the venerable Archbishop Polding; great also was the grief of the clergy and people.

All Things Work for Good.

But for those who love God all things work together for good. If that accident had not happened, the old Cathedral, imposing and cherished as it was in its day, might probably have remained up to the present, as a very imperfect expression of the marvellous growth of religion in the meantime in this State of New South Wales. Some similar happy misfortune—*felix culpa*—occurred in connection with the building of St. Patrick's Cathedral in Melbourne. Three years after the destruction of the old Cathedral, on December 8, 1868, the foundations of the present Cathedral were laid by Archbishop Polding with the cordial and generous co-operation of the citizens of Sydney, without distinction of nationality or denomination. During the rest of his saintly episcopate, during the brilliant episcopate of Dr. Vaughan, which flashed like a meteor across the southern sky; during the learned and laborious episcopate of Cardinal Moran, the advancement and completion of the Cathedral have been the constant subjects of their thoughts and objects of their desires. Some of you are old enough to remember the plaintive and prophetic words spoken by Dr. Polding when he laid the foundation stone of this Cathedral. Many more will remember the last words of Dr. Vaughan on the occasion of his departure for Europe when he told you never to pause till you saw the shining cross set on the highest point of the guardian spires of the Cathedral. And all of you were witnesses of the unremitting zeal of Cardinal Moran in the same sacred cause. No more appropriate monument can be raised to his memory than will appear in the completed nave and towers of St. Mary's Cathedral. With his wonted energy and devotion he undertook the collection of funds. He visited the parishes of the diocese, and received a most generous response. He laid the foundation stone of the unfinished portion of the Cathedral, and looked forward to the day of the dedication of the completed Cathedral. But that consummation which his heart so much desired he was not destined to witness on earth.

United and Generous Action.

As David of old collected the materials for the temple which was to be completed by his son and successor, so did the deceased Cardinal leave to his successors the funds he had so laboriously collected. These funds are fortunately capable of bearing the cost of laying the foundations and carrying on the work to a considerable extent. But they are utterly inadequate to complete the Cathedral. It will require the united and generous action of those who love 'the beauty of God's house and the place where his glory dwelleth,' and who desire to give expression to their esteem for the great leaders who were connected with the building of the Cathedral from the beginning—Father Therry, Archdeacon McEncroe, Archbishop Polding, Archbishop Vaughan, Cardinal Moran, and the present most devoted and zealous Archbishop of Sydney. You are acting on the tradition of the Catholic Church ever since peace was granted to her by the Edict of Constantine. Immediately and instinctively she set about erecting great churches, such as the Church of the Holy Sepulchre in Jerusalem, and the Church of St. Sophia in Constantinople. The great basilicas and Cathedrals of the old world, complete in the minutest details, give undoubted proofs that divine faith inspired the plan and supernatural motive completed the structure in each case. The conversion of the great Gothic architect Pugin was due to the discovery that it was to the eye of God and not to the eye of man that the builders looked for their reward.

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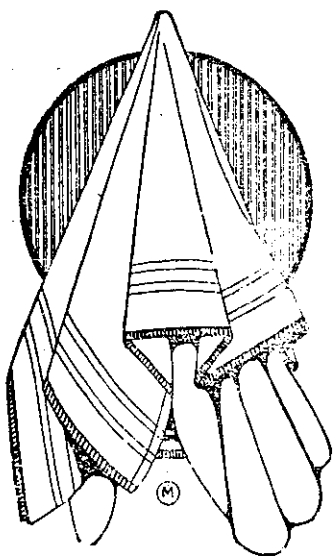
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After the High Mass the Archbishop of Sydney entertained the State Governor and the visiting prelates at luncheon, in the Chapter Hall, at 1 o'clock. On his Grace's immediate right sat his Excellency Sir Gerald Strickland, and on his left his Grace the Archbishop of Melbourne.

LAYING THE FOUNDATION STONES.

The ceremony of laying and blessing the foundation stones of the additions to the Cathedral took place in the afternoon. The space upon which the new structure is to be raised was completely filled with seats, which rose up on the four sides, so that when filled it seemed like a Roman amphitheatre. It was a great day for the Catholic guilds. About 2000 members of the H.A.C.B. Society, headed by their own band, marched from the Central Railway Station to the scene of the ceremony. The A.H.C. Guild, Irish National Foresters, representatives of the Catholic Federation, and St. Vincent de Paul Society, also marched through the presbytery gates. Then came the ecclesiastical procession. The scene was an impressive one. The prelates in their purple robes and the clergy in white surplices, the members of the Catholic societies in their full regalia, imparted a tone of grandeur and brilliance befitting the important occasion. The arrival of his Excellency the Governor, who was accompanied by Misses Strickland and attended by General Finn and Captain Talbot, was the signal for applause from the huge crowd, the band playing the National Anthem.

The first of the foundation stones was laid by his Grace the Archbishop of Sydney, who was presented with a silver trowel by the architect, Mr. J. F. Hennessy. His Grace the Archbishop of Melbourne laid the second stone. The inscription was in English, and was as follows:—'In honor of the Most Adorable Trinity, under the title of the Immaculate Mother of God, Help of Christians, Patron of the Church of Australia, this stone was laid, and solemnly blessed by Thomas Joseph, Archbishop of Melbourne, June 8, 1913; the 48th year from the burning of the old church, and the 92nd from its foundation. Pius X. PP. and George V., King of Great Britain and Ireland. Happy Rejoicing.' Under each stone was placed a glass bottle containing newspapers, coins, and other records. The two stones were of great size. One bore a Latin inscription.

The Archbishop of Sydney, in asking the State Governor (Sir Gerald Strickland) to preside over the meeting, said that 92 years ago, when Father Therry laid the foundation stone of the Cathedral, the function was presided over by the Governor of the day. 'We are assembled here,' he added, 'under the presidency of his Excellency the Governor, representing King George V. We are upholding the great principle by which we may hope to bring to pass the fulfilment of the motto, "Advance, Australia."'

His Excellency Sir Gerald Strickland, who was received most cordially, said: 'I feel grateful for being associated with my fellow Catholics in Sydney on the occasion of the laying of these two foundation stones by the Archbishops of Sydney and Melbourne. I congratulate the whole of the people of Sydney upon the determination of Archbishop Kelly to enter at once with all energy and despatch on the completion of this magnificent Cathedral. The public buildings which a people erect are a testimony to the spirit of the nation, which remain for generation to generation. It is a great thing in a young country that a monument erected in the present should be as indicative of future aspirations as it is of the energy of the moment. It requires apostolic spirit; it requires the heart of a lion to undertake to collect the funds necessary to meet the difficulties incidental to placing the building in which we worship God in this our community on a standard which will be an honor to ourselves and to posterity.'

The Archbishop of Melbourne proposed—'That with a view to securing the continuation of the works for the completion of St. Mary's Cathedral subscrip-

tions be now opened.' 'Let your motives,' his Grace said, 'be to return to God some little part of the gifts which He has bestowed on you. The Cathedral is the home of God, and when you are preparing a home for Him do not do so with a niggard hand.'

Mr. Holman (Attorney-General) said:—'It is a great occasion in the history, not merely of the Catholic body, but in the history of Christendom in the Southern Hemisphere, that we are called together to celebrate to-day. This great building, as all in this audience are aware, must be regarded by all of us as an effort of the great body of Catholicism which exists with so much vigor and life throughout Australia at this moment. It has been the centre from which has radiated the spiritual and religious influence of what is the oldest form of Christianity, and what is in Australia one of the strongest and most vigorous forms of Christianity in our midst. I feel that the immense service done by the Church to Australia, from the point of view of ornamentation, is a service which those of us who do not belong to it might well take this occasion to offer our congratulations. This great building, when completed, will probably stand without rival amongst the architectural triumphs of the southern world.'

Mr. P. S. Cleary, president of the Catholic Federation, also spoke.

His Excellency put the resolution, which was carried.

Rev. Father Murphy, secretary to his Grace, read a list of those who had contributed to the funds, which totalled nearly £11,000. The list was headed by his Grace Archbishop Kelly with £1000, the Archbishop of Melbourne following next with 100 guineas.

Judge Heydon proposed that the prelates be thanked for their efforts.

Judge Edmunds and Mr. T. Hughes, M.L.C., supported the motion, which was carried by acclamation.

The Coadjutor-Archbishop of Melbourne returned thanks, and regretted that Providence had not provided more congenial weather—it was one of the things that made him more contented to settle down in Melbourne.

Their Lordships Bishops Dwyer and O'Connor also spoke. The latter thanked his Excellency for presiding at that historic function. The motion was seconded by Sir William Manning, and carried by acclamation.

His Excellency returned thanks, and he and Lady Edeline Strickland were cheered as they left.

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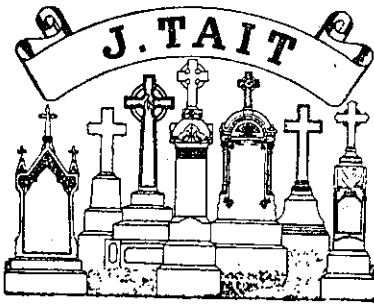
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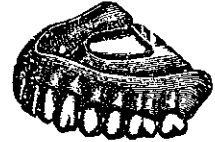
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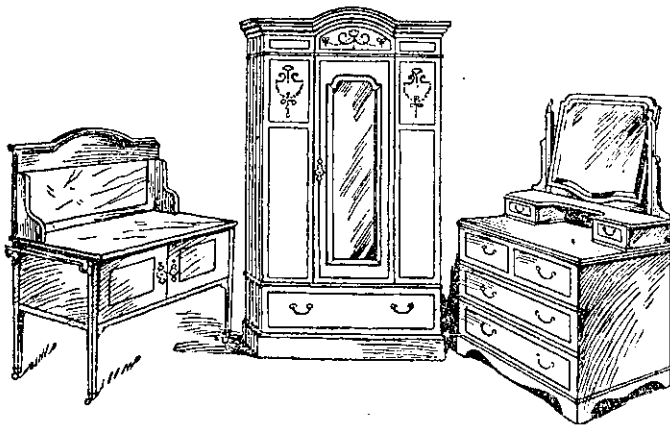
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Pahiatua

The annual Catholic social was held at the Drill Hall, Pahiatua, on the evening of June 18, and, as usual, was very largely attended. People were present from all parts of the district, and also from Eketahuna and Woodville. The assemblage included many members of other denominations. The hall was tastefully decorated with greenery (says the local *Herald*). Vocal items were given by Miss Dempsey, and Messrs L. Hill, T. W. Manifold, A. E. Hayden, and J. Walls, recitations by Miss A. Taylor and Mr. Goss (Woodville), and a sailor's hornpipe by Mr. Fahey (Woodville). The male quartet party, consisting of Messrs. T. W. Manifold, J. J. Boagey, C. Mills, and H. Mills, also contributed a very acceptable item. The various performers were warmly applauded, several being encouraged. A capital supper was provided by the ladies

of the congregation, and was done full justice to. During an interval, Mr. H. McSherry briefly addressed the gathering. He thanked the public for their liberal patronage, the ladies, the various performers, and all who had assisted in any way to the success of the social. He also thanked the promoters of a social at Mangatrainoka for having postponed the date of their function, so that it would not clash with the Catholic social. The arrangements were carried out in a very satisfactory manner by a large number of the ladies and gentlemen of the congregation, who must have felt gratified at the result of their efforts. Mrs. O'Rourke carried out the secretarial duties. They were by no means light, but Mrs O'Rourke, as on former occasions, proved herself well qualified for the post, and her energy undoubtedly contributed in a large manner to the success of the gathering.

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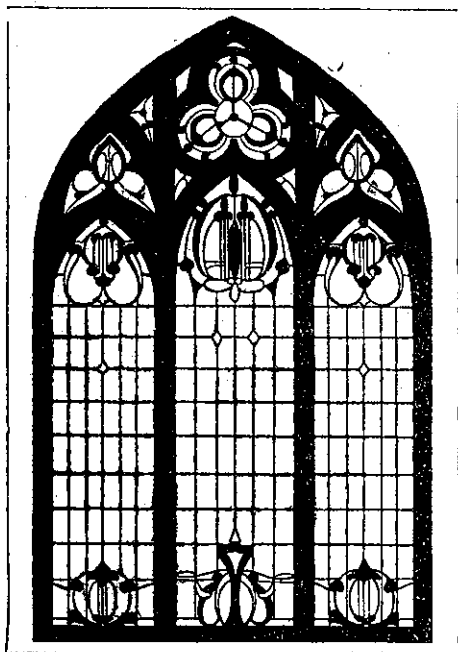
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Current Topics

An Intolerant Attitude

At the southern end of the Dominion, Bible-in-Schools League apologists have been driven to try and conceal—since they cannot justify—the tyranny and intolerance of their proposals to coerce the consciences of teachers and of dissident taxpayers. Thus the Very Rev. Dean Fitchett, in his address at the Garrison Hall, propounded the brilliant theory that there is really no need for a conscience clause for anybody at all, because the Scripture lessons—which in the Education Acts of New South Wales and of Queensland are described as 'general religious teaching' or 'religious instruction'—are to be taught only as 'morals.' The suggestion that the teacher who administers 'as intelligently as any other lesson,' the Scripture account of the Resurrection of our Lord—which is included in both the New South Wales and Queensland manuals—is only teaching 'morals' is self-evidently absurd. In the North Island, however, League advocates are more candid. The Anglican Bishop of Wellington, for example, if he is correctly reported, has just let out the brutal truth—that the League proposals are to be defended on the entirely un-Christian principle that majorities have a perfect right to ride rough-shod over the most sacred rights of conscience of the minority. Against this pagan doctrine, a secular paper, the *Rangitikei Advocate*, in its issue of June 14, enters an emphatic protest.

'We cannot believe,' says our contemporary, 'that the address at Masterton of the Bishop of Wellington, Dr. Sprott, has been correctly reported, for he would surely not take up such an intolerant attitude towards the religious belief of others. But, of course, it is possible for enthusiasm in a cause such as that which is attempting to destroy our national system of education to carry even reasonable men to extremes. The Bishop, however, is reported to have said: "In matters of conscience the majority should rule lest the consciences of the majority be tyrannised over by the consciences of the minority." Passing over the absurdity of the suggestion that the minority could possibly tyrannise over the majority, we believe that very few in these enlightened days will subscribe to the declaration that the majority must rule the conscience of the minority. If that were admitted then the Protestants in Ireland would be ruled by the Catholics and be compelled to attend Mass, and in Wales the Methodists would convert the churches into chapels. . . . It is an open question whether it is worse to maim and slaughter the body than to fetter the mind, obscure the soul, enchain the spirit, and destroy the freedom of the thought of man. In this free country the people must make a bold stand to retain the freedom that has been won, and must remember that "eternal vigilance is the pride of freedom." While we cannot believe that any Anglican Bishop would seriously propound that a majority should be the keepers of the consciences of the minority, it is evident that the so-called Bible-in-schools movement must be very carefully watched.'

An Offensive Story

A correspondent has sent us a page taken from the *Canterbury Times* of May 14 containing an alleged story entitled 'The Awakening of Alphonse Legrand.' It is, from the Catholic point of view, the silliest, most disgusting, and most offensive story that has ever come our way—and that is saying a good deal. The 'plot' turns mainly on the crimes of a drunken priest, who, after dishonoring 'a poor half-witted village girl,' compels her to 'pay and pay and pay for absolution.' When, at length, reduced to starvation, she declares that she can pay no longer, and threatens that unless he gives her free absolution she will tell 'the good people of Beauxpres' (sic) that he had ruined her, the priest calmly stabs her to death in the confessional, and puts the blame on an innocent man. Eventually the

truth, of course, leaks out; but the priest escapes immediate trouble by committing suicide.

*

Surely there is not in New Zealand, outside of our mental hospitals, an editor or sub-editor who could imagine that this picture makes the faintest approximation towards probability or verisimilitude; and surely, also, there is not one so beetle-headed as not to see that such stuff must be extremely painful reading to every Catholic subscriber to the paper. Regarding the ridiculous legend that Catholics pay for absolution—which forms the warp and woof of this school-boy production—an Anglican writer in a recent issue of the *Edinburgh Review* states the position with simple truth when he says: 'With regard to the vendible absolutions and indulgences, with her traffic in which the Romish Church has been so long reproached, we do verily believe that there are not ten individuals who can read that really conceive that anything so utterly absurd or abominable either is, or ever was, carried on with the sanction of the Catholic authorities.'

*

It must, therefore, be presumed that the editor did not insert this literary daub because he supposed that it had any relation to fact, or actuality, or even to remote probability. It must also, we should suppose, be presumed that the editor, being a man of average intelligence and common sense, would not wish to wittingly hurt the reasonable religious susceptibilities of his readers and subscribers. We have no knowledge of the past traditions of the *Canterbury Times* in this respect; but we have for years been readers of the morning paper issued from the same office—the *Lyttelton Times*—and have always regarded it as one of the best, if not the very best, daily in the Dominion. We can only assume, therefore, that this Maria Monk nightmare of a story got in in an off moment, through hurry, oversight, or inadvertence. But whether inserted intentionally or accidentally, its appearance is a disgrace to a reputable family paper. So far as Catholics are concerned there is only one course to take in all such cases. Where matter—such as that under discussion—which can reasonably and justly be regarded as insulting and offensive appears in any paper to which they subscribe, let them at once write to the editor drawing his attention to its objectionable character, and entering a respectful protest. If, after that, there is at any time a repetition of the offence let them promptly cancel their subscription. 'It iz no disgrace,' says an American philosopher, 'tew be bit bi a dog, unless he duz it the seckond time.' Let Catholics see to it that they are not subjected to such treatment a second time—at least not without hitting back.

Freemasonry and Its Aims

Our contemporary the *London Universe* has drawn attention in a recent issue to a somewhat striking article which appeared in the *London Standard* of February 27 on the 'Subversive aims of French Freemasonry.' The article is striking, not because its statements are new, but because they are true, and because it is new to get such facts from such a quarter. The substance of the article is thus summarised by our contemporary: 'The article may almost be regarded as an historical event. It is—as far as we remember—the first occasion on which an English daily paper has printed so frank an expose of the evils of Freemasonry and so vindicated the attitude of the Holy See in condemning secret societies. The Paris correspondent—who sends the article in question—says: "The aim of the Grand Orient is to destroy all religion, beginning by stamping out Roman Catholicism in France, to pull down obnoxious thrones and establish a universal republic, but one, be it understood, where its own high priests should reign as dictators." And again:—"The 'Freres Trois Points'—as they are commonly called—are credited with all the revolutions of modern times in France, Italy, Portugal, Turkey, Persia, and China. . . . The objects of the Grand Orient, symbolised by the three dots, were the liberation of humanity from religious, political, and social points

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of view." . . . Regarding which the *Universe* makes the comment which would be made by practically every Catholic paper in the world: 'All this, of course, is stale news to Catholics. For long years we have been proclaiming these very things in our press, but have generally been considered as suffering from "Freemasonry on the brain." Naturally, the *Standard* discriminates between Continental Masonry and the English variety; but while we are willing to concede that the vast majority of Freemasons among us are innocent of the subversive aims pursued by their brethren abroad, we are not prepared to give even English Freemasonry a plenary absolution.'

*

While touching on the subject of Freemasonry, we may take occasion to remark that there are still to be found in this Dominion Catholics who seem to be unaware of the attitude taken by the Church—and of the attitude which she expects her children to take—towards this organisation. So far as non-Catholics are concerned, they view the matter from an entirely different standpoint and have entirely different fundamental principles from those of Catholics, and it is open to them, therefore, to become members of the fraternity without any sort of stigma or culpability attaching to them for so doing, except, of course, in so far as their motives are sordid or unworthy. With Catholics the case is different. On the ground that the Masonic Order is a secret, oath-bound society, and on the further ground that it is a religious cult which substitutes a sort of 'religion of nature' for the definite creed of supernatural Christianity, Catholics are strictly forbidden to join the organisation under pain of forfeiting their membership in the Catholic Church. For the same reasons they are bound to avoid countenancing the Order indirectly, even where this would not incur the penalties attached to actual membership. We therefore remind our Catholic young people that when, either through carelessness, thoughtlessness, or lack of knowledge on the subject, they take part in Masonic balls or socials, or in any other notable way lend their countenance to the Order, they are violating both the letter and the spirit of Catholic teaching, and are giving unpleasant scandal to their fellow Catholics.

