

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 13, Sunday.—Ninth Sunday after Pentecost.
 „ 14, Monday.—St. Bonaventure, Bishop, Confessor, and Doctor.
 „ 15, Tuesday.—St. Henry, Emperor and Confessor
 „ 16, Wednesday.—Blessed Virgin Mary of Mount Carmel.
 „ 17, Thursday.—St. Leo IV., Pope and Confessor.
 „ 18, Friday.—St. Camillus of Lellis, Confessor.
 „ 19, Saturday.—St. Symmachus, Pope and Confessor.

St. Bonaventure, Bishop, Confessor, and Doctor.

St. Bonaventure was born in the neighborhood of Florence. Having entered the Franciscan Order, and completed his studies, he became professor in the great University of Paris. He was afterwards elected General of his Order, and received from Pope St. Gregory X. the appointment of Cardinal Bishop of Albano. On account of his great learning, St. Bonaventure is numbered amongst the Doctors of the Church. He died in 1274, at the age of 52. In his panegyric, preached by the Cardinal Bishop of Ostia, afterwards Pope Innocent V., it is stated of him that 'no man ever beheld him who did not conceive a great esteem and affection for him; and even strangers, by hearing him speak, were inspired with a desire to follow his counsel and advice, for he was gentle, affable, humble, prudent, chaste, and adorned with all virtues.'

St. Camillus of Lellis, Confessor.

St. Camillus was a native of the kingdom of Naples. Having embraced the military profession, he soon found himself reduced by his gambling propensities to the direst distress. Poverty became for him, through the Providence of God, the occasion of his conversion. Thenceforward he devoted himself to the care of the sick and the dying, and for this purpose established a religious Order, the members of which are known as 'Ministers of the Sick.' St. Camillus died in Rome in 1614, at the age of 65.

St. Symmachus, Pope and Confessor.

St. Symmachus, a native of Sardinia, succeeded Pope Anastasius in 498. His pontificate, which lasted 15 years, was much disturbed by the agitations of the Eutychian heretics.

GRAINS OF GOLD

AN EVENING PRAYER.

Night is come, O Lord, and I
 Wearied to my cot do hie;
 Gracious watch, O Father, keep
 O'er my pillow whilst I sleep!
 What I did amiss to-day
 Lay not to my charge, I pray;
 Jesus' blood and heavenly grace
 All transgressions can efface.
 Let my dear ones, Father blest,
 In Thy hand forever rest;
 Bless all men, both great and small;
 Keep, preserve Thy creatures all.
 Let Thy moon shed kindly light
 O'er the quiet earth to-night.

—*Ave Maria.*

True wealth consists in health, vigor, and courage, domestic quiet, concord, public liberty, plenty of all that is necessary and contempt of all that is superfluous.—Fenelon.

Do not believe that happiness makes us selfish; it is a treason to the sweetest gift of life; it is when it has deserted us that it becomes hard to keep all the better things within us from dying in the blight.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: XIV.—THE COMMUNION

In the three prayers before Communion the priest, thinking of his unworthiness, earnestly begs that through our Lord's goodness the Holy Communion may be to him 'as a safeguard and a remedy, both of soul and body.' His courage would fail at this last moment, were it not for the thought of his Saviour's loving condescension in wishing to come to him. Then after genuflecting he takes the consecrated Host in his left hand, saying with becoming respect: 'I will take the Bread of Heaven, and call upon the name of the Lord.' He thrice repeats the humble prayer of the Centurion, each time striking his breast: 'Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.' He next takes the Host in his right hand, and making with it the Sign of the Cross over himself as an act of faith in Jesus crucified, Who, now, as on Calvary, gives Himself for our salvation, he communicates himself, saying: 'May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.'

After a moment's adoration, the priest collects on the paten any fragments of the Sacred Host that may have fallen on the corporal, and places them in the chalice. Then taking the chalice in his right hand he pours forth his joy and gratitude in words borrowed from the 115th and 17th Psalms: 'What shall I render to the Lord for all He has rendered to me? I will take the chalice of salvation and call upon the name of the Lord; I will call upon the Lord and I shall praise Him and shall be saved from my enemies.' Once more, before receiving the Precious Blood, he makes the Sign of the Cross over himself, and says: 'May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.'