A Vicar of Bray

In their anxiety to make good copy out of the proceedings at the remarkable libel action brought against the *London Times* the other day by Old Catholic 'Bishop' Mathew, some of our dailies have, by selecting certain statements and omitting others, contrived to convey an entirely misleading impression as to the general trend of the evidence given. In the *Southland Daily News*, for example, the evidence has been not a little 'hashed' in the process of condensation. In its issue of June 15, under the headings 'Secrets of the Church,' 'Roman Catholic Priest Who Acted as Anglican,' the *Southland* paper has the following: 'Remarkable statements regarding the relations of the English and Roman Catholic Churches were made in Mr. Justice Darling's court during the hearing of the libel action brought by Bishop Arnold Mathew, of the Old Roman Catholic Church, against the *Times*. Bishop Mathew, who complains that the *Times* published a translation of his excommunication by the Roman Catholic Church, admitted that in 1892, when he was a Roman Catholic priest, he acted as "assistant" at Holy Trinity Church, Sloane street, an Anglican church, and celebrated a marriage there. He declared that many Roman Catholic priests were doing the same thing to-day.' The full text of the evidence, as reported in the *London Times*, puts a very different complexion on the Anglican marriage incident from that suggested by this very summary condensation, and shows also that the further statement made as above by the plaintiff was not capable of being sustained. (1) It shows that on July 9, 1889, Mr. Mathew wrote to Canon Russell, stating that he had ceased to believe in the Catholic faith, and had become a convinced Unitarian; and that in the same year he formally resigned his charge and withdrew from membership in the Catholic Church. In the year 1892, the year of

the Anglican marriage incident, Mr. Mathew himself married. When it is said, as above, that he did certain things 'when he was a Roman Catholic priest' the implication is that he was a priest in full and actual communion with the Catholic Church. In that sense the statement, as the full evidence shows, was not true. (2) The full evidence shows that, according to Mr. Mathew's statement, only one Anglican marriage was celebrated by him; and that under the following circumstances: In 1891 he professed to be drawn towards the Anglican Church, and proposed, if sufficient encouragement were given him, to take up clerical duty in that Church. To that end he visited the rector of Holy Trinity Church, Sloane street, who received him kindly, and without formally accepting him as curate or even 'assistant,' seems to have allowed him to give a certain amount of help in clerical work. Mr. Mathew's exact statement in the witness-box was: 'I was asked to take a marriage as the rector was going out, and I did so. I do not remember taking more than one marriage.' The statement, if it is true, shows a deplorable laxness on the part of the Anglican rector, but otherwise it has no significance. (3) Mr. Mathew did not declare, as stated in the *Southland News*, that 'many Roman Catholic priests were doing the same thing to-day.' What he said was, 'There are plenty of Roman Catholic priests in the Church of England now'; and even that statement he failed to substantiate.

*

The truth is that 'Bishop' Mathew contradicted himself and the statements made in his own letters (which were produced) so often, that it became evident that none of his statements were to be taken very seriously. His 'Vicar of Bray' career as a clergyman conveyed the same impression of lack of conscientiousness and reliability. Here is his record, as summed up by the judge. 'Being out of the Church of Rome, he tried to enter it again,' said his Lordship; 'and being refused, except on terms he would not accept, he tried the Church of England; not being accepted there, he turned to the Church of Utrecht, and got himself made a Bishop, and, having consecrated Bishops, he got himself made Archbishop by them.' It only remains to add that the jury decided against the pseudo-Bishop on all points; and he obtained neither the verdict nor that 'rehabilitation' which he professed to seek.

Our Deaf Mutes

The story of the social activity of our Divine Lord during His three years' public ministry in Galilee has been condensed into a nutshell biography of a single sentence by the Evangelist who tells us that 'He was abroad doing good,' curing all manner of diseases and infirmities. And out of His many and manifold works of healing there was one which specially impressed the multitude, one regarding which, even on His most earnest injunction, they refused to be silent, but exclaimed in admiration: 'He hath made the deaf to hear and the dumb to speak.' He was the first that extended a compassionate hand to deaf mutes. Till His day they were left to their limited natural resources—left in ignorance of all that could give a charm to the present life or raise their darkened souls to the loftier heights of hope for the life to come. Their condition has been not inaptly described as that of automatons.

*

Following, as far as limited human effort may do, the merciful mission of Him Who made the deaf to hear and the dumb to speak, Catholic religious have taken a foremost part in teaching deaf mutes articulate speech. In 1845 the Daughters of Providence were founded in Modena for the exclusive training of the deaf and dumb. The highest walks of Christian perfection are open to afflicted girls in the Order of Deaf Mute Oblates, which is annexed to the Congregation of the Daughters of Providence. Many other religious Orders have also devoted themselves, with signal success, to the service of the deaf and dumb, amongst whom an honored place must be given to the Dominican Nuns,

Bird and Jansen

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who, for a quarter of a century, have been conducting an institution at Waratah, N.S.W., which has, in the words of Cardinal Moran, 'been doing grand work in the sacred cause of charity.' The report of the institute covering the years 1911-12 is before us. It is an interesting record of extending work and wonderful success. As illustrating the excellence of the management and administration at Waratah we may make a comparison with our own State institution at Sumner. The number of pupils in residence at Waratah for the year 1911 was 60, and the general expenditure was £1174 8s 10½d. The number in residence for the same year at Sumner was 97, and the general expenditure was £5103 12s 6d, the proportionate cost of management at Waratah being thus little more than one-third that at Sumner.

*

Another interesting point of comparison, if not of contrast, between our New Zealand State institution and the Catholic institute at Waratah is as to the methods on which reliance is placed for bringing light to the darkened minds of the afflicted ones. According to the *N.Z. Official Year-book*, 'the method of instruction used at Sumner is the oral method, in favor of which there is a vast predominance of expert opinion.' And as regards the adoption of that system, the Minister of Education remarks, 'It cannot be too often repeated that in this institution the deaf, who would otherwise be speechless, are taught both to speak and to understand (from the motion of the lips) the speech of others, and that they are thereby admitted not only to the benefits of communication with their fellow-men, but even very largely to the conceptions involved in human intercourse. These facts are not always understood or appreciated.' The experienced Sisters at Waratah, on the other hand, contend strongly for the Combined Method; and in support of their contention they are able to show that the weight of up-to-date expert authority is unquestionably on their side.

'Many there are,' says the Report, 'who count themselves among the wise, who will say "Oh, that sign and manual system is out of date; bring us the latest methods—the 'Oral,' the purer the better." But not so speak the teachers, the true artists who form upon the blank canvas of these untaught minds pictures of truth, of knowledge and love—these deft sculptors who, as it were, first unearth the rough stone, and by patient care and constant stroke of chisel and hammer, turn chaos into a work of art rare and beautiful. These instructors, these artists, will proclaim that far from being behind the times, the Combined Method—including largely the sign system—is that which has been in the past, is at present, and will be as time goes on, the strong hand, the giant force, the search-light which wrestles with the darkness, tears aside the curtain, and sends in the brilliant rays to clear, to beautify and enlighten.' After referring to the proceedings at the up-to-date Paris Congress of last August, at which French signs and finger spelling were the language of the Congress throughout, and at which the one important resolution was the unanimous and unqualified approval of the Combined System of educating the Deaf, the report proceeds to quote an address of the Rev. W. Bloomfield Sleight, M.A., President of the British Deaf and Dumb Association, given in July, 1911. 'In it the President speaks at length on the best interests of the Deaf and Dumb. Part of his lecture, entitled 'The Failure of Oralism,' goes far to prove the truth of this heading. From it we shall quote a few passages, because we find it necessary to prove to parents and others interested in our Catholic Deaf-mutes that especially as regards teaching the truths of our Holy Faith to children, Oralism is a failure, when its results are compared with the high standard of religious and other knowledge gained by the Combined System. The Rev. Mr. Sleight advocates the Combined System, and remarks that as thirty years have passed since the fatal resolution was passed at the Milan Congress, insisting on pure Oralism as the only and best means of educating the Deaf, the oralist advocates ought by now to be able to demonstrate the accuracy of that resolution, or else, in common honesty the oral teachers

ought in some way to modify the terms of the resolution or to rescind it altogether. To his thinking, pure Oralism, tested by results, is a lamentable failure. At public functions the show pupils, who possessed some remnant of hearing, were put in front to do the talking—but what about the crowds behind! And yet another authority is added: 'Dr. E. M. Gallaudet, the founder of Gallaudet College, Washington, D.C. (the only college for the higher education of the Deaf in the world), says:—"To banish the language of signs from the schoolroom, and to limit ourselves to articulation, is like employing a gold key which does not fit the lock of the door we would open, while refusing to use the iron one made for it!"'

*

It is not necessary for us to dwell upon the enormous importance of having deaf mutes instructed as far as possible in the truths and practices of their religion; and our object in drawing attention to this noble institute of charity is to urge upon those whom it concerns the desirableness of placing their afflicted ones under the fostering care of the devoted nuns at Waratah—the only Catholic institution of its kind in Australasia. On this point we pass on the following information and appeal, as we find them in the pages of this admirable report: 'No child with unimpaired intellect will be refused admittance on account of poverty, but parents and guardians are expected to contribute to the support of their children according to their means. A pension of twenty-five pounds a year is asked for all children whose parents can afford it. It is, however, to be distinctly understood that *no child, capable of training, will be refused admission on account of poverty.* As the parents of Catholic deaf-mutes are often slow to understand the duty incumbent upon them of providing for the salvation of these children, it frequently falls upon the pastor of the district to use his influence in having them sent to the institution at an early age—from 7 to 16 being the most suitable time. "If," as writes an eminent pleader of the cause, "the parochial school cannot afford facilities for the education of the deaf, and if he himself (the pastor) is not in the position to preach to them and instruct them, it is reasonable to expect that he will do his utmost to have them sent to the Catholic institution and to help those who have assumed the burden of caring for the deaf of his parish."'

BIBLE-IN-SCHOOLS EXECUTIVE'S METHODS

TO THE EDITOR.

Sir,—The Executive of the Bible-in-Schools League recently published a set of resolutions by way of 'reply' to my protests against the grave and numerous misrepresentations appearing in the two editions of its official leaflet, 'Methods of Opposition.' The following is my first rejoinder to the Executive:—

'It is to me a matter of profound regret that your Executive has thought fit to add to and aggravate, in a second edition, the swarming misrepresentations of the first issue of your official leaflet, "Methods of Opposition." For these grave misrepresentations your League is socially and morally responsible, whether your official untruths were devised directly by your Executive or by your proper agents for you. You in no way extenuate your offence, or escape from your duty of retraction, or honorably meet my protests, by the plea that your relation to this or that paid servant of your Executive is one of trust.

'1. Your Executive has officially stated, in both editions of your leaflet, that I accused your Bible-in-Schools League of "seeking to revive" legislation "which prohibited the Roman Catholic religion." For about the tenth time, I declare that this official statement of your Executive is a fabrication.

'2. Your Executive has officially stated, in both editions of the same leaflet, that I treated "as a revival of the penal code" the right of the Catholic clergy to enter the public schools of New South Wales for the purpose of imparting religious instruction to



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Catholic children. For about the tenth time I also describe this official statement of your Executive as a fabrication. Hundreds of times over I have publicly specified the four penal proposals of your League; but this and the previously mentioned one—never.

'3. Your Executive has falsified a series of New South Wales official statistics in order to hold me up to public contempt as a prevaricator. You falsified those returns for the express purpose of "disproving" the two statements numbered (1) and (2) above—statements invented by your Executive and by your Executive falsely attributed to me, in order to attack in his personal honor one whose arguments you dared not squarely face. (a) For this purpose your Executive took seven separate and independent sets of "official statistics of New South Wales"; (b) in each of the seven documents you struck out the words "Number of children enrolled" (in the public schools); (c) in each of the seven documents you substituted, for the words so struck out, the widely different words, "children instructed" ("by Roman Catholic priests"). The words thus substituted were coined by your Executive. I will not here use the harsh term which, in law and literature, applies to such a manipulation of even one document, much less of a series of seven.

'Here are nine outright untruths, devised by your Executive for these three obvious purposes: (a) to hold an honorable opponent up to public odium; (b) thereby to discount his opposition to certain of your League's proposals; and (c) to capture sympathetic votes by misleading your readers into the belief that these are sample "methods of opposition" to what you wrongly describe, in the same leaflet, as "liberty of conscience and an open Bible." Your Executive now aggravates this deplorable scandal by "resolving" that this nine-fold outrage upon truth and justice is an airy "nothing" or a matter of "very little" account. Your Executive's code of morals is clearly not the code of the Christian Revelation.

'Driven at last by repeated public exposures by indignant Protestants and others, your Executive, after prolonged delays, made a pretence of "correcting" those nine flagrant mis-statements in a second edition of your "Methods of Opposition." (1) You have "corrected" your first two fabrications (mentioned above) by repeating them word for word. You have not given so much as a hint that they have even been questioned or challenged, much less that they have been described as fabrications to your Executive and through the Press (Protestant, Catholic, and secular) of this Dominion.

'2. In your "corrected" leaflet your Executive has, it is true, cast aside its falsified words, "children instructed" ("by Roman Catholic priests") and substituted therefor the words, "children enrolled." But (a) you have (as pointed out to you by me) done this in small, thin type; (b) in thick, black type, and by the word "valued," and otherwise, your Executive (as also pointed out to you) has cunningly suggested the same seven statistical falsifications as before; (c) in its "corrected" leaflet, your Executive has retracted nothing—nay, you have not given even the smallest hint that any one of your nine grievous untruths has been questioned, challenged, or exposed, or that any error whatsoever has been committed by you. All this was duly pointed out to your Executive. The chief difference between the two editions of your official leaflet is this: that the second edition is an even graver scandal than the first.

'3. (a) In extenuation of your Executive's conduct, one of your paid officials has described as "accidental" your seven set alterations of seven official documents for the purpose of injuring an honorable opponent. Such a plea is a slur upon the common-sense or sanity of those to whom it is addressed. (b) Your Executive, furthermore, states that its "error" was "plainly acknowledged" and "corrected" in the *Dominion* of March 27. This statement is contrary to fact. Your *Dominion* paragraph (written by one of your officials) is before me. So far from being a "plain acknowledgment" of error, even its scrappy statistical reference is so studiously vague that very few readers could gather to what, precisely, it refers; while there

is not so much as a hint of "correction" of your two above-quoted attacks on my personal honor—to sustain which attacks your Executive falsified those seven separate sets of official statistics. (c) In both editions of your Executive's lamentable leaflet, you declare that the public avowal and correction of even an inadvertent error should not be delayed "for one single minute." In the same shocking leaflet here under consideration, your Executive is still officially circulating some scores of untruths that were exposed to you and throughout New Zealand from six weeks to seven months ago—and that without so much as a hint on your part that your mis-statements have even been questioned. In the present letter you have some glaring instances in point. You and the general public shall hear of numerous others at an early and opportune moment. So, too, shall you and they have melancholy details of other vote-catching misrepresentations which have filled earnest lay and clerical members of your own several faiths with shame and indignation, and evoked protests by reputable secular and other journals in this Dominion. It pains me to the heart that your Executive has left me no choice but to denounce in such plain terms the policy of employing, in the supposed service of religion, methods from which men of politics or of commerce would recoil. This sort of scandal is not to be combated with kid gloves and lisping accents and rapiers of gilded bulrush.

That, Mr. Editor, is my letter to the Executive of the Bible-in-Schools League. It has been delayed through my recent absences from home.—I am, etc.,

* HENRY W. CLEARY, D.D.,

Bishop of Auckland.

June 19.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 21.

The Rev. Father Galvin, of San Francisco, was a passenger by the *Tahiti*, which arrived here during the week. He left again on Friday for Sydney.

The St. Aloysius' branch of the H.A.C.B. Society will hold its annual social at St. Anne's Hall, Green street, Newtown, on Wednesday, July 9.

Mr. John Coyle, J.P., secretary of the Wellington Hospital and Charitable Aid Board, has been advised that he has been made a member of the British Hospitals' Association.

At the Basilica of the Sacred Heart last Sunday evening, his Grace Archbishop Redwood preached an eloquent sermon, after which there was a procession and Benediction of the Blessed Sacrament.

The seventeenth annual social of St. Mary's (ladies') branch of the H.A.C.B. Society was held in St. Peter's Hall on Wednesday evening. The hall was very crowded, and the committee, consisting of Misses D. McGrath, B. Craig, F. O'Flaherty, A. McAleer, M. Brennan, T. Casey, E. McMahon, E. Carmody, J. Breen, G. O'Flaherty (secretary), are to be congratulated on the success of the gathering.

The executive committee appointed to bring down a report as to the best method of marking the elevation of the Most Rev. Dr. O'Shea to the Coadjutor-Archbishopric met last Tuesday evening, Mr. B. Doherty presiding. There were also present Rev. Fathers Hurley and Barra, and Messrs. J. J. L. Burke, R. H. Williams, J. E. Gamble, and P. D. Hoskins. A number of details were discussed, and it was decided to make the occasion one of a grand demonstration of Catholicity.

The Catholics of Island Bay held a most successful social at the Tutanekai Hall, Berhampore, last Tuesday evening, there being about 200 persons present, including Rev. Fathers People and A. T. Herring. Mrs. E. Sharp, of Sydney, who is at present on a visit to Wellington, contributed several items during the

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evening, which were much appreciated. The music was supplied by Messrs. Drury and Moore and Mrs. D. Dalton, whilst Mr. George R. Harriss acted as director. The following committee is to be congratulated on the successful result of its labors:—Messrs. J. B. Neilsen (secretary), T. P. Gill, T. J. McCosker, and O. Krohn, Mesdames Head, London, Rump, Jellie, Krohn, Reece, Loughnan, and P. J. O'Regan. The proceeds will be devoted to the reduction of the debt on St. Francis' Church, Island Bay.

Petone

(From our own correspondent.)

June 21.

The first fortnightly social held by the Hibernian Society was a great success.

The Government Inspector examined the Convent pupils last week, and spoke in high praise of the work performed, which reflects great credit on the Sisters.

At a largely attended meeting of parishioners it was decided to hold a bazaar in November. The various committees have been set up, and, judging by the enthusiasm shown, the bazaar should be a great success. The executive has been very fortunate in securing the Lyceum Theatre, which is admirably suited for a bazaar.

The brothers of St. Vincent de Paul Society paid a return visit to St. Joseph's Conference, Wellington, last Monday night, when a very enjoyable evening was spent. After the usual business had been transacted, Bro. Ellis gave an illustrated lecture on his visit to Rome. The visitors were hospitably entertained by the members of St. Joseph's Conference. Bro. Ellis has kindly offered to come out to Petone and repeat his lecture in aid of the bazaar funds.

Wanganui

(From our own correspondent.)

June 20.

Constable Madden, of Wanganui, who has had 26 years' service, and who was recently acting as gaoler at Wanganui, has been transferred to Palmerston.

Mr. J. Moriarty is in town at present, and reports excellent business. He will be here for another week, and then will proceed north. He was welcomed by the Very Rev. Dean Holley at last Monday night's meeting of the St. Vincent de Paul Society.

The fortnightly meeting of the Hibernian Society was held on Tuesday evening and a fair attendance of members were present. During the meeting Past President Bro. A. McWilliam presented to Bro. F. J. Shanly, on behalf of the Waipawa branch, a past president's collar. Bro. McWilliam, P.P., made a neat speech wishing Bro. Shanly many more years of membership in the Hibernian Society. Bro. Shanly replying, thanked the Waipawa branch for their kind and much appreciated gift.

Mr. T. Boyle was, at last Monday night's meeting of the St. Vincent de Paul Society, presented with a travelling rug and watch (suitably engraved) by the Very Rev. Dean Holley on behalf of the members. The Very Rev. Dean said it was a pleasure to him to see the good feelings that existed towards their departing guest, and in wishing him every success, he hoped that before long he would return to New Zealand in good health. Mr. Boyle goes for two years to Hunter's Hill, Sydney, and will then proceed to Greenmeadows to study for the priesthood.

The Catholic social held in the Fire Brigade Hall last evening was an unqualified success. Great credit is due to the energetic secretary, who worked assiduously to make the function a success. He was ably assisted by Mr. Roche and the following: Messrs. J. Cameron (chairman), J. Jago, Kenny (2), Cronin, Ward, Richardson, Miles, Gordon, Daly, McNaughton, W. R. Setter (secretary), and J. D. Roche (assistant secretary). The supper, for which the following ladies were responsible, was all that could be desired:—Mesdames

Cullinane, Lloyd, Meehan, Susmalch, and Misses Cullinane, McCormick, Miss Donnelly, Hogan, Lacey.

Westport

(From our own correspondent.)

June 17.

Messrs. J. E. Ward and J. L. Leydon, of Wellington, both former residents of this district, have accepted appointment to the Diocesan Council as representatives of the local branch of the Catholic Federation.

The first of a series of competitions, which are to take place amongst the members of St. Canice's Club during the present session, was held in the club rooms on Thursday evening, and a good number of the congregation availed themselves of the invitation to be present. The president (Mr. J. Matthews) occupied the chair, and the Rev. Father Cronin again acted as judge. The contest was divided into two sections—junior and senior—and took the form of an oration, the speech to be taken from any eminent orator, the time allowed being seven minutes. The following competed:—Juniors—Messrs. John Carmine, J. Ahearn, C. Rees, J. Pearce; seniors—Messrs. F. Calnon, J. Radford, A. M. Kirby, F. O'Gorman. At the conclusion of the competition Rev. Father Cronin declared Mr. J. Pearce (junior) and Mr. F. O'Gorman (senior) winners of the prizes donated by friends. The judge also gave a detailed criticism of each competitor's effort, which should prove most helpful in future contests.