The Communion of the faithful follows. The Confiteor is said by the server in the name of the faithful to obtain a more perfect purity of conscience, and in answer the priest begs God to have mercy on them and forgive them their sins. Then, taking a consecrated Host from the ciborium, he shows it to the people, first saying 'Behold the Lamb of God, behold Him Who taketh away the sins of the world,' and then repeating on their behalf, as he has just done for himself, the words of the Centurion: 'Lord, I am not worthy,' etc.

The Ablutions. Since Christ is present not only in the whole Host, but in every particle of It, and in every drop of the Precious Blood, the Church, out of a due sense of reverence, commands the priest to collect the particles on the corporal, to purify the chalice, and to wash his fingers. Meanwhile two prayers are said: 'Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and if a temporal gift may it become unto us an eternal remedy.' 'May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my heart, and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest world without end. Amen.'

The drift of this second prayer will appear, when we remember that 'the Body and Blood of Jesus Christ remain in us so long as the sacramental species are not destroyed. The Church asks that the sacramental grace may not pass rapidly as earthly food, but cling to us, filling us with Jesus Christ, and she prays that no stain or shadow of sin may remain in the heart, that has been refreshed by the holy sacraments' (Gavin, p. 167).

The Thanksgiving. 'The prayers and ceremonies that follow form the thanksgiving of the Holy Sacrifice of the Mass. The priest and the faithful, after having offered to God the Father the Body and Blood of His

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Divine Son Jesus, have been nourished and strengthened thereby. It is but fitting that they should thank the Lord for so many graces.' But the liturgical act of thanksgiving is very short: the Church wishes to leave priest and faithful free to speak to God in their own fashion.

Two prayers are read aloud from the Missal at the Epistle side—the Communion and Post-Communion. The Communion consists of an antiphon, the remnant of a long psalm, which was formerly sung during the Communion of the faithful. The Post-Communion is usually a prayer of thanksgiving and a petition for the protection of the saint whose feast is being celebrated. It corresponds with the Collect and Secret. Here is an example from the feast of St. Catherine of Siena: 'May the heavenly banquet, wherein we have been fed, obtain for us eternal life, as it also nourished the life of the body for the holy virgin Catherine.'

After kissing the altar, and greeting the people with the usual formula: 'The Lord be with you,' the celebrant dismisses the people: '*Ite, Missa est*.' ('Go, it is the dismissal'). On some days, however, during the penitential seasons of Advent and Lent, '*Benedicamus Domino*' ('Let us bless the Lord') is said instead, the reason being that in former times the people did not go away immediately on such days, but remained for further prayers. So at Requiem Masses, '*Requiescant in pace*' ('May they rest in peace') is said, because the Absolution at the catafalque or tomb is to follow. Up to the tenth or eleventh century the Mass ended here. The blessing with the prayer before it and the Last Gospel are comparatively late additions, being originally private devotions which the priest said as he walked to the sacristy.

The Gospel of St. John is usually said at the end of Mass, 'because it is a short summary of our belief. The sublime narrative which St. John, soaring with eagle's flight far above the earth, has written, is a confession of the greatest truths of Christianity. It reviews the mysteries of the Blessed Trinity, the wonders of creation, and recalls the Divine and Human Natures of Christ, His Teaching, His Passion, His Office of Priest and Victim in Holy Mass, the centre and soul of Catholic worship.'

The Storyteller

YESTERDAY'S ROSEBUD

It began to dawn on Lady Flora Treherne that she was getting older, and that the youngest daughter cannot forever remain young. Her elder sisters were already married and had children growing up about them, while she remained unwed, for she was the most beautiful of all the Earl's daughters and was well aware of the fact. Now on the eve of her twenty-seventh birthday she became aware that there was something wanting in her life, which one or two of those whom she had spurned in the days of her wanton youth might have supplied.

She looked in her mirror somewhat anxiously, for her father was a poor man and in a sense her face was still her principal fortune. She saw a change, but no lessening of beauty. The delicate bloom and the willowy form of her childhood had been succeeded by a fuller and more matured loveliness. But Lady Flora did not seem altogether satisfied with her scrutiny.

In a few years I shall be fat, actually fat and horrid, and she made a grimace at her reflection.

When she came down to the morning-room, she found her father sitting at the fire after his breakfast, and reading the *Times*.

'What news is there this morning, papa?' his daughter asked, touching his brow lightly with her lips.

'Nothing particular, I think,' Lord Mountbay answered. 'Oh, yes—I see that young Ronald Gower has been appointed Clerk of the Council. You remember him, Flora, don't you?'