New Plymouth

(From an occasional correspondent.)

June 20.

The first of the Rolland Hall socials for this season took place on June 16. The euchre party prizes were won by Misses Doyle and Riley, Messrs. Pyne and W. Oliver.

The annual complimentary presentation and entertainment, tendered to the Very Rev. Dean McKenna by the pupils of the convent schools, was held on June 20 in the Rolland Hall, in the presence of a large audience. A play in three acts was splendidly performed; the dresses and stage furnishing, as well as the clever acting, made it hard to realise that the performers were only school girls. Between the acts various instrumental items were given, also recitations and action songs by the infant class. Miss Elsie Bennett played the accompaniments in faultless style. Dean McKenna complimented the Sisters and their pupils on the success of the entertainment, and wished them pleasant midwinter holidays.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 23.

On Sunday last, the Feast of St. John the Baptist, patronal feast of the diocese and of his Lordship the Bishop, was celebrated in the Cathedral with the customary solemnity. There was Solemn High Mass at 11 o'clock. The Very Rev. Father Price, D.C., Adm., was celebrant, Rev. Father O'Boyle deacon, and Rev. Father Murphy, B.A., subdeacon. The occasional discourse was preached by the Rev. Father Creagh, C.S.S.R. There were Solemn Vespers in the evening, the same clergy officiating as in the morning, and the Cathedral was crowded. The Rev. Father Creagh, C.S.S.R., again preached, and opened a week's retreat for the archconfraternity of the Blessed Sacrament. The Very Rev. Father Price at one of the early Masses, and Rev. Father Creagh prior to his discourses both in the morning and evening, asked the prayers of the people for his Lordship the Bishop, that he might return to the diocese in renewed health and strength, and realise the consummation of his greatest desire—the consecration of the Cathedral during his life-time.

At the recent term examination (competitive) of the pupils of the schools in connection with the Institute de Notre Dames des Missions, Lower High street, the following were successful:—First place in the Matriculation class, Lizzie Gill (High School); Junior Civil Service, M. Banfield; Standard VII., M. Allen; Standard VI., O. Wacked (St. Joseph's); Standard V., K. Murphy (High School); Standard IV., M. Williams (Addington); Standard III., D. O'Connell (Addington); Standard II., L. Jarman (St. Joseph's); Standard I., B. O'Connell (Addington). The following pupils of the Sacred Heart High School obtained certificates of honor pass—Maria Banfield, Mary Squire, Thelma Burton, Kathy Haydon, Madge Allen, Gertie Baker, Cissie McElroy, Eileen Dromgool, Nellie Murphy, Mollie Martin, Mona Mullane, Doreen Pengelly, Verda Wilson, Manuella Banfield, Stenny Chisnall, Kitty Murphy, Melva Priestnall, Mary Rundle. Certificates of credit pass were obtained by the following—Nora Bowler, Maria Banfield, Madge Allen, Rita Bradford, Jean Mills, E. Mooney, E. Horan, D. Steinmetz, D. Bradford, V. Berry, Manuella Banfield, Violet Emerson, A. Ellis, K. Hartigan, C. Slattery.

Greymouth

(From our own correspondent.)

A large number of likely candidates are mentioned in connection with the Grey constituency, and in response to an influential deputation, Mr. M. Hannan announced that he would contest the seat.

At the last meeting of the local branch of the Catholic Federation, a proposal to invite his Lordship Bishop Cleary, of Auckland, to hold a series of lectures on the Coast was discussed. Very Rev. Dean Carew suggested that it would be better to hold over the invitation until after the winter, when there would be a better prospect of his Lordship undertaking the trip. It was decided to act on the suggestion.

The local branch officers of the H.A.C.B. Society have had a busy time recently. Mainly owing to the efforts of Bros. Keenan, Keating, and Smyth, a branch has been formed at Kumara and will be formally opened at an early date. The officers also visited Hokitika last week to assist at the inauguration of the Hokitika branch which was opened by Bro. N. Milligan, of Denniston, the West Coast district deputy. The membership of St. Patrick's branch is also steadily increasing, and is now touching the 150 mark.

The handsome shield, which the St. Columba Club won at the Federated Catholic Clubs' conference in Christchurch at Easter time, came to hand last week and will be duly presented to the club by Very Rev. Dean Carew, on behalf of the Federated Clubs' executive. Last week a debate was held in the club, the subject, 'That State ownership of the land is in the best interests of the Dominion,' causing a good deal of interest. Messrs. Keenan (leader), B. Rasmussen, and McSherry, upheld the affirmative, whilst Messrs. Doogan (leader), Keating, and Rasmussen supported the negative. A very interesting discussion took place and, needless to say, the team that is to debate the same subject with the Wesley Club received a thorough preparation for the event. At the conclusion, the team to uphold the affirmative against Wesley Club was selected as follows: Messrs. Keenan (leader), C. Rasmussen, A. McSherry, and M. Keating.

The Catholic community of the West Coast, and of Greymouth in particular, have cause to regret the death of Sir Arthur Guinness, M.P., one of their best friends both in and out of Parliament. He was engaged just prior to his death in addressing meetings in various parts of the Coast in favor of a deep sea harbor, and he is supposed to have caught a severe chill whilst engaged as above, or in visiting H.M.S. New Zealand. His record of 39 years of public life on the West Coast, during 29 of which he has represented the Grey Electorate, will stand as an enduring monument to his name. By the death of Sir Arthur the Catholics of Grey have suffered the loss of a generous and liberal supporter. To his efforts alone can be attributed the

granting of free railway passes to children attending Catholic primary and secondary schools. At all times he placed his services at the disposal of the Catholic community, and as Very Rev. Dean Carew, our worthy parish priest, once said, 'Sir Arthur succeeded in obtaining more concessions for Catholics than any other man who has ever occupied a seat in the House.' Only a few months ago he promised to do his utmost to see that the *School Journal* was supplied free to our schools. His death is universally regretted by the Catholic body throughout the West Coast. The funeral, which was held on Friday, was attended by a very large concourse of people, the procession being half a mile in length. Included among the many hundreds of wreaths were two from the Convent and Marist Brothers' children.

CATHOLIC FEDERATION

ADDRESS BY COADJUTOR-ARCHBISHOP O'SHEA

(From our Wellington correspondent.)

There was a large attendance at St. Peter's School-room last night to hear a lecture on the 'Aims and Objects of the Catholic Federation,' by the Most Rev. Dr. O'Shea, S.M. Mr. Geo. Girling-Butcher presided, and there were seated on the stage his Grace Archbishop Redwood, S.M., Ven. Archdeacon Devoy, S.M., and Rev. Fathers J. Goggan, S.M., Tymons, S.M., Barra, S.M., Hurley, S.M., and J. Herring, S.M., and the members of the Dominion Executive.

The proceedings opened with a pianoforte solo by Miss Carroll and a song by Miss Sullivan.

The chairman (Mr. Girling-Butcher), in introducing the Coadjutor-Archbishop, traced the formation of the New Zealand Federation and the work accomplished up to the present. The watchword of the Federation was unity, and its ambition was to have enrolled within its ranks every Catholic man, every Catholic woman, and every Catholic child. He concluded as follows:—'Because we are Catholics, and have been divided in the past, we have been unjustly treated. In the future, banded together to fight for our rights, can we not get them?'

His Grace Archbishop O'Shea on rising was given a very hearty reception. In the course of his address he said that they were now launching a body which it was hoped would mean a great deal to the Catholic body of the Dominion in the near future. The Catholic Federation had only recently been formed. It was a lay Federation working under the guidance of the hierarchy for the religious, social, and civil interests of the Catholic body. The Federation did not aim at interference with other denominations, and would, of course, grant to others what it asked for itself. It did not seek to obtain for the Catholic body any privileges. It sought, among other things, to promote Christian education, to destroy bigotry; to place Catholics and their Church in their true light, thus removing the obstacles which in the past had impeded their progress; and also to remove such errors as socialism and divorce, and such practices as dishonesty in business and corruption in public life. As to the need for federation, the Catholic Church had in all ages to fight enemies of some kind, from the pagans onward. Since the terrible days of Henry VIII. and Elizabeth the outlook for the Church in the English world had improved, and to-day the prospects were very bright. His Grace outlined the benefits federation and organisation had obtained for the Church in Germany, America, England, and France. Catholic organisation, he said, had forced even the great Bismarck to do exactly what he declared he would never do. The Federation was quite willing to work in with any section of the community for the benefit of Christianity, and for the prevention of evil. Among the various education difficulties which Catholics had to contend with was the proposal to teach in the State schools a kind of Protestantism which they did not believe in, and could not bear—a proposal which would

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compel Catholic school-teachers to impart it to the children or lose their situations, notwithstanding that if these teachers imparted it they would violate their consciences. One object would be to educate public opinion. The great majority of their fellow-citizens were perfectly fair-minded men, and believed in secular education because they sincerely believed it was the only solution of the educational difficulties, and did not support it out of hostility to religion. To educate these fair-minded people as to how these difficulties could be overcome would be one of the objects of the Federation. The Catholics were educating 14,000 children in their own schools at their own expense, and, in addition, were paying their share towards the upkeep of the State schools, which they did not use. For years the Catholics were the only people who raised any objection to the secular system of education, but lately other objectors had risen up, and the agitation for the Bible in State schools had unwittingly done good by hastening the formation of the Catholic Federation. The Federation was not a political organisation, and did not touch politics except where politics touched religion. Catholics of every political color would be within its ranks, and the members could please themselves individually as to what party they belonged to. Discussion on party politics would be strictly barred at its meetings. But, supposing a man who wanted the Catholic vote was in favor of the Bible-in-schools referendum, Catholics of the same political color as that candidate would sink their party feelings and vote against him, because if Catholics did not look after their own welfare no one would. It often happened in international politics that Parliamentarians, for the common good, sank party feeling to support measures brought down by their bitterest opponents. To refute lies told about the Catholic Church would be another object of the Federation; also to check the influence of bad literature, including the cheap problem-novels which were doing so much harm, especially among women. He felt that the Federation was going to be a huge success. All that would be asked for was justice; not favors. He had so much confidence in the sense of fairness of the public generally that he felt that when misunderstanding was removed Catholics would be given the rights they claimed. At this stage Mr. W. B. Keany rendered a humorous item and Master B. O'Brien gave a violin solo, which were much appreciated. His Grace Archbishop Redwood, who was greeted with applause, said that he thoroughly enjoyed the lecture of his Coadjutor, and complimented him on the able manner in which he had dealt with the subject.

On the motion of Mr. H. F. O'Leary, seconded by Mr. R. P. Flanagan, Archbishop O'Shea was accorded a vote of thanks for his address.

The combined Wellington Federation parish committees are to be congratulated on arranging a series of lectures on subjects within the scope of the Federation, of which this was the first, and the hall has been again pencilled for the 17th July for a second lecture, which will be arranged for that date.

DUNEDIN.

There was a meeting of the executive of the Dunedin branch of the Catholic Federation in St. Joseph's Hall on Sunday afternoon. Rev. Father Coffey, Adm., presided and there was a very good attendance. After the transaction of the ordinary routine business, the following resolutions were unanimously adopted:—
'That the secretary be instructed to write to the other parishes of the diocese, pointing out that each parish committee is required to elect or appoint two representatives to the Diocesan Council of the Federation; asking that the names of delegates so appointed be sent to the secretary of the Dunedin branch, and requesting, if delegates have not been appointed, that steps be taken without delay to have them elected as required.'

'That the president be empowered on his own motion, or at the request of three members, to call a meeting of the committee.'

'That in cases of emergency the president, two vice-presidents, the secretary, and treasurer have power to act on behalf of the branch, and with instructions to report to the next meeting.'

It was resolved that a systematic canvass of the Catholics of the city and suburbs be made for the purpose of obtaining signatures to the petitions now in circulation, and also for the purpose of enrolling members of the Catholic Federation. The canvassers were expressly instructed to take every possible precaution against duplication of signatures to the petitions.

The parish was divided into districts, and canvassers were allotted to each district.

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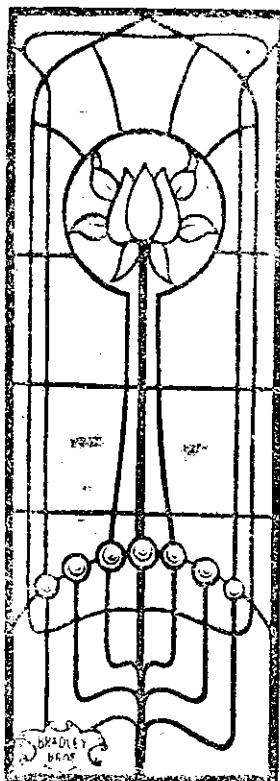
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ITEMS OF SPORT

FOOTBALL.

The senior matches in Invercargill on Saturday resulted as follows:—Athletic (6 points) beat Winton (3 points), Invercargill (3 points) beat Waikiwi (nil), and Star (19 points) beat Southern (nil).

Saturday's games in Wellington were played in dull but fine weather. The results were:—Athletic (8 points) beat Victoria College (nil), Oriental (6 points) beat St. James (3 points), Petone (19 points) beat Poneke (nil), and Wellington (5 points) beat Melrose (nil).

The following are the results of Saturday's senior matches in Christchurch:—Albion (6 points) beat Christchurch (nil), Canterbury College (11 points) beat Marist Brothers (5 points), Sydenham (9 points) beat Merivale (8 points), and Old Boys (6 points) beat Linwood (5 points).

About 3000 people witnessed the Association football match between Otago and Wellington for the Brown Shield at the Basin Reserve, Wellington, on Saturday. A good game resulted in Wellington, the holders of the shield, just averting defeat by the Otago challengers, each side scoring two goals.

The first round of the senior Rugby flag competition, which concluded on Saturday in Dunedin, was marked by a keen struggle for supremacy between the leading teams, Zingari-Richmond and Kaikorai. The match was played on the Caledonian Ground in the presence of some 3000 spectators, who were treated to a rare exhibition of football in its best and most exciting phases. The result was that Zingari-Richmond scored 9 points to 8 by their opponents. University met Port Chalmers at Carisbrook, and defeated the Port team by 6 points to 3. Alhambra defeated Union by 9 points to 3, and Dunedin went down before Pirates by 9 points to 3.

In Association football in Dunedin Northern A met Christian Brothers at Culling Park, a well contested game being the result. About the middle of the first spell Northern secured a goal, which was the only one scored during the match. High School Old Boys drew with Roslyn-Wakari—4 goals each: Ravensbourne defeated Northern B by 3 goals to 1; Kaitangata beat Mornington A, the score being 3 goals to 1; and Maori Hill had to lower their colors to Mornington B, the latter scoring 7 goals to 1 by the former. In the third grade, Christian Brothers A (3 goals) defeated High School Old Boys (nil), the scorers being Petherick (2) and McCaughan. In the fourth grade Christian Brothers suffered defeat at the hands of Green Island A.

Playing Rugby last Saturday (writes our Wellington correspondent) St. Patrick's College defeated Petone by 10 points to 6 in the third class championship. In the fifth class St. Patrick's College B suffered a bad defeat at the hands of Athletic A, the score being 62 points to nil. St. Patrick's College A defeated Athletic B by 9 to 8. In the sixth class Wellington College defeated St. Patrick's College by 5 to nil. In Association matches, Newtown Congregational defeated Marist Brothers in the third division by 5 goals to 1. In the fourth division, Marists beat St. David's by 4 to nil. In the fifth division there was no score in the Petone-Marist match. In the fifth B division, Marist (Hawkestone street) beat Institute by one goal to nil. In the sixth division, Marist A beat Congregational by 14 goals to nil. In the Association schools competition, Marist A defeated Karori by 4 goals to 3, McParland, Hurley, and Fennel scoring goals. Clyde Quay beat Marist B by 2 goals to nil.

HARRIERS.

The St. Joseph's Harriers held their weekly run from 6 Philip street, Kensington as guests of Mr. E. Butcher. There was a full attendance and an excellent trail was laid. After the run the members and friends sat down to an excellent repast, after which a musical evening was spent. Mr. A. B. Tracey (deputy captain) thanked Mr. and Mrs. Butcher for their kind hospitality and entertainment.

OBITUARY

SERGEANT THOMAS O'GRADY, OAMARU.

By the death of Sergeant O'Grady on Monday, June 16 (writes our Oamaru correspondent), the Catholic community of Oamaru has lost a staunch and loyal member of the Church, and the town a genial and popular citizen, who was probably the best known figure on its streets for the past quarter of a century. Mr. O'Grady was a man of great zeal and enthusiasm where any matters connected with the welfare of the Church were concerned, and could always be relied upon to do his full share of the work that was required. He was more particularly interested in movements where the improvement of the young men was the goal, and, as president of the Catholic Club from its inception, did yeoman service in advancing that society by precept and example. No night was too cold or wet for the Sergeant to attend a meeting or function, and his witty speeches were always a feature of the evening. His sound and practical advice will be greatly missed in matters of parish business, and in Federation affairs he was also deeply interested. The deceased was born in County Clare, Ireland, in 1840, and while still a young man, came to New Zealand, arriving at Lyttelton in 1862. Possessed of a genial disposition, he made a host of friends, to whom he never tired of relating his almost life-long experiences as a police officer. Sergeant O'Grady joined the police force immediately after his arrival in New Zealand, and was afterwards stationed in different parts of the Dominion. He was transferred to Oamaru about twenty-five years ago, and on his retirement from the force on superannuation, was superseded in his police duties by Sergeant King. Afterwards he was appointed Inspector of Factories, a position which he held until a rearrangement of the duties pertaining to that department forced him into private life. The late Sergeant O'Grady had attained the age of 73 years. He is survived by Mrs. O'Grady and four sons and three daughters, to whom the sympathy of the community will be extended in their bereavement. A Requiem Mass was celebrated on Wednesday, and the funeral left the Basilica at 2.30 p.m., followed by a large and representative gathering of citizens, who had come to pay their last respects to one who had helped to preserve order among them for so many years.—R.I.P.

MR. EDWARD J. RODGERS, CHRISTCHURCH.

It is my particularly sad duty (writes our Christchurch correspondent) to record the death, in the prime of manhood, of Mr. Edward James Rodgers, head of the Maintenance Department, and latterly Inspector of Bridges, on the Canterbury section of the Bluff-Hurunui Railway. The deceased was third son of the late Mr. William Rodgers, who was also a very old railway servant of the Dominion. The late Mr. Rodgers passed away after a brief illness, leaving a widow and four children to mourn their loss. He was a devoted member of the Cathedral congregation and a prominent member of St. Patrick's branch of the H.A.C.B. Society. He was attended in his illness by the Cathedral clergy, the last Sacraments being administered by Rev. Father Long. A Requiem Mass for the repose of the soul of the deceased was celebrated in the Cathedral on last Monday by Rev. Father Long, who also officiated at the interment in the Linwood Cemetery, assisted by Rev. Father Murphy, B.A. The attendance in the Cathedral and at the funeral was very large, the railway service and Hibernian Society being numerously represented. Mrs. Rodgers and family were the recipients of telegrams and letters of sympathy in great numbers, whilst the respect and esteem in which the deceased was held have been widely expressed.—R.I.P.

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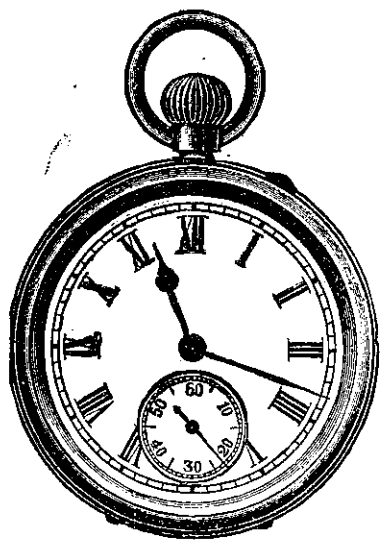
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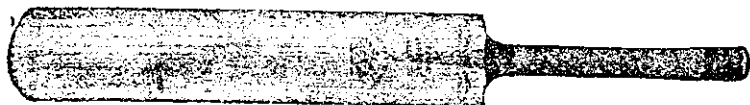
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DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

June 23.

His Lordship Bishop Cleary, who had been unwell during the past week, is now greatly improved.

Another new branch of the Hibernian Society was most successfully opened yesterday at Pukekohe, of which Rev. Father Molloy is parish priest. Bro. Kane (district secretary) left for Pukekohe on Saturday morning, and in the evening had the majority of those seeking admission to the branch examined by the doctor, and had also arranged the preliminaries connected with the opening ceremony. Bros. Flynn (district president), A. Martin (vice-president), and Sheahan (treasurer) motored out on Sunday morning. Rev. Father Molloy, in an earnest address to the congregation, pointed out the great advantages of belonging to the Hibernian Society. He exhorted every eligible member in the parish to join this excellent Catholic Society, as it would be the best answer to give in reply to the correspondence now going on in the columns of the *Tablet*. After Mass he invited all to a meeting in the convent schoolroom to hear addresses from the district officers. This invitation was cordially accepted, and the four officers briefly addressed the meeting; each, from different standpoints, showed the advantages gained by belonging to the society. Rev. Father Molloy then asked all to return at half-past 2 o'clock in the afternoon, at which hour the hall was filled, many ladies being present. The twenty-five candidates who presented themselves were duly elected. They were introduced by the district vice-president. The district president delivered the initiation address, and was assisted by the district treasurer. It was decided to name the new branch St. Patrick's, and to meet every alternate Monday night. The following officers were chosen:—President, Bro. Russell; vice-president, Bro. Costello; secretary, Bro. W. Duggan; treasurer, Bro. J. Ready; warden, Bro. G. Flynn; guardian, Bro. R. Lonergan; sick visitors, Bros. W. McNaulty and E. Ryan; trustees—Bros. P. P. McGovern, T. Hogan, and J. Costello. The district president expressed his great pleasure and satisfaction at the prospects of the new branch. Right Rev. Mgr. Brodie, through the district treasurer, sent his heartiest congratulations and best wishes to the new branch. He said he knew from experience of the excellent work accomplished throughout Australasia by the society. The district secretary then explained in detail the financial aspect of the society, and gave to the members good advice as to the working of the branch. In conclusion, he thanked Father Molloy for the valuable assistance rendered in bringing about the formation of St. Patrick's branch, Pukekohe. Father Molloy, in reply, thanked the Sisters for the use of the schoolroom. The branch president thanked the district officers for their attendance and good work. Father Molloy heartily supported the motion, which was replied to by the district president. Ten candidates will be proposed at the next meeting night. At Huntly, on next Sunday, another new branch of the society will be opened.

Rev. Father Holbrook, writing to the *Tablet* correspondent from the House of Commons, states that he had been splendidly entertained by Messrs. Devlin and Hazleton, who made many inquiries about friends in Auckland, especially his Lordship Bishop Cleary. Rev. Father Holbrook was introduced to Mr. John Redmond, M.P., who sent this message to New Zealand:—'We are most grateful to the people of New Zealand

for their loyal support of the National cause. Victory is certain, unless something extraordinary happens. Unless we strike an iceberg as unexpectedly as did the Titanic, we shall have Home Rule, and that in a very short time.' Father Holbrook continued: 'This is his message as well as I can remember his words. It is simply a matter of playing the waiting game to keep the Government in power until at least May, 1914, when the Bill becomes law. It is a moral certainty that the Liberal Administration must remain in power. It is supported by—(1) the Irish members for Home Rule; (2) the Scottish members, for the Licensing Bill; (3) the Welsh members, for the Disestablishment Bill; and (4) the Labor members, for all they can get for labor.'

The Marist Brothers' Old Boys received Holy Communion at a special Mass at 8 o'clock in the Cathedral on Sunday. Monsignor Brodie was the celebrant of the Mass, after which all assembled in the convent school for breakfast.

Temuka

(From our own correspondent.)

Rev. Father Schaefer, S.M., of St. Patrick's College, arrived in Temuka last week and celebrated the 10.30 o'clock Mass on Sunday. In the evening he preached an eloquent sermon on the Blessed Eucharist to a very large congregation.

The petitions now in circulation were largely signed after both Masses on Sunday. At the 10.30 o'clock Mass Very Rev. Father O'Connell, S.M., paid a well-deserved tribute to his Lordship Bishop Cleary for the able manner in which he had at all times dealt with the Bible-in-schools question.

The weekly meeting of the local Catholic Club was held on Tuesday last, when a competition in the form of 'set speeches' was held for a trophy presented by the president (Mr. J. Scott). There were six competitors, and the judge (Rev. Father Kerley) awarded the honors to Mr. E. B. Gillespie for his address on the late Mr. Seddon. During the coming month it is intended to hold another such competition, and also a re-union with the Timaru Catholic Club.

WEDDING BELLS

FLANNERY—REIDY.

A very pretty wedding was celebrated at St. Joseph's Cathedral, Dunedin, on April 16, when the Rev. Father Corcoran united in the bonds of Matrimony Mr. Owen John Flannery, eldest son of the late Mr. Kieran Flannery, of Barnawartha, Victoria, to Miss Elizabeth Hope (Daisy), second daughter of the late Mr. William Reidy, of Lawrence. The bride, who was given away by her brother (Mr. J. C. Reidy, of Invercargill), wore a cream silk dress with the usual wreath and veil. The bridesmaid was Miss Mollie Reidy, who was attired in a grey dress and black picture hat with ostrich tips. Mr. Bernard McDonald, of Lawrence, was best man. At the conclusion of the ceremony the guests were entertained at the residence of Mr. J. Mitchell, South Dunedin, when the usual toasts were honored, after which the happy couple left for Oamaru, where the honeymoon was spent.

RONALD STEWART TESTIMONIAL FUND

A contributor, who does not wish his name published, has sent us £1 1s for the above fund.

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We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland, which was recently destroyed by fire:—

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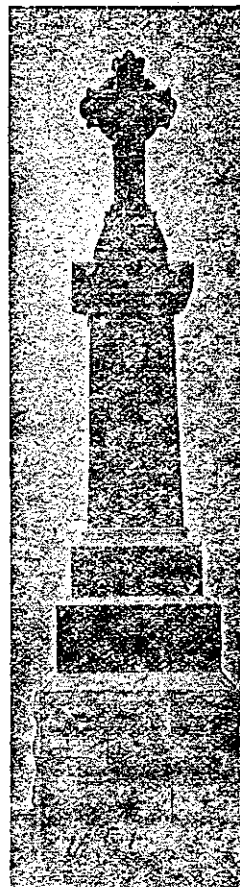
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MARRIAGE

FLANNERY—REIDY.—On April 16, 1913, at St. Joseph's Cathedral, Dunedin, by Rev. Father Corcoran, Owen John, eldest son of the late Mr. Kieran Flannery, of Barnawartha, Victoria, to Elizabeth Hope (Daisy), second daughter of the late Mr. William Reidy, of Lawrence.

IN MEMORIAM

McRAE.—Of your charity pray for the repose of the soul of Isabella McRae, who died at 'Burlington,' Riverton, on June 30, 1912.—R.I.P.

Dearest mother, thou hast left us,
We thy loss most sadly feel;
But 'tis God Who has bereft us,
He can all our sorrows heal.

—Inserted by her loving family.

HERBERT.—Of your charity pray for the repose of the soul of Mrs. Herbert, who died at Oamaru on June 28, 1912.

May the Sacred Heart of Jesus have mercy on her.
Immaculate Heart of Mary pray for her.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 26, 1913.

OLD ZEALAND'S LESSON TO NEW ZEALAND



ALTHOUGH we are engaged for the present in strenuous contest with the Bible-schools party in this country, it is not, as all the world knows, because Catholics are opposed to the principle of religious education. To that principle they have always stood loyal; and they have proved their loyalty by no mere lip-homage but by sacrifices which have won the envy and admiration even of their enemies. The present fight is none of our seeking; it has been forced upon us by the unjust proposals of the League, by the tyrannical and immoral method which they propound for settling questions of religion and conscience, and by the violent—we had almost said, vulgar—'No-Popery' attitude which they have from the first adopted and maintained. On the general subject of the education question both the present editor of the *N.Z. Tablet*, and, still more notably, his distinguished predecessor, have repeatedly given ex-

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pression to the following principles and convictions. (1) That Catholics, believing a religious foundation and atmosphere to be absolutely essential to true education, cannot possibly accept for themselves the secular solution, though they are quite willing that, provided equal treatment is accorded to the consciences of all sections of the community, secular schools should be provided for those who wish them secular. (2) That there is no good reason why representatives of all religious bodies and of all others interested should not meet in friendly conference with a view to arriving at a 'settlement by consent' of this vexed question. And (3) that if such conference and mutual discussion were entered upon in the proper spirit there is every reason to believe that a solution just and satisfactory to all parties could be devised.

Our chief ground for this confident anticipation is the marked success which has attended such efforts at co-operation in other lands. Let us take Holland as an example—Holland, the first country in Europe to be subjected to the 'neutral' or undenominational system of State education. A Liberal or 'anti-clerical' (as they call themselves in Europe) Government was able to introduce it into that country in 1857. The conditions of the country enabled them to do this. Much dissatisfaction prevailed at the time owing to the predominance and obtrusiveness in the schools of the country of the Calvinistic, or if you like, Presbyterian majority. The Catholic people and others had cause for complaint. The Liberals and those tainted with French anti-Christian principles seized the opportunity to play one lot against the other. They proposed a 'neutral' system of education wherein no denomination would have favors beyond another. At first sight, the proposal seemed fair. Many fell in with it; and amongst them many Catholics. Thus the Liberals gained their point. The conditions leading to the adoption of the 'neutral' or secularist system of education in the United States and in these Colonies were pretty much the same. Indeed, the fathers and founders of the system here, such as Sir Henry Parkes, pointed to Holland as a pertinent example of the immense advantages of a system of education, free, secular, and compulsory. Did Sir Henry Parkes live at the present day what would he think of his pertinent example? Let us see.

At first many Dutch Catholics and others were satisfied with a proposal which seemed to place all on a level. They did not see that their Government was endowing a new sect, and placing schools and children compulsorily under its influence. You may call the sect Liberals, Secularists, Agnostics, French Freemasons. They did not grasp the results which would certainly follow from banishing God, Christian teaching, and a Christian atmosphere from the schools. They did not see that a system of education cannot remain simply and purely neutral and undenominational. They did not realise that the 'neutral' school was in time bound to become infidel. They had not the example of France of our time before their eyes. Hence their blunder. But the working of the 'neutral' or secularist system opened their eyes. They saw the schools of the nation becoming nurseries of irreverence, of moral and religious indifference, and of infidelity. They saw schools, both primary and secondary, nominally neutral but really showing a strong irreligious and anti-Christian tendency.

The discovery called forth opposition from Calvinists and Catholics alike. In a joint pastoral issued in 1868, the Dutch Catholic Bishops declared in emphatic language the rights and duties of parents in the all-important matter of the education of their children. The children belonged to the parents; consequently it was the parents' right and duty to have them trained up according to their own ideas and principles, and not according to a State plan, imposed by a clique of clever secularists and infidels. The pastoral roused the Catholic people to action. At once they set about doing two things—first, building Catholic schools, and, in the

second place, organising an agitation demanding subsidies for these schools. But they were in a minority; they had only 20 members in a parliament of 100. Hence their struggle promised to be long; perhaps hopeless.

Fortunately, two men arose above the political horizon who brought the struggle for Christian education to a successful issue. These were Dr. Schaepman and Dr. Kuyper. Dr. Schaepman was a priest of great ability, who devoted himself to placing the Catholic party on an effective footing. To show part of his work:—In 1868 he found only one Catholic newspaper, the *Tijl*, in Holland. At his death in 1903 he left behind him to carry on his work, 13 dailies and 150 weekly, fortnightly, and monthly periodicals! Dr. Kuyper was editor of an influential paper, *De Standdaard*. He was a Calvinist, but not of the bigoted, suspicious, always-at-war-with-the-Pope type. He possessed the intelligence and breadth of view to see some good in the Pope and in the Papists. He was delighted to welcome them as friends and as assistants in a good cause. A new Calvinistic party, called 'Anti-revolutionaries,' had recently arisen. This party was determined that Holland should not be governed by French Liberal '*Ni-Dieu-ni-Maitre*' (neither God nor master) principles—that as it was a Christian land Christian principles should prevail in it, and especially in the matter of the education of the youth of the country. At the head of this party Dr. Kuyper soon found himself.

These two men, now leaders of the Catholics and Calvinists, saw that their parties agreed as to many things—and very particularly as to the necessity of a Christian training for youth in the schools of a Christian country. They saw, moreover, that if both parties laid aside their old prejudices, silly suspicions, and antiquated antipathies, and formed a coalition, they would have the country behind them. Both men set to work in speech and newspaper article; and so succeeded in extinguishing the old bigotries and exorcising the old bogeys that the combination was formed, with the result that at the general elections in 1888, the anti-clerical Liberal ministry was defeated and a Christian Coalition ministry came into power. On December 8, 1889, to the great relief of the vast majority of the people of Holland the 'Law of Pacification' was passed—a law based on the recognition of the rights and duties of parents in regard to their children—a law, consequently, granting State aid to all voluntary schools. So moderate and fair-all-round was the new legislation that the Liberals did not dare to oppose it very strenuously. It should be added that the Coalition ministry has given much satisfaction, not only as to its school legislation, but also as to other measures of social and political reform introduced and passed. Such satisfaction has this Government given that the Liberals or anti-clericals have recently lost much ground; they were routed at the general elections in June, 1909. Under the Christian Coalition Government a spirit of conciliation, good-will, and optimism has so taken possession of the people that it promises well for the further advancement of a very industrious and progressive little country.

One may well ask, When will New Zealand take a lesson from Old Zealand? When will a Dr. Kuyper arise amongst us? When shall we see a Christian statesman capable of extinguishing all those petty bigotries, suspicions, and proclivities to fight 'Rome' which still sway the breasts even of our deans, bishops, and presidents of synods—capable of uniting all sincere believers in Christian Revelation in the fight against irreligion, irreverence, atheism, and moral laxity and disorganisation. There is in New Zealand room and much work to do for such a man. New Zealand needs a Protestant statesman who will rise degrees above those Romaphobic Bible-in-schools orators who mount platforms and pulpits to stir up sectarian bigotry with their 'antagonism-with-Rome' 'Inquisition-in-Spain' appeals. New Zealand calls for a Protestant statesman who will

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recognise that the Catholic Church is here to stay; and that his part is no longer, as of old, to devise penal laws or fines or trickily-devised hindrances 'to prevent the further growth of Popery.' New Zealand calls for a Protestant statesman, of intelligence above that fed upon Protestant Alliance literature, who can see in the Catholic Church a most potent agency for the preservation and promotion of good order, religion, and civilisation. New Zealand calls for a Protestant statesman possessed of sufficient generosity and nobility of soul to scorn to take the public funds, contributed by all classes, to carry on, in the public schools, a system of religious teaching satisfactory to himself, whilst offering to his dissident fellow-citizens the dry chips of a worthless conscience clause. Miserable humbug of the sort would not find entrance into the courageous and generous soul of a statesman of the Kuyper kind. The times, and the logic of circumstances and events, demand a New Zealand Kuyper. Let us hope that our country will produce him.

Notes

The Two Petitions

In connection with the petitions now in circulation we draw the attention of all concerned--and particularly of those who are charged with the duty of attending to the signatures--to the fact that there are two petitions, printed on different colored paper, one to the House of Representatives and one to the Legislative Council. Canvassers and others responsible for signatures will, of course, see that each person signs both petitions.

Auckland Baptists' Attitude

In his presidential address to the annual Assembly of the Auckland Province Baptist Auxiliary, as reported in the *Auckland Star*, Mr. H. M. Smeeton made an emphatic protest against the Bible in State Schools League's proposals. 'As we protest against the money of the people being given to support denominational systems,' said the president, 'so we must stand firm against any force brought to bear upon our school system that may directly or indirectly endanger the true religious liberty of the teacher or the child. We accept no tests for teachers except the tests of character and intelligence, and we claim freedom for the child from having imposed upon him other religious influences than those which his parents love and desire.'

More About the League Canvassers

A writer in the *Lyttelton Times*, who signs himself 'As We Are,' gives some further evidence of the get-a-signature-at-any-price methods adopted by canvassers for the Bible in State Schools League. 'A lady canvasser of the Bible-in-Schools League,' he writes, 'called at my house yesterday with the object of obtaining signatures for a referendum on the question. She was assured by my wife that we were absolutely against the admission of the Bible into secular schools. To this statement the canvasser replied, "Oh! it does not matter whether you favor the introduction or not; this card is merely a request for a referendum on the question, and if you will fill it in I will call for it later." Now, my object in drawing your readers' attention to this matter is to impress upon those who are satisfied with the present system that a referendum is not necessary, and it is because it is not necessary that the agents of the League have to fall back on direct misrepresentation. Hundreds of people will, without troubling to make themselves acquainted with the text of the card, sign it, and never trouble to go to the poll if a referendum is granted, and it would be by these non-voters that the question would be decided in the League's favor. It cannot be too firmly impressed upon the satisfied portion of the people that

a referendum is not necessary to keep the law in its present state. By signing it they only take upon themselves the responsibility of going to the poll afterwards, if they would be thought consistent.'

DIOCESE OF DUNEDIN.

The collection on behalf of the St. Vincent de Paul Society, which was made recently at St. Joseph's Cathedral and the North-east Valley and Kaikorai churches, amounted to £51, contributed as follows:—St. Joseph's Cathedral, £36 18s 9d; North-east Valley, £11 5s; Kaikorai, £2 16s 3d.

Considering the inclemency of the weather, the quarterly meeting of the Dunedin branch of the Hibernian Society was well attended. Bro. John Dougherty presided. A feature of the business was the small amount of sick pay, which has been gradually decreasing for the past two months. In the nomination of officers there was no opposition, except for the office of auditors, four nominations being received. It was resolved to hold a euchre party in aid of the orphan family of a deceased brother, and this being a most deserving case, a strong committee was appointed to make the necessary arrangements. One candidate was initiated and four proposed. The delegates to the triennial movable meeting at Napier reported on the business transacted at that meeting, which evoked very little discussion.

On Saturday, the Feast of St. Aloysius, eighty children received their First Communion at a special Mass celebrated in St. Patrick's Basilica, South Dunedin. For several months previous, the little ones received special preparatory instructions from Rev. Father Delany and the Sisters of Mercy, and, as an immediate preparation for the great act, made a Triduum, assembling each afternoon in the Convent Chapel for devotions. During Mass hymns suitable to the occasion were sung by the children, and after the Communion, the celebrant (Rev. Father Delany) addressed some very appropriate words to them on the great Sacrament they had received, exhorted them to approach the Holy Table as frequently as possible, to cherish through life their precious gift of Faith, and to abstain from any act that might tarnish its lustre. After Mass and Thanksgiving, the First Communicants were entertained to breakfast by the ladies of the St. Vincent de Paul Society (South Dunedin branch).

CHRISTIAN BROTHERS' CONCERT.

A very enjoyable concert, in aid of the furnishing of some of the stalls at the forthcoming bazaar, was given in the Garrison Hall on Monday evening before a large and very appreciative audience. It was an excellent entertainment from every point of view, and Rev. Brother Moore, who had been instrumental in securing the services of the performers, is to be congratulated on the success which had attended his efforts. The programme was a good one, and sufficiently varied to suit the tastes of all. Miss Violet Fraser gave a finished rendering of 'Parted,' to which a violin obligato was played by Miss Dora Emery. A well deserved and emphatic recall followed, to which the singer kindly responded. Miss Mabel Esquilant received an enthusiastic reception. Her singing of 'O flower of all the world' was a remarkably fine contribution to the evening's programme, and for which she was warmly encored. The musical monologue, 'A bunch of roses,' by Miss Churchill was much appreciated, as was also the encore number which followed. Miss Daisy Hall met with an enthusiastic reception, and her singing of 'Killarney' was honored by a double encore. A very fine contribution to the programme was the violin solo, 'Rhapsodie Hongroise' (Hansen), by Miss Dora Emery, who was accompanied on the piano by her sister, Miss Mildred Emery. Miss Gladys Stoneham contributed a piano solo, Chopin's 'Polonaise in A flat,' for which she was honored with a well-merited recall. Mr. A. Pacey was heard to



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advantage in 'Son of mine,' which was encored, a similar compliment being extended to Mr. Blackie for his singing of 'Rosamond. Later on both of these gentlemen gave a very acceptable duet, 'Watchman, what of the night?' Mr. Petersen was also recalled for his singing of the 'Irish Fusilier.' Mr. E. V. Slyfield both in his programme item (Kipling's 'Gunga Din') and in the encore piece, showed that he is an elocutionist of much merit. An enjoyable item was the comedietta, 'At the ball,' by Miss Lilian King and Mr. Crawford, who displayed considerable dramatic talent in their presentation of the piece. A fine number was the instrumental item by the Kaikorai Band quartet, which was enthusiastically applauded. The bracketed items, 'Hail smiling morn' and 'The Meeting of the Waters,' were contributed by the Christian Brothers' Choir, under the conductorship of Mr. P. Keligher. The Christian Brothers' Choir are evidently keeping up the high standard for which they were noted in the past, and their present conductor is to be congratulated on the creditable manner in which they acquitted themselves on this occasion. The double quartet, 'Sweet and low,' by the senior members of the Christian Brothers' Choir (Messrs. F., D., and J. Fogarty, J. Tarleton, T. Hughes, F. Yule, J. Stapleton, and P. Keligher) was also a very acceptable item. Miss C. Hughes acted as accompanist during the evening in her usually efficient manner.

Invercargill

(From our own correspondent.)

June 23.

The quarterly meeting of the Hibernian Society will be held in Allen's Hall on Friday evening next, when the nominations of officers for the ensuing term will be received.

Local contributors are reminded that the names of those subscribing to the church fund will be announced from the altar on next Sunday week.

At the 8 o'clock Mass on Sunday, which was celebrated by the Rev. Father Foley, a number of girls from the convent school, made their First Communion, and in their white dresses and wreaths and veils presented a very impressive spectacle. During the Mass their companions from St. Catherine's Convent and from St. Joseph's School sang several hymns. The correct and devotional manner in which the hymns were rendered was most edifying, and reflected credit on the very careful tuition of the devoted Sisters. After Mass the communicants partook of breakfast in the convent. The arrangements were such that will make the happy event live in the memory of those concerned for many a long day.

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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.'

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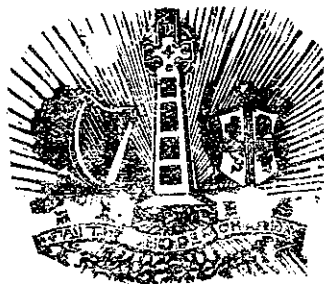
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Irish News

GENERAL.

Deep regret is felt in County Sligo at the death of Mr. J. Conroy, of Drimhillock, an extensive landowner and ex-District Councillor.

The Cork Corporation has decided to confer the freedom of the city, of which he is a native, on the new Lord Chancellor, Mr. Ignatius O'Brien.

There is widespread regret in Tipperary at the death of Rev. William J. Kinane, Sologhead and Oola. Deceased was a brother of Very Rev. Dean Kinane, P.P., V.G., Cashel.

The interment took place on May 4 of Mrs. Jane Jones, of Ballintubber, who had attained the great age of 101 years. At Kilmacowen, Sligo, the death took place a few days previously of Mr. John Devaney, who had reached the age of 103.

Negotiations for the sale of the estate of the late Sir Nicholas R. O'Connor in Roscommon and Galway have been completed. The trustees have surrendered the grass lands, and the graziers have cleared off their stock. To celebrate the occasion there was a torchlight parade on the night of May 1 in the Coristoona partition of the estate.

Sir Thomas O'Shaughnessy, President of the Canadian Pacific Railway, was entertained to dinner at the House of Commons on May 1 by Sir Walter Nugent on behalf of the Irish Party. The company present included Mr. Dillon, Mr. Redmond, Mr. Devlin, Mr. Gwynn, as also Lord Granard and Mr. Lewis Harcourt. A few days later a similar compliment was paid Sir Joseph and Lady Ward, and Miss Ward, among the other guests present being Mr. Lloyd George and Mr. Devlin.

Mr. Patrick Cahill, optician to his Holiness the Pope, has received a command from Rome to make a new pair of spectacles for his Holiness. In a letter from the Cardinal Secretary of State to Mr. Cahill his Eminence says there is no need to alter the power of the lenses, but to make them the same as the last pair supplied. The public will be pleased to hear this, exemplifying as it does the wonderful vitality of his Holiness after his recent illness. Mr. Cahill has also been honored with an order from Cardinal Merry del Val for two pairs of gold rimless pince-nez. Both orders are being carried out in Dublin, under the supervision of an eminent Irish oculist.

ORATORY AT CASTLE BELLINGHAM.

His Eminence Cardinal Logue opened on May 3 an oratory at Castle Bellingham, County Louth, recently built by Sir Henry Bellingham, Bart., and dedicated it to St. Catherine of Alexandria, the patron saint of the Bellingham family in pre-Reformation times. The chapel, which is unique in design and color, is replete with treasures from Italy, Spain, France, Russia, and the Holy Land. The altar has a high baldacchino of crimson damask and quaint Neapolitan ornaments of beaten gold and silver. The walls are panelled in oak from the estate, supplemented by old carvings that formerly belonged to pews in Protestant churches. The work was done by local labor.

SOUTH AUSTRALIAN VISITORS IN CORK.

An Australian party were entertained at luncheon at the Imperial Hotel, Cork, on May 2, by the Lord Mayor, who had associated with him a number of prominent citizens. Mr. Peake, Prime Minister of South Australia, in response to the toast of the Commonwealth, said he noticed at present their minds were occupied with national self-government, which they would get in the near future. The majority of Australians were with them in their demand for freedom to manage their own affairs. He believed it would tend towards the prosperity of Ireland. He was sorry he could not go to the North of Ireland to speak to Ulstermen, for if he could he would tell them that they were making a great mistake in opposing Home Rule.

Speeches were also delivered by Mr. O'Loughlin, Speaker of the South Australian Legislative Assembly; Sir James Long, Mr. J. T. Donovan, and others.

FARMERS AND LAND PURCHASE.

Some interesting points in regard to Land Purchase are suggested by the statement that the annuities which fell due under the various Land Purchase Acts have been promptly paid and that the total of arrears in December last showed no increase over the normal amount. This is significant in view of the heavy damage which the inclement summer caused to tillage, and in view of the serious loss which the embargo on Irish cattle (owing to the outbreak of foot-and-mouth disease) inflicted on those who derive profit from pasture land. It seems to indicate that farming is profitable and to show that those writers were in error who (like Dr. Moritz Bonn) expressed a fear lest one bad season or a succession of bad seasons should leave the tenant purchasers unable to pay the instalments as they fell due. As a fact the Land Acts prior to 1903 sought to provide for such an emergency by what is known as 'the decadal reduction'—an arrangement under which, after ten years, the amount of capital already paid off by the tenant purchaser is deducted from the total debt and provision is made to meet the outstanding liability by a reduced annuity extending over a longer period. The Act of 1903 did not arrange for a decadal reduction, and the omission was considered a grave error; but it appears from the prompt payments that arrangement was not necessary.

SCHOOL ACCOMMODATION IN BELFAST.

An extraordinary situation with regard to the insufficiency of the present school accommodation in Belfast was brought to light at the recent meeting of the Corporation of that progressive city. A deputation representing the Protestant churches in Belfast waited on the Corporation and informed them that additional school space is urgently needed for at least 15,000 pupils. They urged the necessity of building an adequate number of National Schools in those districts in the city where school accommodation is deficient, such schools to be under municipal management and to afford facilities for daily religious instruction, with right of entry for the appointed representatives of any denomination to give religious instruction to the pupils of their own communion. A sum of £100,000 would be required to build the necessary number of schools, and the deputation asked the Corporation to provide a part of this sum, or in other words submit the ratepayers to an annual charge of £2000 a year on the rates. The Catholic members of the Corporation clearly pointed out the glaring anomaly involved in the proposed plan as viewed from the Catholic standpoint. The Catholics of Belfast, who number one-fourth of the population of the city—and by no means the wealthiest portion—have provided 72 schools, accommodating 18,000 children, and erected at a cost to the Catholic body of £180,000. They are now asked as ratepayers to contribute to the cost of building schools for children of other religions because the wealthy Protestants of Belfast have plainly neglected their duty in the matter. What the poorer Catholics have done out of their meagre resources in the cause of their children's education should surely be done, and done readily, by their much wealthier Protestant neighbors for children of their own religion.

AN INTERESTING INCIDENT.

One extremely interesting incident occurred during the stay in Dublin of Mr. Peake (Premier of South Australia) and Mr. O'Loughlin (Speaker of the South Australian Legislative Assembly). One evening a young crowsboy, who was on the footpath in front of the Gresham Hotel selling copies of the *Evening Telegraph*, approached Mr. O'Loughlin to sell him a copy of the paper. Mr. O'Loughlin was astonished when the young lad started a conversation about Australia, and said he would like to go there, and asked would Mr. O'Loughlin take him. Mr. O'Loughlin got interested in the boy, and said he would be glad to

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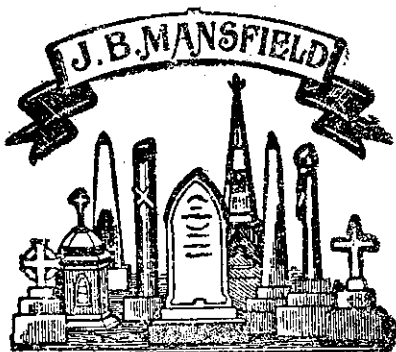
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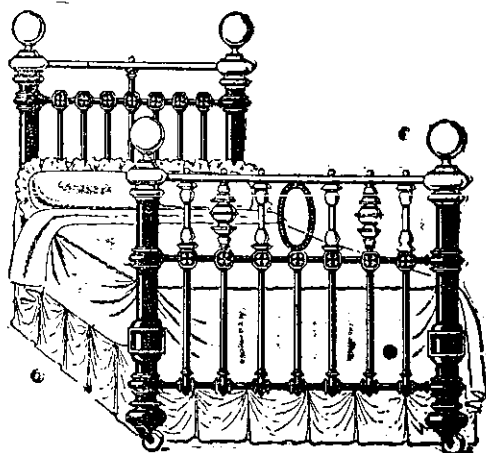
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take him to the Southern Hemisphere, but he was confident his mother would not allow him to go. The boy replied that he was certain his mother would not object. Next morning the boy was early at the Gresham Hotel, washed and scrubbed as, possibly, he had never been before, but still barefooted. He inquired for Mr. O'Loughlin, and, finding him, said his mother was prepared to allow him to go to Australia. Mr. O'Loughlin was still doubtful as to the accuracy of the lad's statement, and said, 'But your mother does not know who I am.' 'Oh, indeed she does,' the youth promptly replied. 'She saw your photograph in the *Freeman* this morning, and she says you must be a very good man.' Mr. O'Loughlin may have been flattered by the lady's good opinion, and said if she came to the hotel he would be pleased to see her. The mother and boy turned up at the Gresham in the evening, and as a result of an interview with them Mr. O'Loughlin arranged to pay the expenses of the young fellow to Australia, and give him a start in life under the Southern Cross.

A PATRIOTIC MEDICAL MAN.

This country (says the *Irish Weekly*) had no truer, more unselfish, or more devoted son and champion than Dr. Patrick J. Timmins, the patriotic native of Newtownbutler, whose death at Boston we announce with heartfelt regret. Dr. Timmins left Ireland so long ago as 1871, when he was 24 years old. He settled in Boston—the city which contains more Irishmen than Belfast or Dublin; and when he adopted the medical profession he became a leader amongst his colleagues, and one of the most successful and prosperous practitioners in the United States. Few men were so popular in 'New England's' capital; very few men indeed did more in the United States to make the name of Ireland honored, and to win hosts of sympathisers for the national cause. He was a leader of every movement for the regeneration of his native country; and his frequent visits to Ireland—especially to the North, where his good name and high reputation were causes of justifiable pride to his old friends and neighbors in County Fermanagh—were frequent. Nearly six years ago he travelled throughout Ireland in the company of Mr. T. B. Fitzpatrick, treasurer of the United Irish League, and Mr. John O'Callaghan, the brilliant secretary of that organisation. Dr. Timmins' death occurred on the eve of the fruition of his dearest hopes; but his memory will be honored for long years in the country he loved so well and served so faithfully.

DONERAILE AND ITS SURROUNDINGS.

Among those who received birthday congratulations on St. Patrick's Day was Canon Patrick Sheehan, born sixty-one years ago. Doneraile, where he has lived the retired life of a country parish priest since 1895 and written all his books, has a very interesting literary association. Near at hand are the ruins of Kilcolman Castle, where Spenser wrote his poetry and showed the draft of the *Faerie Queen* to Raleigh. It is Spenser, by the way, who puts on record the testimony of a Protestant of the Elizabethan garrison to the superiority of the 'Popish priests' over the 'ministers of the Gospel' as he observed them in the Ireland of his day. The passage (of which the spelling is here modernised) is found in the poet's Irish correspondence:—'It is a great wonder to see the odds which is between the zeal of Popish priests and the ministers of the Gospel, for they spare not to come out of Spain, from Rome, and from Rheims, by long toil and dungeons travelling hither, and here they know peril of death awaiteth them, and no reward or riches is to be found, only to draw the people unto the Church of Rome; whereas some of our idle ministers, having a way for credit and estimation thereby opened to them, without pains and without peril, will neither for the same nor for any love of God, nor for any good they may do, be drawn forth from their warm nests, to look out into God's harvest.'

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People We Hear About

Mr. Theobald Mathew, son of the late Lord Justice Mathew, and the brother-in-law of Mr. John Dillon, has been appointed Recorder of Margate. Born in 1866, educated at the Oratory, and afterwards at Oxford, Mr. Mathew was called to the Bar in 1890, and has had a distinguished legal career.

The Duke of Norfolk holds two Papal Orders which are possessed by no other subject of the British Crown. One of these is the noble Order of Christ, which was founded in 1318, after the dissolution of the Order of the Temple, by the then King of Portugal. The other is the Order of the Golden Spur, restored by the present Pope in 1905.

Rev. Father Bernard Vaughan, S.J. (says *London Opinion*), was once asked by a fashionably dressed lady, 'Would you really describe the world as a vale of tears?' Father Vaughan thought for a moment before replying: 'No, I do not think I should. I should be inclined to describe it as a home for incurables.' Then, as she looked puzzled, he continued: 'So very few have ever been known to leave it alive.'

Mr. Asquith, who completed five years as Prime Minister on April 8, has every prospect of achieving the distinction of presiding over an administration for a longer period than any other Liberal statesman during the last half-century. He has already been in power longer than any Liberal Prime Minister since the Redistribution, and before members adjourn for their summer recess he will have occupied the position for a term exceeding either of Mr. Gladstone's first two administrations—five years and two months from 1868 to 1874, and a few days less than that period from 1880 to 1885, the only ones during the half-century to the credit of a Liberal Prime Minister that Mr. Asquith has not yet eclipsed.

By the death of Sir Tatton Sykes, the famous North-country Baronet (says the *Universe*), another Catholic is added to the roll of Catholic titled people in England. The late Baronet is succeeded by his son, Colonel Mark Sykes, who is the Member of Parliament for Central Hull. The new Baronet was born in 1879, and married a daughter of Sir John Gorst. He is a man of exceptional ability and of experience in many directions. After serving in the South African War he was private secretary to the Chief Secretary for Ireland, in 1904-5. His attempts to secure Parliamentary honors were at first unsuccessful, but on the death of the late Lord Nunburnholme, the succession of the sitting member for Central Hull to the Peerage allowed Colonel Sykes to contest the seat, which he did with success. The new Baronet is a member of the Territorial Association of the North and East Ridings, a Justice of the Peace, and a County Councillor for the East Riding.

At the present time several civil servants in New Zealand, who are close on their sixty-fifth year, have been notified that they will be retired on reaching the age-limit. In the United Kingdom a public official or politician is supposed to be at his best at sixty-five. Lord Alverstone says that the judges are at their best from sixty-five to eighty. Sir George Birdwood, eighty-one this year, says he cannot understand why people imagine that this is the day of young men. 'Now, more than ever, it is the day of the old man with vitality. Lord Alverstone is perfectly right when he says that a judge is at his best from the age of sixty-five to eighty.' He contends that 'an able man's brain goes on developing right up to ninety and over—only his body decays.' Provided he is quite fit, 'the older a man is the better he is intellectually—the broader his vision, the saner and wiser his outlook, and the more mature his opinions.' The following are a few of the old men of vitality to-day:—Lord Wemyss, 94; Lord Strathcona, 92; Lord Halsbury, 87; Lord Roberts, 80; Lord Morley, 74; Mr. Thomas Hardy, 72; Dr. Alfred Russel Wallace, 90; Sir Hiram Maxim, 73.

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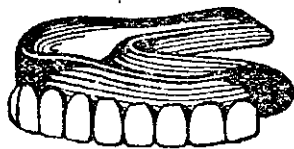
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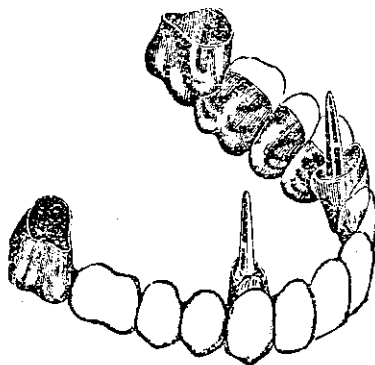
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THE PALMERSTON CONTROVERSY

THE CATHOLIC CHURCH'S TEACHING EXPLAINED

The first part of the following letter from the Rev. Father J. Lynch appeared in the *Palmerston and Wai-kouaiti Times* of June 13, and the conclusion in the issue of June 20:—

'Sir,—in his last letter Rev. Mr. Clarke demands that I quote the words of another Pope "modifying the doctrine of Pius IV." By so doing, he tells me, I "shall do something to remove the stigma; but nothing else can." I think I have satisfied the Rev. Mr. Clarke's demand. In my reply to his letter I cited an authoritative pronouncement of Pius IX., bearing directly on the axiom in discussion. Herein that Pontiff gives the meaning which the teaching Church and the unanimous voice of Catholic theologians have ever given this axiom. (1) "*It is to be held as certain that those laboring under invincible ignorance of the true religion are not in this matter blameworthy in the sight of God.*" (Allocution of December 9, 1854.) (2) Here is a still more emphatic and explicit declaration by the same Pope in regard to the Church's teaching on the salvation of non-Catholics: "It is known to you and to us that those who are in invincible ignorance of our most holy religion, who while observing the natural law engraved by God in the hearts of all, ready to obey God, lead a good and upright life, (those) *can through the working of the power of divine light and grace attain to eternal salvation.*" (Encyclical Letter of August 10, 1863.) These words of the Pope "modify" the axiom: "Out of the Church there is no salvation." How? Not by "toning down," as Rev. Mr. Clarke would suggest, but by putting the meaning of the axiom in its proper light. The Pope and all Catholic theologians teach that *there are two ways of belonging to the Catholic Church*: (1) Catholics, as such, belong to what is called the *Body of the Church*—that is, are within her external, visible fold. (2) All non-Catholics, who are invincibly ignorant that the Catholic Church is the one and only true Church of Christ, but who nevertheless lead good and holy lives—in other words, who are in the state of grace—*belong to the Soul of the Catholic Church and are within her invisible fold.* This axiom, therefore, requires no "modifying" in the sense of "toning down" what Rev. Mr. Clarke was pleased to call "cruel and merciless" doctrine. All that is required is to explain, as Pius IX. does, that the Catholic Church requires that men belong to her visible or invisible fold.

The Catholic Church teaches that a thing may be necessary for salvation in two ways: (a) Because Christ made it an *indispensable means* of salvation; (b) because *Christ commanded men to do it* for the obtaining of salvation. When a thing is necessary as a *means* to salvation no man may either blamelessly or through his own fault omit that means and yet attain to eternal salvation. When, on the other hand, a thing is necessary for salvation *by reason of a command of Christ*, then, in certain circumstances, a man may be excused from performing that command. How? (1) Because (through no fault of his) he has never heard of this command of Christ, or having heard it, misunderstands. (2) He may have heard of the command of Christ, understood it rightly, and is willing to perform Christ's command, but physically or morally is unable to do so. Apply this to the teaching of the Catholic Church. She declares that Christ set up one and *only one* Church upon earth. To that Church Christ said: "He that heareth you heareth Me. He that heareth shall not be condemned." This axiom, "Out of the Church there is no salvation," is based upon the bedrock dogma of the Catholic faith—i.e., that the Church of Christ is *one*. Our Divine Lord spoke not of *My Churches*, but of *My Church*. Every figure He applied to her clearly set forth this *oneness*: the sheep-fold, the net cast into the sea, etc. There cannot therefore be, as we find in England to-day, 274 "religious denominations" or true Churches of

Christ. (See *Whitaker's Almanack* for 1895.) Can there, Rev. Mr. Clarke? If there can, you make our Lord responsible for *all their contradictions*! For almost 1600 years the Catholic Church in the West remained in undisputed possession of the title, "the one true Church of Christ." Then, however, as Butler says:

"Religion spawn'd a various rout
Of petulant, capricious sects,
The maggots, of corrupted texts."

Yet, despite these noisy sects, the Catholic Church is by the law of prescription still in possession. The vast, vast majority of Christians acknowledge her title deeds as genuine, and render her obedience. Intellectual men outside her visible fold admire her wonderful unity, her unrivalled organisation, her admirable system of theology and Canon Law. She nevertheless is not puffed up with pride or filled with the spirit of self-righteous, hypocritical self-complacency. She towers above other religions, but she does not despise the honest beliefs and convictions of those who do not acknowledge her claims. She is ever merciful and charitable, and therefore does not sing:

"O, God-like isolation which art mine,
I can but count thee perfect gain,
What time I watch the darkening Drovers of Swine
That range on yonder plain."

Does the Catholic Church hold and teach *that it is necessary as a means to salvation* that every man, woman, and child in this world belongs to her *Body* or visible fold? Most emphatically not. What, then? That it is necessary as a *means to salvation* that all men belong to her *soul*—i.e., her invisible fold. What conditions are necessary that any non-Catholic may be within the soul of the Catholic Church? That such a one be in the state of sanctifying grace—nothing more. How is this state of grace acquired by a non-Catholic who has sinned grievously? By an act of perfect contrition, which always implies an act of perfect love of God and the will to do all things whatsoever God requires of us. This desire to do God's will in all things implicitly includes the desire or will to belong to Christ's Church—i.e., they would be Catholics if they knew that our Lord commanded them to enter the Catholic Church, and there was given them an opportunity of doing so. This is what the Catholic Church means when she says that no one can be saved who is outside of her. She requires in all non-Catholics *the one condition* that they die within her invisible membership. *This demand simply amounts to this, that they die in God's grace and friendship.* For over three months Rev. Mr. Clarke has been in labor trying to bring forth a monstrosity—namely, that the Catholic Church damns and denounces all non-Catholics. But the terrorising sight of the words of his own Presbyterian Confession of Faith has made him *faire un accouchement avant terme*. No doubt this is why he begs to be left alone! Someone may ask: How can the Catholic Church admit that a man, who speaks all manner of evil against her, who calls her in the words of the Presbyterian Confession of Faith "the Synagogue of Satan," belongs to her *Soul*, is her invisible member, and if he is ever to be saved must be saved by being within her invisible fold? It is explained by the law of Christian charity. The Catholic Church believes that he does so through invincible ignorance of her truth and her claims, and therefore she forgives him and prays for him. Is not this what St. Paul said of the Jews: that through blind ignorance they crucified the Lord of Glory, and that they would not have done so had they known what they were doing? Is not this but the following of the example of Christ, Who prayed for His executioners: "Father, forgive them; they know not what they do"? But, says Rev. Mr. Clarke, "the words of the axiom" mean what they say. Yes, but they don't mean what you say. It makes all the difference in the world to bear in mind who are they who belong in one way or another to the Church, and who, *positis ponendis*, will be saved through her. There is a saying of St. Paul: "Every-

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thing that is not of faith is sin." If you take these words in their superficial sense and naked literalness, they seem to say that all the works—even good works—of unbelievers are sins. The Catholic Church has condemned this conclusion deduced by Baius from the words of the Apostle. We have, therefore, to explain the terms used "of faith," etc. There is an axiom of English law which says: "The King can do no wrong." Does this mean that the King is confirmed in grace and cannot sin? Rev. Mr. Clarke should answer "Yes; these words mean what they say." But do they? The legal commentators say they mean a little less than *they seem* to say. They simply mean that the King, as such, is not amenable to any court in England. Thus it is clear axioms must be explained and interpreted according to the mind of those who framed them. This little hint may in future save Rev. Mr. Clarke an amount of useless, frothy talk. As an English Protestant writer (Dr. Neale) once said: "That ignorance, perfectly excusable in private persons, becomes criminal when men come forward publicly as teachers without the necessary qualification of knowledge." This applies truly to the Rev. Mr. Clarke.

J. LYNCH, P.P.,

'Catholic Presbytery, June 11.'

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A Big Undertaking.

The Sydney Public Works Committee have come to a decision on the subject of the means of communication over the harbor between Sydney and North Sydney, which has been under discussion for so long. After the consideration of a huge mass of evidence that had been tendered on the various schemes submitted, it was decided that, in the opinion of the committee, it is expedient to connect Sydney and North Sydney by means of a bridge, and they recommend the adoption of the scheme, carrying four lines of railways, one 35ft roadway, one 17ft 6in roadway, and one 15ft roadway, at an estimated cost of £2,750,000.

A New Variety of Glass.

While the new variety of glass known as quartz or acid glass is valuable from the fact that it resists heat and does not crack when suddenly heated and cooled, so that various apparatus can be made of it, such glass has a tendency to crystallize when heated for a long time near the melting point. This makes the glass mechanically weaker, and it changes more with heat. A new glass made by M. Thomas does not become devitrified in this way, and he obtains it by using silica to which is added a small amount of certain metallic oxides, these being acid oxides, especially zirconium or titanium oxides. As small an amount as 0.1 per cent is enough to increase the mechanical resistance by 20 to 50 per cent., and the general properties are much superior.

How Birds Sleep.

The sleep of most wild creatures, whether birds or animals, is light; there is too much danger round to make sound sleep safe. The author of *A Game-keeper's Note-Book*, who made some very interesting observations on sleeping birds, found out that the perch-roosting birds always keep head to the wind. If a rook alights in the home tree in a light wind, he swings his head into the wind before alighting. So when wood-pigeons come home before the wind, they pass over their roosting-trees and then beat up into the wind. At rest, the bird doubles its knees, as it were, which causes the toes to contract, the weight of the body resting chiefly on the breast and outspread wings—not on the eggs if in a nest. The legs and feet have sinews which work an automatic locking action of the claws, so that, roosting with knees doubled up, the feet grip the branch unflinchingly.

Preservation of Stone.

The newer portion of the stonework of Dunfermline Abbey, in Scotland, restored in 1818, has recently been found crumbling and deteriorating, so that measures for its preservation have become necessary. A solution of silicate of soda or liquid glass applied in two coats to the surface of the stone after scraping off the outside surface, followed by one coating of calcium chloride, has been followed by excellent results, and it is said preserves the stone for forty years without renewal. As the cost of the solution is very little, the application might serve to protect the older stone churches of America from decay. It might also be noted that while this stone used in 1818 needs care and protection, the original stone used in the erection of the older portion of the nave of the Abbey, built A.D. 1040, still remains in a fair state of preservation, the explanation being that this enduring stone was brought by the Normans or Romans from distant parts.

It was a fearful shock to see
His look of pain and misery;
His cough, it made the houses quake;
His wife, she wept disconsolate.
His children joined the mournful throng,
And said: "We won't have father long";
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Intercolonial

Rev. Father Robinson, having firmly declined to accept a testimonial from his parishioners, they decided to present to the new church at Camberwell, in his name, the colossal golden statue of Our Lady of Victories, which is to surmount the great dome. The statue will cost £250.

The net proceeds of St. Patrick's night concert in Melbourne resulted in a profit of £111 1s, which has been distributed as follows:—Sacred Heart School (Sisters of Mercy), Fitzroy, £50; Foundling Hospital, Broadmeadows, £30 10s 6d; Receiving Home, Grattan street, Carlton, £30 10s 6d.

His Excellency the Governor gave a luncheon at State Government House, Sydney, to commemorate the inauguration of the additions to St. Mary's Cathedral. The following among other guests were invited: His Excellency the Admiral, the Archbishop of Sydney, the Archbishop of Melbourne, the Archbishop of Brisbane, the Coadjutor-Archbishop of Melbourne, the Bishops of Ballarat, Sale, Goulburn, Armidale, Maitland, Bathurst, and Lismore.

Rev. Fathers Albert Kelly and William Nolan, C.S.S.R., have arrived from Ireland at the Redemptorist Monastery, North Perth. Father Kelly is a native of Dublin, and was stationed at the Dundalk Monastery. Father Nolan, who is a native of Foynes, County Limerick, was at the Monastery, Esker, Athenry, County Galway. Both will remain for the present in the West, and probably one of them will take the place of Father Grogan, who leaves in the near future for the Philippines.

The Superior of the Jesuits in Australia, Very Rev. John Ryan, S.J., has sent the following letter to his Grace the Archbishop of Sydney:—'St. Ignatius', Richmond, Melbourne, May 29, 1913. My dear Lord Archbishop,—In the name of the Society I feel it my duty to express my sincerest thanks to your Grace and to the priests of the archdiocese for the kind sympathy manifested by you and them on the occasion of the obsequies of Father Keating. I have been away in Adelaide, and have only just returned here, otherwise I should have written sooner. With profound respect, your Grace's most dutifully in Christ.—JOHN RYAN, S.J.'

His Lordship Bishop Clune of Perth and the Hon. J. D. Connolly, M.L.A., also of Perth, were in Malta for the recent Eucharistic Congress. They were very cordially received by a number of the Congress committee. Both his Lordship and Mr. Connolly were present at a meeting of the Maltese Emigration Committee, held at the officers' mess, Royal Maltese Artillery, and spoke on the question of Maltese emigration to Western Australia. Mr. Connolly paid a tribute to his Excellency Sir Gerald Strickland's advocacy of Maltese immigration, which he said had done much to forward the movement. Bishop Clune also addressed the sectional meeting for the English-speaking congressists in St. Augustine's Church.

The banquet of the Catholic laity of Sydney to the Archbishop of Sydney and the visiting Australian Hierarchy, in connection with the laying of the foundations of the unfinished portion of St. Mary's Cathedral, was held on the evening of June 5. There was a large and representative gathering, and when the Archbishops and Bishops arrived they were greeted with enthusiasm. The Hon. J. L. Trefle (Minister for Lands) was in the chair, with his Grace the Archbishop of Sydney on his immediate right, and his Grace the Archbishop of Melbourne on his left. The other members of the Hierarchy present were the Most Rev. Dr. Mannix (Coadjutor-Archbishop of Melbourne), their Lordships Bishops Higgins (Ballarat), Dwyer (Maitland), O'Connor (Armidale), and Carroll (Lismore). The only toast was that of 'The Australian Hierarchy,' which was responded to by their Graces the Archbishops of Sydney and Melbourne, the Coadjutor-Archbishop of Melbourne, and his Lordship Bishop Higgins.

BECOMING AUTUMN. MILLINERY

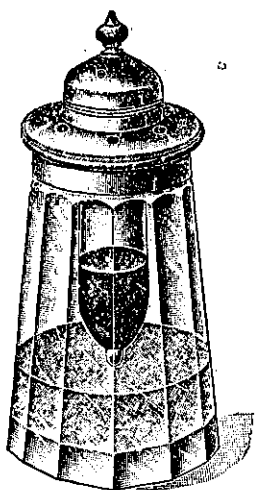
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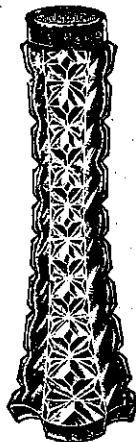
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IRISH WRITERS IN ENGLAND

In every field of human endeavor and in almost every land under the sun Irishmen have added lustre and fame to the old sod which gave them or their forefathers birth. While Irish names are to be found amongst the most illustrious in the sciences and art, it is perhaps in the domain of literature in which they excel. This is particularly true of journalism, and in all the great cities of America and England to-day there are men of Irish birth or parentage who are second to none in all the equipments of up to date and progressive journalism. This is especially true of London, and has been especially true for many generations.

Alluding to those men and women of the past, an interesting brochure compiled by Messrs. Fahy and O'Donoghue, two well known Irish writers resident in London, has this to say:—

John Francis O'Donnell was one of those writers; William Allingham was another Irishman who received many kindnesses from Dickens; and finally Rosa Mulholland wrote for his journal some of her earliest and most idyllic stories, notably 'Hester's History,' 'The Late Miss Hollingford,' 'The Wicked Woods of Tobereevil,' and one or two shorter works. And we cannot conclude our reference to the monthly and other magazines without mentioning in terms of praise Dr. J. F. Waller's able essays and poems in *Cassell's Family Magazine*.

Among the daily papers, the *Daily News* has been most remarkable for its Irish writers. Its first number came out on January 21, 1846. Its earliest editor was Dickens; its politics were described as advanced Liberal. The eminent novelist only edited seventeen numbers, having grown quite tired of editorial duties, and John Forster became its acting editor for a short time. Towards the end of 1846, Eyre Evans Crowe was appointed editor, and filled that post with great success. As a forcible and sparkling leader-writer he had won his reputation; and William McCullagh Torrens was another of its most effective contributors.

Justin McCarthy, who preceded John Morley as editor of a daily paper of some vogue at one time—the *Morning Star*—also joined its brilliant band of writers later on, and among other Irish writers at various times have been Lady Blessington, Thomas Wallis, Dudley Costello, James Bodkin, E. L. Godkin (now an American editor), E. M. Whitty, and others. Its foreign correspondents, at one time or another, included Dr. Lardner (Paris), 'Father Prout' (Rome), and at this time its Paris correspondent is Mrs. Emily Crawford, a brilliant Irishwoman. Thackeray advised G. M. Crawford, who formerly held the post, if he ever married to choose an Irishwoman, there being, as he said, 'No such good wife as a daughter of Erin.' Crawford took his advice, and married the distinguished lady who succeeded her husband as Paris correspondent. As for the famous 'specials' who have served on the staff of the *Daily News*, their names are familiar to all careful readers of recent events.

The thrilling story of the Bulgarian atrocities, which roused the world, was sent to its columns by J. A. McGahan, the son of Irish parents, but of American birth. Another of its 'specials' was Edmund O'Donovan, who saw many remarkable sights in foreign lands, and through the columns of this paper acquainted the world with them. James J. O'Kelly (now M.P.) chronicled several important wars in the *Daily News*, and ranks as one of the most dashing of military journalists; and John Murphy completes the list of its Irish special correspondents. Its two prominent Dublin correspondents have been Daniel Owen Madden and Martin Haverty.

The *Daily Telegraph* has not had many distinguished Irishmen on its staff. H. W. Russell was its most notable Irish special; and two others of some repute have been the Hon. Lewis Wingfield, who described in its columns the siege of Paris and other stirring events, and Lord Dunraven, who acted as its correspondent during part of the Franco-German and

Abyssinian wars. A well-known Dublin journalist, Edward O'Farrell, was sub-editor of the *Telegraph* for some years, and W. H. K. Wilde, a clever son of Lady Wilde, is at present on its staff as leader-writer.

Recalling the Nuns to France

We had occasion to notice some weeks ago (writes the special correspondent of the *Catholic Times*) the action of one of the municipal councillors of Paris, who, in the name of liberty, advocates the return of the nursing Sisters to the hospitals from which they have been so cruelly expelled. Contrary to what would have been so cruelly expelled. Contrary to what would have taken place some years ago, his proposal is to be duly examined. This proposal is founded on three reasons: first, on motives of economy; secondly, on the opinion of the physicians; and thirdly, on the wishes of the sick people themselves.

In point of economy, the difference is a notable one, for whereas the Nursing Sisters were content to be paid 200 francs a year, the lay sick nurses require at least 1100 francs, and although they are better paid, give inferior service. This is now abundantly proved, and both the doctors and the sick are unanimous in signifying their

Preference for the Nuns,

whose brutal expulsion has been the means of making them appreciated as they deserve. Throughout France, a perceptible movement in their favor has taken place among medical men, who, although they did not protest with sufficient energy against their removal, now proclaim the necessity of their return. At Lille, the medical men sent in a petition to this effect to the Chambers; at Cherbourg, Toulouse, Annecy, Avignon, and other towns, generally on the occasion of an epidemic having broken out among the sick, the nuns have been recalled by the municipal authorities; in Paris, M. de Puymaigre's initiative will probably bring about their return, in some hospitals, if not in all. He proposes that proper attention should be paid to the wishes expressed by the sick. Owing to the replacing of the nuns only in certain hospitals, those who prefer them to the lay nurses can satisfy their preference, while those who think differently can continue to frequent the lay hospitals.

It is a positive fact that the lay nurses, except, of course, those who belong to one or other of the Red Cross Associations, are not equal to the task that they have to fulfil and that, in this respect, they leave much to be desired. It is no less certain that in many hospitals nothing is more difficult than to send for a priest. A few days ago a poor woman, whose little girl was dangerously ill, startled by the gravity of the child's condition, expressed a wish that a priest should be called in immediately. After having been sent from one functionary to another, she was informed that her request could only be granted if the petition was signed by the child's father: 'But there is no time to lose; my child is dying.' 'No, no, you exaggerate; at any rate, the rule must be observed.' Next morning at eight, the poor mother returned with a paper signed by her husband, a working man. She was received with rough words, because she came 'too early,' and when, with much trouble, she secured a hearing and held out the paper, now duly signed, 'It is too late, your child died yesterday afternoon,' was the answer of the functionary to whom she proffered her request.

Similar incidents are of daily occurrence; where a grown person is concerned, a paper written by the sick or dying patient himself is rigorously exacted, before a priest is permitted to enter the ward. To many of these poor people, writing a letter, when in health, is a matter of difficulty; how much more so when weak, feverish, depressed by illness and awed by strange and unsympathetic surroundings! Moreover, they know that the request they are about to make is unpopular, and, though few among them would deliberately choose to die without a priest, many are lax and indifferent Catholics who would gladly yield to a friendly suggestion, but who lack courage to take the initiative.

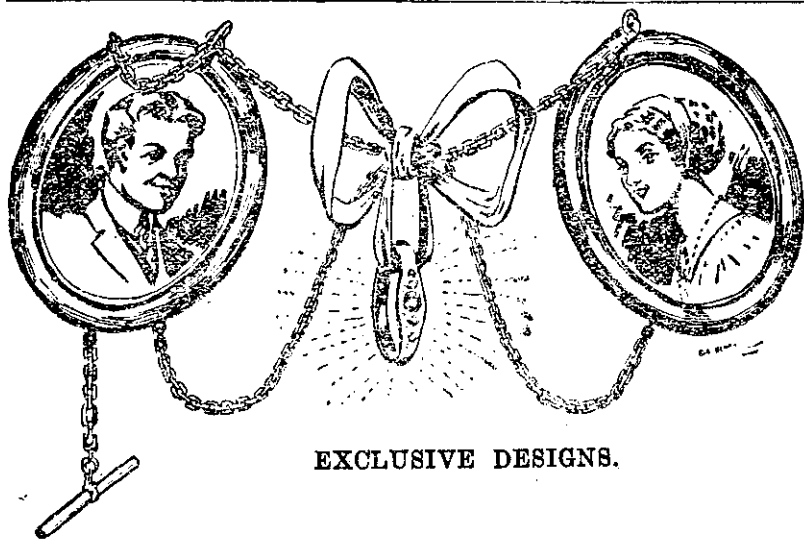
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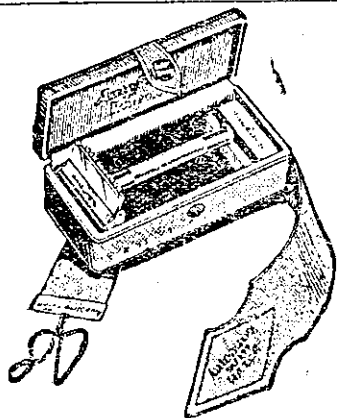
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CATHOLICITY IN CHINA

OUR MISSIONARIES' WORK

The invitation issued by the Chinese Government to the Christians of China, asking them to make the last Sunday of April a day of prayer for the nation, has been made the text of a multitude of articles in the English press on the position and prospects of missionary work in the new Chinese Republic (writes Mr. A. Hilliard Atteridge, in the *Catholic Times*). In hardly any of these articles has a word been said of, or the slightest reference made to, the position and progress of the Catholic missions. This is no doubt

The Result of Ignorance

rather than of any ill-will in the majority of cases. But it is strange that the enterprising newspapers of England should be so ill-informed. They have had much to say of the work done by the various Protestant mission agencies. Their silence as to the still greater results obtained by our missionaries is all the more remarkable. The Catholic missions of China are generally said to date from the sixteenth century. But though this is the fact, it is a statement that has to be explained and modified by their subsequent history. There are many Catholic families in China, especially in the Peking district, who are descended from

The Converts Made by the Early Missionaries.

But in the latter part of the eighteenth century the suppression and dispersion of the religious Orders in Europe, and the disorganisation that followed the French Revolution, cut off the supply of missionaries for the Far East, and whole districts had to be abandoned. Left without priests or churches many of the native Christian families lost the inheritance of the faith. Some remnants of the old harvest of the Chinese missions were preserved, but when in 1830 the work of reconstruction began again, much ground had been lost. The wonderful results obtained in China are really the fruit of about eighty years of apostolic work, carried on with very limited resources, and for many years in the face of persistent hostility from the authorities. Further difficulties arose from the frequent civil wars and outbreaks against the foreigners, which often wrecked in a few days the work of many years. But progress, slow at first, had been more and more rapid and encouraging, and the single Vicariate Apostolic, or missionary Bishopric, founded in 1830, has now developed into a system of

Vicariates and Prefectures Apostolic

covering the whole of China. There are 39 of these Bishoprics, and including Coadjutors, there are 49 Catholic Bishops in China, besides those of Manchuria, Tibet, and other outlying provinces. Before giving the general statistics of the Chinese missions it will be useful and interesting to note the varying fortunes of the work in a typical province. Kiang-si is one of the inland, south central provinces. In 1832 there were 6000 Christians, mostly descendants of those of the old missions, but some of them recent converts—there were few missionaries and the people were mostly ill-instructed. In 24 years (1832-56) the Lazarist missionaries had reorganised the district and had 3000 more Christians under their care—9000 in all. In the next eight years the Taiping troubles devastated the province, and the number of Christians in 1862 was only 6000, the same as thirty years before. But in the next twenty years (1862-1882) the number rose to 16,000, and in forty years more the increase was beyond all hope. Last year Kiang-si, divided into three Vicariates, each ruled by its Bishop, had over 55,000 baptised Christians and 26,287 catechumens preparing for Baptism, in all over 70,000 Catholics.

The reader's attention must be called to the very large proportion the number of catechumens bears to that of the baptised Catholics. The same plan is followed that the early Church employed in converting the Roman Empire.

The Chinese Convert

is not admitted to Baptism until he has been for a year, or even two years, under instruction and probation.

He is taught Catholic prayers and practices, comes to the services of the Church, and all the while is being trained for the great change from paganism to Christianity. Only when he has been thoroughly instructed and tested is he given the privilege of Baptism and admitted to the other Sacraments. This ensures that the conversion is solid and real. If the Catholic missionaries would adopt the easy-going plan of recording as a convert everyone who would read a Bible, listen to a sermon and promise to come to church, they might easily increase their returns of converts—but they would not be building up a solid edifice.

Present Catholic Position.

Forty years ago we had in China proper 26 bishops, 697 priests, and 470,000 native Catholics. Since then local persecutions and the terrible Boxer outbreak gave the Catholic Church in China a multitude of martyrs, and here as elsewhere the blood of martyrs has been the seed of the Church. In 1912, on the eve of what we hope will be a lasting peace for the Church in China, these were the numbers:—Bishops, 49; priests (European), 1426; priests (Chinese), 701; total priests, 2127; native students for the priesthood, 1215; nuns (European), 1426; priests (Chinese), 701; total priests, 2127; churches and chapels, 5375; Catholics (baptised Christians), 1,363,697; catechumens (converts under instruction), 309,985; total, 1,673,682.

The Protestant Missions.

I have no general return of the Protestant missions of later date than 1905. In that year sixty-three different mission societies, representing several forms of belief, claimed a total of 178,251 baptised Christians, about one-seventh of the number of baptised Catholics. And the Protestant missions as a rule are content with much less evidence of reality in their conversions and dispose of abundant wealth for developing their mission system. The Catholics enjoy no such resources and the work of the missions is possible only because priest and bishop and nun are content to live hard lives of poverty, on less than the income of the poorest day labourer in Europe.

With scanty resources and largely with help given by their converts our missionaries have besides their churches built up schools, orphanages, hospitals, industrial training establishments, and the like. Educational work is represented by village schools at one end of the scale and at the other seminaries, lay colleges, and what may almost be described as a university at Zikawei, with its observatory, laboratories, museum, and vast library and printing press. All classes are represented among the converts. The Prime Minister at Peking is a Catholic. It would be easy to quote testimonies, Catholic and non-Catholic, to the zeal and earnestness of our Chinese brethren. The best proof of what sterling stuff they are made of was afforded by the way in which hundreds of them died for their faith during the Boxer outbreak.

The Fields White for the Harvest.

Many Catholics here at home seem to think that the triumphs of the Catholic missionary belong to a heroic past—to the days of such men as Xavier and Ricci. There is a strange neglect of missionary literature among us. Our missions do not advertise their work. At the last meeting of the Catholic Truth Society the complaint was made that there was very little missionary literature among its publications, and the reply was that it was not produced because it was not asked for. It would be well if something were done to create a demand, for on interest in the work depends the provision of ampler resources for the missions. What I have said of the results obtained in China shows how much more could be done. Here 'the fields are white for the harvest.' In less than a century the organisation of the missions has penetrated every province, and now that the time of difficult beginnings and frequent persecutions is over, we may hope to see in the present century the Church in China drawing millions into her fold. This is no over sanguine expectation, seeing that in eighty years the few scattered thousands of 1830 have grown to over a million and a-half in 1912.

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ST. VINCENT DE PAUL SOCIETY

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The arrival in Paris of Cardinal Vannutelli, the Papal Legate, was the first act of the centenary fetes in honor of Frederic Ozanam, the founder of the St. Vincent de Paul Society, that were held from April 25 to April 28 (writes the special correspondent of the *Universe*). To the Catholics, who are accustomed to associate the idea of a Papal Legate with a certain exterior pomp, there was something almost incongruous in this quiet arrival of the Pope's representative, but those who look below the surface remembered that if the separation of the Church and State has robbed the Church in France of the adjuncts of official pomp on certain occasions, it has, on the other hand, only increased her moral influence over the masses.

Lost in the busy crowd that moved to and fro in the station of 'Paris-Lyon-Mediterranee,' Cardinal Amette, plainly dressed in black, was waiting for the train. Close to him stood a few laymen, who represented different Catholic associations, and M. Frederic Laporte, the husband of Ozanam's only daughter, now dead, accompanied by his children and grandchildren. Tall and straight, in spite of his age, the Cardinal Legate stepped quickly from his carriage, and was met by Cardinal Amette, who, with some trouble, so dense was the crowd, presented the group of Catholics present; then the two left the railway station together.

On Friday evening the celebrations commenced by a gathering of the members of the French and foreign conferences of St. Vincent de Paul at the Catholic University of Paris. Over one thousand Brothers assembled, and after a speech from the Vicomte d'Hendecourt, vice-president of the Society, and another from the Rector of the University, Mgr. Baudrillart, the French members and their visitors from England, Belgium, Holland, Italy, Germany, and America, happily fraternised.

The Church of 'Les Carmes,' founded just three centuries ago, was sanctified during the Revolution of 1789 by the imprisonment of over one hundred faithful priests, among them three bishops, who, after several weeks of captivity, were brutally murdered in the convent garden on September 2, 1792. In this venerable sanctuary Cardinal Lucon, Archbishop of Rheims, sang High Mass on Saturday morning, in presence of Cardinal Vannutelli and Cardinal Amette, of the Archbishop of Sens, and the Bishops of le Mans and Aire. Cardinal Lucon preached during Mass, and pointed out the difference between Christian charity such as was practised by Ozanam and mere philanthropy, which, however generous, lacks the divine spark of supernatural love. In the crypt under the chapel is Ozanam's grave, upon which the sculptor Geoffroy has lately erected a monument, which the three Cardinals went down to bless.

This underground sanctuary is a fitting resting-place for one whose dominant thought during his comparatively short life—Ozanam was only forty when he died in 1853—was the service of God and the Church. It is a reliquary where the gathered together the bones of many of the priests who, on September 2, 1792, laid down their lives rather than take a schismatical oath. Few spots in Paris are more venerable, and Ozanam, to whom the glory of the Catholic Church was so dear, could not have dreamt of a worthier resting-place than among the martyred dead.

On Saturday evening another and more important gathering took place. The meeting of the members of the French and foreign conferences on Friday evening at the Institut Catholique was a family gathering of Ozanam's disciples, the Brothers of St. Vincent de Paul, whereas at the "Palais des Fetes," in the Rue des Ours, the leaders of the Catholic party gave the Papal Legate a public welcome.

On the platform, where Cardinal Vannutelli had the place of honor, were the Cardinals of Paris and of Rennes, the Archbishop of Sens, the Bishops of

Amiens, Clermont, Troyes, Meaux, Aire, Ozanam's son-in-law, grandsons, and nephew, and behind them many Catholic notabilities. Literary men like the Marquis de Vogue were there, with M. Rene Bazin, the Academician, and M. Georges Goyau, the historian; young leaders like M. Pierre Gertier, the president of 'La Jeunesse Catholique,' and more elderly men, like Colonel Keller, who heads the Committee de "defense religieuse," besides many others too numerous to name—men who at the present moment are slowly but steadily enlarging the sphere of influence of Catholicism and fighting the good fight in the teeth of the evil forces that are working to dechristianise the country.

In a powerful voice M. Lauzac de Laborie, one of the most eminent French historians of the day, who is the general secretary of the Conferences of St. Vincent de Paul, read the pontifical letter appointing Cardinal Vannutelli as Papal Legate on the occasion of Ozanam's centenary. Then followed a speech, delivered in excellent French by Cardinal Vannutelli, whose sympathetic expressions of goodwill towards the French people called forth enthusiastic applause. M. Calon, President-General of the Society from Belgium and Italy, spoke next, and a felicitous speech from Cardinal Amette brought the meeting to a close. He was particularly happy in his expressions when he spoke of the debt of gratitude that the Archbishops of Paris owe to the man who persuaded Mgr. de Guelen to found the Conferences of Notre Dame, and who suggested to another Archbishop, Mgr. Affre, that in 1848 he should act as peacemaker between the Government and the insurgents—a generous impulse that was followed by a martyr's death.

On Sunday morning Cardinal Vannutelli said Mass at the Basilica of the Sacred Heart at Montmartre, and the same afternoon the orator of the Lenten stations of Notre Dame, Father Janvier, preached the panegyric of Ozanam in the cathedral whose history is so closely bound up with the destinies of France. From an early hour the great Church, where, during centuries past, Royal and Imperial weddings and christenings have been celebrated, where Henry VI. was crowned King of France, and where, some years later, the process undertaken to vindicate Joan of Arc was successfully carried through, was filled to overflowing. Priests and nuns, delegates from the provinces, men and women of every social rank and position, filled up all corners of the big basilica, and on the *place* outside gathered the multitude of those who were not fortunate enough to force an entrance. Owing to Pere Janvier's powerful voice and distinct enunciation, his discourse was heard all through the Cathedral; he took for his theme the apostleship that Ozanam exercised by his speech and example, by his historical writings and teaching, by the foundation of the Society of St. Vincent de Paul and of the Conferences of Notre Dame.

Sunday was by no means a day of rest for the hard-worked but invariably gracious Papal envoy; his day began by the ceremony at Montmartre, it continued at Notre Dame, and ended by a banquet at the Palais d'Orsay, where he was the guest of the Brothers of St. Vincent de Paul. Throughout the endless ceremonies and receptions his Italian courtesy never flagged, and his smiling countenance betrayed no signs of fatigue.

On Monday an early Mass, celebrated by the Archbishop of Paris at St. Etienne du Mont, brought the Ozanam celebrations to a close. The picturesque church, that stands in the heart of learned Paris, is where, in 1833, three or four obscure students, of whom Ozanam, a boy of twenty, was the leader, founded the Society of St. Vincent de Paul, an institution that now extends to the ends of the earth.

Let politicians rave and rant,
And say there's no such thing as cant;
I don't believe it, sir—do you?
They're all a money-hunting crew.
But what I do believe for sure
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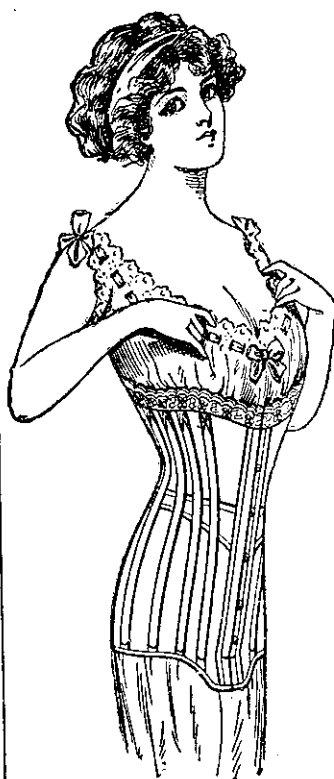


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ENGLAND

DEATH OF A CANON.

The death is reported of the Very Rev. Canon Lane, Rector of St. Mary's, Levenshulme, which occurred with tragic suddenness in a waiting-room at the Bolton Railway Station. Canon Lane, who was the Diocesan Visitor to Convents, was returning from one of his inspections, and was waiting on the railway platform for his train when he was noticed to collapse. He was at once taken into a waiting-room, and died a few moments afterwards. Deceased priest, who had served in the Salford diocese for thirty-seven years, was a native of County Kerry, and was educated for the priesthood at Maynooth College.

FRANCE

FESTIVAL OF BLESSED JOAN OF ARC.

The festival of Blessed Joan of Arc has been celebrated with unusual enthusiasm in Paris. The blue-and-white banners of the Maid of Orleans, variegated with the tricolor and other flags, were to be seen in nearly every quarter of the city, and the demonstrations before her statues were exceptionally large. Monsignor Touchet, Bishop of Orleans, has explained in a letter to the faithful that the responsibility for the fetes there on the 7th and 8th May, being robbed of their religious character rests with the Mayor.

ITALY

GRAFT IN HIGH PLACES.

Since the Italian Government (writes a Rome correspondent) opened the investigation regarding the scandal of the Palazzo di Giustizia with a view to fixing the responsibility for the facts that have brought to much obloquy upon many concerned with its erection, the Italian press has not been sparing in the amount of space given to the matter. Six columns are not considered superfluous for the subject by some of the more important dailies, and opinion is unanimous with respect to it; for the Palazzo di Giustizia, which was originally estimated to cost 8,000,000 lire, has actually cost 46,000,000. Needless to say, many interesting particulars relating to the famous building are being recalled now that deputies, knight-commanders, and others, whose names heretofore were synonymous with honesty and uprightness, are taken to task so severely. Among other particulars, it is recalled that Zanardelli, a Freemason of high degree, when approving of the project in 1889, said: 'We must plant the Palazzo di Giustizia right in front of the Vatican, and I wish it to be a monument to the immortal majesty of Italy.' The *Unita Cattolica*, of Florence, commenting on this, says:—'It became a monument (as the investigation shows) to the majesty of Italy, of Third Italy, that which entered Rome by the breach in the Porta Pia. Every little man had the idea of planting something before the Vatican, and this one succeeded in planting a nest of thieves.'

ROME

ECCLESIASTICAL COLLEGES.

With the termination of the present academic year (writes a Rome correspondent) will come the closing of the Roman Seminary, the Seminario Pio, and the College of St. Apollinare; for the Holy Father has decided that the vast building in course of completion on the Coelian Hill, beside the Basilica of St. John Lateran, will open in August to receive the students and staffs of those institutions. The new college will be capable of housing five hundred students as well as providing them with class-halls. According to the regulations, the professors will be provided with rooms and board free in case they wish to live in the college; but if they wish to reside outside no allowance will be made for the advantages which they forego. The Holy Father has already given the buildings which the students are leaving into the charge of the Vincentian

Fathers on the Montecitorio who have received notice from the Italian Government that the church and residence now occupied by these ecclesiastics must be evacuated by them. These buildings of the religious are needed for offices for the Ministers of Third Italy. The new buildings beside the Lateran are on the position overlooking the broad Roman Campagna.

SPAIN

THE EDUCATION QUESTION.

The Spanish Central Association or Junta for Catholic Action has issued a manifesto in which are explained the grounds of their objection to the Royal decree on education. The manifesto says that contrary to a principle of the Constitution and a definite prescription of the law, contrary also to a clause in the Concordat between the Holy See and the King, and in the teeth of public opinion, never more strongly expressed, a Government calling itself democratic alters a fundamental point in the educational programme of the schools, which the Constitution places under the protection of the legislative power, supposed in Spain to reside in the Cortes in union with the King. 'If,' adds the manifesto, 'the rule is to prevail that questions of the very highest importance to the nation are to be dealt with independently by the executive the legislative functions may as well be transferred altogether to Ministers.'

GENERAL

THE JESUITS IN THE CONGO.

Speaking at the opening of St. Gerard's bazaar in Liverpool on April 28, Sir William Lever, who had only recently returned from the Congo, paid a meed of praise to the work of the Jesuits in that country. The Jesuit Fathers (he said) were carrying on in that far distant land a very noble work. He had met amongst them men who had devoted their lives to missionary work, and who had been in the Congo for twenty years. They were teaching the natives there how to farm and how to take care of animals. The natives of the Congo knew practically nothing of horses, mules, or donkeys, or cattle of any kind. Usually the Congo natives farmed for three years, and then went to a fresh pasture, leaving the land in weeds. They were now being taught to cultivate continuously. They were likewise taught printing, and were shown how to print the Bible and other books, and they were able to read them in the Congo language. They were also taught a knowledge of carpentry and joinery, the manufacture of bricks, and, as far as possible, the Fathers endeavoured to break them of the habit of having so many wives. The natives lived in huts that were unfit for habitation, but they were now being taught to build better houses. That was all practical Christianity. He did not care what denomination did such work so long as it was done sympathetically and with a desire to elevate the natives.

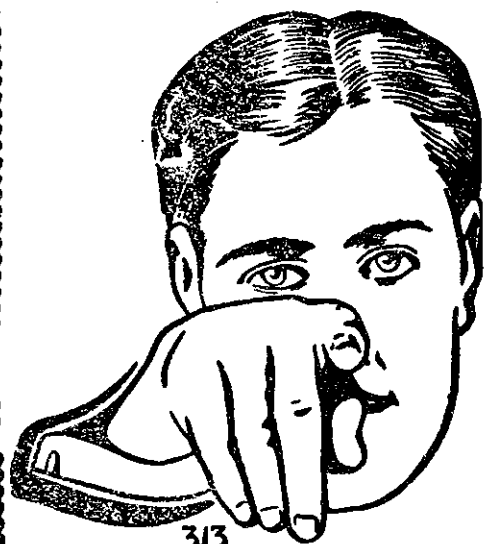
THE RELIGIOUS QUESTION IN THE BALKANS.

The Note which, according to a telegram from Cetinje, has been sent by Austria to Montenegro in reference to Father Palitch is a plain indication that her temper is warlike (says the *Catholic Times*). Father Palitch, it will be remembered, was killed by Montenegrin troops. At first it was reported that he was murdered because he refused to conform to the 'Orthodox' creed. The Montenegrin authorities alleged that he was under arrest and had been shot whilst endeavouring to escape. A mixed commission was appointed to investigate the circumstances of the affair, and an announcement was recently published to the effect that the Montenegrin account of what occurred was confirmed by the enquiry. At the same time Montenegro admitted that some Catholics in Albania had joined the 'Orthodox' Church. The conviction in Austria is that the new 'Orthodox' recruits were forced to become 'converts' at the peril of their lives, and that both the Montenegrins and Servians have carried on a fierce crusade against the Catholic Albanians as well as against the Turks. Letters from

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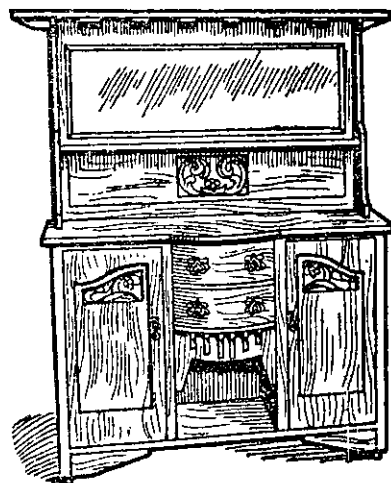
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Albania state that thousands of the inhabitants, including women and children, have been slain. Such statements may err by excess, but they have given Austria ground for intervention and she is utilising it. She insists that Father Palitch's remains shall be transferred, in the presence of a Montenegrin functionary with the rank of a general, to a tomb, over which shall be erected a cross, that facilities shall be afforded for the erection of a projected Catholic church, and that Montenegro shall guarantee religious freedom to the 'converted' Catholics who desire to return to the Catholic Church. The Montenegrin Government, whilst awaiting the report of its delegates, has promised to give satisfaction to the legitimate Catholic sentiments of the occupied towns. It would seem as if the need of greater restraint on the part of the Montenegrins and the Servians were urgent.

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BY MAUREEN.

Treatment of Sour Cream.

When cream is only slightly sour it may be made delicious to serve with puddings, etc., in the following way. Put it into a basin with the juice of a lemon and a tablespoonful of sugar, and whip until quite stiff. This treatment makes it excellent, and increases the quantity at the same time.

Melting Potatoes.

Wash, peel, and boil in salted water about eight potatoes. When done drain and dry over the fire for a moment. Take each potato and press it firmly in a cloth so as to give it a round shape. Place in a buttered baking dish, pour over half a pint stock, put a piece of butter on each potato, season with salt and pepper, and bake in the oven until the potatoes have absorbed all the stock. Potatoes cooked in this way melt in the mouth, hence the name.

Apple Meringue.

Peel and core six apples, being careful not to break them. Put them in a syrup made of two tablespoonfuls of sugar and two cups of water, and bake them until they are tender. Butter a baking-dish, put the apples in, and fill the centres with apricot jam. Beat the whites of two eggs to a stiff froth, add a tablespoonful of powdered sugar. Cover the apples completely with the meringue, put into the oven, and bake until the meringue is brown, or for about ten minutes.

Cabbage Sauted in Butter.

Remove the outside leaves and cut off the stalks of two young cabbages. Soak them in cold salt water for half an hour. Drain and cook in fresh salt and water until soft. Keep a lid over the saucepan, but skim off the liquor when necessary. As soon as the cabbage is done drain it in a colander, press it well to get rid of the water; then turn it upon a board and chop it small. Melt two heaping tablespoonfuls of butter in a saucepan, put in the cabbage, and mix it well with the butter until thoroughly hot again. Season with salt and pepper, and turn into a hot, covered dish.

Cauliflower a la Polonaise.

Trim a cauliflower and let it soak in cold water with a pinch of salt for half an hour. Then boil in fresh water until tender and drain thoroughly. Butter a baking-dish and lay in the cauliflower. Chop the yolks of two hard-boiled eggs, mix with a teaspoonful of minced parsley and sprinkle over the cauliflower. Melt a half cupful of butter and let simmer until brown. Take it off and add a pinch of minced parsley and a tablespoonful of breadcrumbs previously fried in a little butter. Pour over the cauliflower just before serving.

Pears and Rice.

Cut six pears in half, remove the cores and peel thinly. Put them in a stewpan and cover them with a syrup made of sugar and water, add a glass of sherry or port wine, and cook until the pears are tender. Put a pint of milk into a saucepan with the thinly peeled rind of a lemon and a tablespoonful of butter. When it comes to a boil sprinkle in three tablespoonfuls of well-washed rice and cook until tender. When done let cool, then beat in the yolks of two eggs, well whipped, and half a cupful of cream. Sweeten to taste and mix the whole over the fire until hot. Heap the rice on a hot dish, place the pears around it, reduce the syrup, and pour it over the pears. This dessert should be served hot.

Maureen

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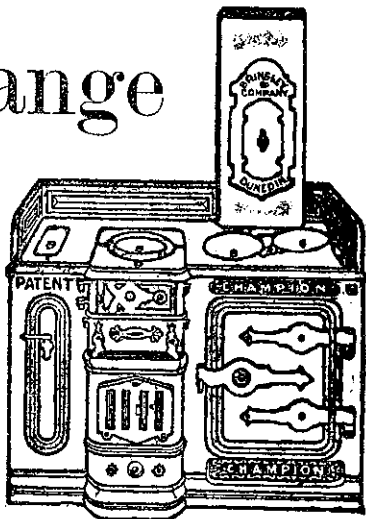
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MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S 40-CARTS, which we sell at the Maker's Prices.

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On the Land

GENERAL.

The British Government grant for the improvement of light-horse breeding is about £40,000 per annum.

Give all the hay the horse will clean up at the night feed, but give only a small quantity in the morning and at noon, and if he be a driving horse feed only a grain feed at midday and hay morning and night.

In pig-breeding, selection should be made on the points of good broad back at the loin, well-meated leg down to the hock and knee joints. There should be as thick meat on the inside as on the outside of the leg, with good heart room, and straightness on the back from shoulders to ham. The hind half of the animal should be the largest and heaviest, for in that part lies the highest-priced meat. The butchers and meat-sellers select the thick-backed heavy-hammed pigs.

At Addington last week there were fairly large entries of stock and a good attendance of buyers. There was a keen demand for store sheep at advanced rates. Fat lambs showed a rise of fully 1s per head, and the fat sheep opened at firmer rates, but eased off as it proceeded. Fat cattle sold at about previous week's rates for ordinary sorts and extra prime sold rather better. Fat pigs were a shade easier. Extra prime wethers made up to 36s; prime, 21s 6d to 27s; lighter, 17s to 21s; extra prime ewes, to 25s 7d; prime, 19s to 24s; medium, 16s to 18s 6d; aged and light, 9s 8d to 15s 6d; merino wethers, 21s 6d. Steers sold at from £5 12s 6d to £11; extra prime, to £16; heifers, £6 5s to £10; extra, to £14 7s 6d; and cows, £6 to £10. Choppers made £3 10s to £6 9s; heavy baconers, 68s to 75s; and lighter, 52s to 60s—equal to 5½d to 5¾d per lb. Heavy porkers realised 44s to 48s; and lighter, 38s to 42s—equivalent to 6d to 6½d per lb. Good stores realised 35s to 40s; medium sorts, 28s to 34s; and small sorts, 20s to 26s. Weaners brought 13s 6d to 18s, the latter price being obtained for extra good sorts.

At Burnside last week there were large yardings of fat sheep and lambs, but only moderate entries of fat cattle and pigs. The fat cattle penned totalled 170 head, consisting for the most part of medium quality bullocks and heifers. Butchers' stocks were light, and the previous week's prices were fully maintained. Prime bullocks sold at from £12 to £13 10s, extra to £14 17s 6d, medium £10 to £11 10s, light and inferior £7 10s to £9; good heifers £9 10s to £10 10s, extra to £11 12s 6d, medium £8 to £9, light and inferior £6 to £7 10s. The fat sheep forward totalled 3620, comprising, for the most part, medium-weight sheep, with a few pens good quality wethers and ewes. The sale opened with prices on a par with previous week's rates, but these receded from 1s to 1s 6d as the sale advanced. Best wethers brought from 22s to 25s, extra heavy to 37s; medium, 19s 6d to 20s 6d; light and inferior, 17s to 18s; best ewes, 19s to 21s; extra, to 25s; medium, 14s to 15s; inferior, 10s 6d to 12s. There was a large yarding of lambs, 4603 being penned. Exporters were operating freely, and prices were firm at late rates. Prime lambs brought from 19s 6d to 21s, extra to 25s, medium 16s to 17s 6d, light and inferior 12s to 13s 6d. There was an entry of 49 fat pigs. Bidding was brisk throughout the sale, and prices were much on a par with previous week's rates. Best baconers sold at from £3 to £3 15s, light baconers £2 10s to £3, porkers £2 to £2 10s.

THE DAIRYING INDUSTRY.

At the annual meeting of the National Dairy Association at Palmerston North the chairman (Mr. Martin) referred to the great progress made by the association during the past year. It was much larger than they had known for many seasons, and this was due principally to the big advance made in dairying in the Auckland province. Land that was considered as worthless only a few years ago was being brought into dairying, and he considered that it was only a matter of a short time before Auckland would beat Taranaki in exports. The development of dairying was most marked, and figures proved that the export

trade had grown from £200,000 a few years ago to £4,309,000. He considered that in a few years' time dairying would outclass wool. Pastures and herds were being improved, and farmers generally were adopting better methods. It was in the interests of the dairy companies to get the farmers to take on the work of the testing associations.

CALVES FOR VEAL.

In raising calves for veal a certain quantity of milk is necessary, but the amount of milk that a calf will consume before it is ready to sell for veal seems to vary considerably. According to the following, some are inclined to underestimate the amount of milk needed. A well known authority gives the following information as the result of his experience:—'At the age of three days I commenced keeping a record of the amount of milk the calf drank. I started him with 16lb of milk per day, and gradually increased it according to his appetite until the fifth week, when he was consuming 30lb to 32lb daily. At the end of 35 days the calf was dressed, and the results were—Amount of milk consumed in 35 days, 960lb; dressed weight of calf, 127lb; received for same, 6d per lb. Figuring the calf's value at birth at 8s 6d, he made a gain on 960lb of 3½ per cent. milk; or, in other words, the calf paid us 1s 8½d per lb for butter fat. As the labor of milking the cow and feeding the milk to the calf was considerably less than would be required to separate the milk and deliver the cream at the factory, we figure that this calf paid very well.'

LOSS OF QUALITY IN FARMYARD MANURE.

Every farmer knows that a serious loss of valuable fertilising material, representing a large sum in £s. d., occurs during the storage of farmyard manure (says *Farm, Field, and Fireside*). These losses occur from two causes:—

Fermentation—which means destruction of organic matter and dissipation of nitrogen—and leaching, whereby the stores of soluble plant food, both organic and mineral, are materially lessened by drainage.

The extent of the loss is found to be dependent upon the conditions of rotting the manure and the degree and the length of time in rotting. Undoubtedly, if manure cannot be put while fresh into the soil, the ideal arrangement is to keep it in a moist, compact pile, protected from rain.

Thus, in an open shed, mixed horse and cow manure lost during three months' exposure 60 per cent. of its total organic matter (humus-forming material), 30 per cent. of its total nitrogen, and 22 per cent. of its total potash, and 8 per cent. of its total phosphoric acid. Similar manure, but protected by being kept in a roofed shed, lost during the same period 50 per cent. of its total organic matter and 15 per cent. of its total nitrogen, the phosphoric acid and potash suffering no loss, as there was no leaching.

Though for certain specific purposes rotted manure has undoubtedly advantages over fresh manure, it must be pointed out that for general farm purposes the losses in rotting outweigh the benefits therefrom. The safest storehouse for manure is the soil, and we therefore unhesitatingly say that the farmer who gets his manure while still fresh into the soil returns to it for the future use of his crops much more plant food than if he allowed the manure to accumulate in piles.

The question is frequently asked: If manure spread upon the field dries before it is ploughed under, what loss, if any, is there of its nitrogen? Experiments conducted to ascertain information on this point showed conclusively that when manure is spread in thin layers and allowed to dry out, fermentation is rapidly arrested, and loss of ammonia is very small, and may be disregarded unless the manure is in a state of active fermentation when spread upon the field.

ELECTRIC MASSAGE.

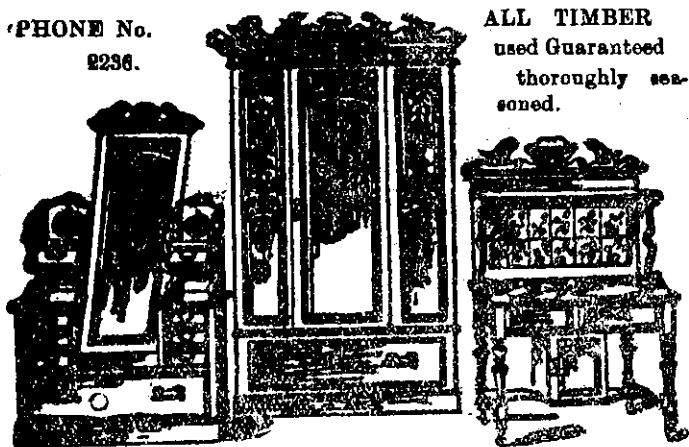
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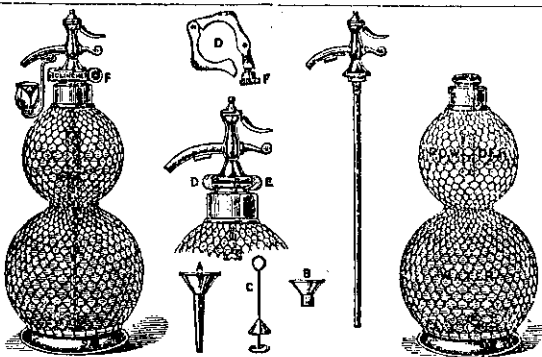
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The Family Circle

LITTLE AT FIRST

A little stream had lost its way
Amid the grass and fern;
A passing stranger scoop'd a well
Where weary men might turn;
He wall'd it in and hung with care
A ladle at the brink.
He thought not of the deed he did,
But judged that all might drink.
He passed again and lo! the well,
By summer never dried,
Had cool'd ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That throng the daily mart,
Let fall a word of hope and love,
Unstudied from the heart,
A whisper on the tumult thrown,
A transitory breath.
It raised a brother from the dust,
It saved a soul from death.
O germ, O fount, O word of love,
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

HOW A BOY HELPED TO SAVE THE DAY

A great naval battle was in progress between the Dutch and the English, and the former were fast getting the better of it. They had shot off the masts of the English flagship; and its Admiral, Sir John Marlborough, plainly saw that, unless something was done very speedily, the colors of old England would certainly have to be lowered.

Some distance away, several English ships were stationed in reserve, and the time had come to call them into action. But the code of signals previously arranged was now impracticable, and there was but one way to communicate to them the fact that they were wanted—wanted very much and very quickly. (The dense smoke prevented the officers from seeing the disaster to the flagship.) This way was to send a written message. But who would take it? Between the ships there was a stretch of water, perilously long for even the most practised swimmer, and the bullets were literally raining down. Whoever undertook the dangerous errand was almost sure to be a victim of the enemy's fire, or to become exhausted and sink into the hungry sea. Yet, forlorn as the hope was, there was no other.

Sir John, with an anxious heart, wrote the order, and said:

'Now, then, my men, who will volunteer to carry this? It is a grave undertaking, and the chances of a safe return narrow. Who will risk his life for England?'

'I, sir!'—And I!'—'And I!' came at once from the lips of many brave men, as they stepped forward, without a moment's hesitation, at the call of duty.

But at that moment a childish voice was heard. One of the cabin-boys—a very little fellow—called out: 'I think I am the one to go, if you please, Admiral. I can swim quite as well as if I were big; and if I never come back, it will not matter very much, because I am not grown up.'

The men stared, and many eyes grew suddenly dim.

The Admiral considered for a moment, then said: 'Here is the dispatch, my lad; and God be with you!'

The boy took it between his teeth, slid over the ship's side into the water, and struck out for the reserve vessels with all his might. Everyone on board the flagship watched him until he looked no larger than a cork borne up by the waves. He was making progress;

no bullet touched him; and in time, very tired, but also very triumphant, he was lifted on to the deck of one of the reserve ships, and handed his dispatch to its commander, who at once went to the relief of the crippled flagship, and helped to end the fight and save the day.

That night, at sunset, the little cabin-boy was called before the Admiral to be publicly and sincerely thanked and rewarded.

'You are indeed a brave lad,' said the Admiral; 'and I believe that you will one day have a flagship of your own.'

He was a true prophet. The little bearer of dispatches—Cloudy Shovel, as he was then called—became Sir Cloudesley Shovel, an English Admiral whose distinguished bravery is known wherever his language is spoken.—*Ave Maria.*

LUCK PROVERBS

The proverbs on luck are numerous and expressive in all languages. In English we say, 'It is better to be born lucky than rich.' The Arabs convey the same idea in the apt proverb, 'Throw him into the Nile and he will come up with a fish in his mouth,' while the German says, 'If he flung a penny on the roof a dollar would come back to him.' A Spanish proverb says, 'God send you luck, my son, and little wit will serve you.' There is a Latin adage, 'Fortune favors fools,' and it is to this Touchstone alludes in his reply to Jacques, 'Call me not a fool till heaven hath sent me fortune.' The Germans say, 'Jack gets on by his stupidity' and 'Fortune and women are fond of fools.' There is also a Latin proverb which shows that the converse of this holds good: 'Fortune makes a fool of him whom she too much favors.' Some unlucky Englishman is responsible for the saying: 'If my father had made me a hatter, men would have been born without heads,' but this can scarcely be called original, as an unfortunate Arab, ages ago, declared, 'If I were to trade in winding sheets, no one would die.' 'Misfortunes seldom come singly,' has many equivalents in all languages. The Spaniards say, 'Welcome, misfortune, if thou comest alone,' and 'Whither goest thou, misfortune? To where there is more?'

HE DID NOT FORGET HIS MANNERS

A lady was holding forth on the decadence of manners and courtesy from men to women. She ended by saying: 'The only time that I can remember during the last twenty years that a man has offered me his seat in a public conveyance was the other day, when I entered a tramcar capable of seating fifteen a side, and found it empty, except for a solitary man very drunk, who insisted on rising so that I could sit down, and continued to stand during the remainder of the journey, clinging to a strap.'

HOW A BOY MEASURED A TREE

He is not a boy in a book. He seldom says anything remarkable. He eats oatmeal in large quantities and tears his trousers and goes through the toes of his boots and loses his cap and slams the doors and chases the cat, just like any other boy. But he is remarkable, for he asks few questions and does much thinking. If he does not understand, he whistles—an excellent habit on most occasions.

There was much whistling in our yard one summer. It seemed to be an all-summer performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet.

'Why, how do you know?' was the general question.

'Measured it.'

'How?'

'Footrule and yardstick.'

'You didn't climb that tall tree?' his mother asked, anxiously.

'No'm; I just found the length of the shadow and measured that.'

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'But the length of the shadow changes.'
'Yes'm; but twice a day the shadows are just as long as things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadows were just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet.'

'Did I whistle?' asked Tom. 'I didn't hear myself at it. I guess I was so busy watching the shadow and measuring that I didn't know what else I was doing at that particular time.'

WONDERFUL FEATS

A number of actors were dining when they fell to comparing notes as to the marvellous feats they had observed and experienced. One spoke of a wonderful trick dog he had seen, while another described a pin he had once examined, on the head of which a prayer had been engraved.

'That's nothing,' spoke up one Thespian. 'Last summer I went on a long cruise with some friends of mine, and each night we had to draw lots to see who would stand watch. One night, when all alone, I went to sleep on my watch. I think that is quite as remarkable as engraving a prayer on a pin-head.'

A GOOD LOSER

A Commonwealth politician who was a prominent candidate in the late election came home one day much provoked at some misdemeanor which his son, aged ten, had committed.

'Frank,' he said sternly, 'do you know, sir, that you are a candidate for a whipping?'

'I hope I'll be defeated, father,' was young Frank's reply, as he looked up playfully at his father.

AND EVERYBODY LAUGHED

A Swede was being examined in a case in court. The defendant was accused of breaking a plate-glass window with a stone. The Swede was pressed to tell how big the stone was, but he could not explain.

'Was it as big as my fist?' asked the nervous magistrate, who had taken over the examination for the lawyers in the hope of getting some results.

'It was bigger,' the Swede replied.

'Was it as big as my two fists?'

'It was bigger.'

'Was it as big as my head?'

'It was about as long, but not so thick!' replied the Swede, amid the laughter of the court.

A NEW USE OF THE WORD

When Willie came home the other night he was more convinced of the uselessness of schools than he ever was before. Asked the nature of his latest trouble, he explained that 'postpone' had been one of the words in the spelling lesson of the day. The teacher had directed the pupils to write a sentence in which the special word should appear. Along with others, Willie announced that he didn't know the meaning of the word, and so could not use it in a sentence. The teacher explained that it meant to 'put off,' and encouraged the youngsters to try. Willie's thoughts were on pleasanter things than school, and his made-to-order sentence was: 'Boys postpone their clothes when they go in swimming.'

GAVE HIMSELF AWAY

A little girl was weeping bitterly in the street and a benevolent old gentleman, patting her on the shoulder, inquired what was the matter.

'I've lost a penny, sir,' the child sobbed.

The old gentleman promptly handed her a penny.

She looked at him askance for a few seconds and then said in a tone more of sorrow than anger, 'Oh, you wicked old man! So you had it all the time!'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Very Mysterious Ring Illusion.—The performer comes forward with a brass ring about five inches in diameter, and a length of cord. The ring is examined by members of the audience and found to be quite solid. The performer's hands are now tied about a foot apart with the cord. He turns his back, or retires behind a screen for an instant and when he reappears the ring is seen to be spinning upon the cord by which the hands were connected. The secret of the illusion is as follows: A second ring, exactly similar to the one given for examination, is before commencing placed over the hand, in the same way as a bracelet is put on, and carried up the arm until it is quite hidden by the coat sleeve. When the wrists are connected by the cord, and the examined ring placed in the performer's hand, all he has to do is to quickly push this under his coat or into an inside breast pocket, and work the hidden ring down over the hand and on to the string. No better effect for a drawing-room entertainment could be wished for, and further it can be performed by the veriest amateur without any more trouble than a single rehearsal before a mirror, a practice which, in one of my earlier papers I strongly advised the amateur to carry out.

An Effective Card Trick.—This card trick is rather more mysterious than most card tricks. The performer takes a full pack of cards and informs the company that he is about to perform a wonderful feat of will-power. He throws the pack face downwards upon the table, and asks a member of the audience to hand him a card, say the ace of diamonds. The performer takes the card handed to him, which of course the chooser must not catch sight of, and announces that the ace of diamonds has been chosen. He next asks a second person to choose another card, this time say the six of hearts; this upon being handed to the conjuror is also declared by him to be the card called for. The two cards which have been called for are now laid by themselves upon the table at a little distance from the pack. The performer now names a third card, say the ten of hearts, and picks it out himself. Again he announces that it is the ten of hearts which he has picked out. The three cards, upon being shown to the audience are now found to be the three cards which were chosen. The explanation is very simple. The performer, before throwing the pack upon the table, catches a glimpse of the bottom card. This card he keeps in sight all through the trick. Let us suppose that in this case it is the ace of diamonds. He then asks the person who is doing the trick with him to hand him the ace of diamonds. The card handed to the performer will not, of course, be the ace of diamonds. Let us suppose that it is the six of hearts. He now asks that the six of hearts be handed to him. Suppose now that he has handed to him the ten of hearts. He then announces that he will himself pick out the ten of hearts. In reality he picks up the card which he has kept in sight all the time—namely, the ace of diamonds. The effect on the audience is that two spectators have handed the performer two cards which he told them to pick out, and the performer himself has picked out a card nominated by himself.

Thought-Reading.—As a test of your thought-reading powers you offer to do a little experiment with a coin, or rather, two coins. Ask a member of the company to step forward and take the two coins, one in each hand. He is to notice the dates of the coins and may mark them if he so wishes. He must then think hard of one of the coins, at the same time holding the hand with this coin in close to his head. In order that you shall not see what he is doing, you turn your back to him. After a few seconds you face the assistant and immediately tell him which coin he thought of. All you have to do, to discover this, is to look at the assistant's hands; the whiter of the two will be the one held to the forehead.

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