The girl's face flushed.

'Yes, I remember him,' she answered softly.

'I always thought that boy was sure to get on,' Lord Mountbay continued, 'and his father would have been a great man if those accursed savages hadn't killed him. Don't you remember, Flora! The boy used to come to Mountbay sometimes, but I suppose you have forgotten. It's a long time ago and you were only a girl then. I wonder how it is we have lost sight of him.'

The girl winced at his words. A long time ago, surely—nearly ten years—and Lady Flora remembered more than her father about this boy. A very earnest boy he had seemed that summer day in the rose-garden at Mountbay, when he besought her to marry him and she had answered with laughter.

'Marry!' she had exclaimed. 'Why, it's too early to think of marriage and I but eighteen and all the world before me. If ever I marry it won't be for ten years at least.'

She remembered his grief-stricken face now better than she had remembered it earlier, and it was nearly ten years ago.

'Let us be friends,' she had answered him. 'It's too soon to think of marriage and that sort of thing. When one is engaged there is nothing to look forward to.'

He was only six years older than she, but he took his trouble bravely and with as much dignity as if he were forty.

'I shall always be your friend, Flora,' he answered. 'That is, of course, when you want me, which isn't likely now.'

'And you will come again to Mountbay?' she asked. 'It wouldn't be the same without you.'

'Thank you,' he said, 'but I don't think I can do that. It will be too—too different.'

He caught her hand and kissed it.

'There's no harm in that, is there,' he asked, 'when I'm going away?'

'Not a bit; and as I can't kiss you, I will kiss a rose and give it to you,' she said, laughing.

She broke a bud from the tree beside her, pressed it to her lips, and gave it to him. His hand shook as he took it.

'It is the pledge of our friendship,' she exclaimed.

'Yes, of our friendship,' he repeated.

That was the scene which she remembered now, and he—of course he had forgotten, since it was nearly ten years ago as her father said.

During those years she had remembered him sometimes as a thing inseparably connected with her youth, but as she grew older she realised him as an impossibility, since he was poor and she was poor, and in her world the poor must not mate with the poor.

And yet she had refused many offers from wealthy men. But now it was different; women said she would never marry and men believed it. She had acquired a reputation and must live up to it.

'She will never marry; she is too much devoted to her father,' said Lady Carroll, who had six marriageable daughters; and the other dowagers echoed her words. All of them expressed admiration of Lady Flora and congratulations on her self-sacrifice as they kissed her cheek.

Lady Flora smiled at these felicitations, but she was not over pleased at their assumption that she was no longer a rival of their daughters in the marriage market. Still the stubborn fact remained that she was on the eve of her twenty-seventh birthday and had no lover except Jack Cavendish, a handsome, intractable boy of twenty-three, whom she had alternately petted and chafed since he had worn Eton collars.

The thing of course was absurd, for Jack hadn't a cent and had just succeeded in being ploughed for the army. But women of twenty-seven are often less prudent than girls of eighteen. If Jack could only be made to do something then perhaps—

It was at Lady Windle's ball that she met Jack, three days after her twenty-seventh birthday. She was feeling rather bored listening to Major Courtenay, a distinguished officer and an authority on Jack. His handsome face was gloomy and discontented, and she

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felt more than ever sympathetic with him. When he saw her his face brightened and he came to her quickly.

'I say,' he exclaimed, 'this is no end of good luck. I had no idea you would be here. They told me the Earl was laid up with gout or something, and that you were nursing him. Have you any dances left for me?'

'A few, I think,' she answered, giving him her programme, and letting him scrawl his initials where he would.

'Thanks awfully,' he said, returning the card. 'I wanted so much to see you. The governor has been ragging me something awful. Good-bye for the present. I've got to hop with the Dalzell girl—the one with the freckles, you know. Her father owns the what-d'ye-call-'em mines in South Africa.'

Major Courtenay had looked on with a curious smile. When Jack was gone he said to Lady Flora: 'Have you known that young man long?'

'Yes; since he was a schoolboy. I've been a sort of elder sister to him. They've refused him for the army—isn't it a shame? I'm sure he'd fight until—'

'He was killed,' suggested Major Courtenay, quietly.

'Yes, of course,' she rejoined, hotly. 'He couldn't expect to fight after. And he can ride, too. He won a steeplechase last year at Mountbay. It isn't every soldier can do that.'

'I quite agree with you, it is not,' was the quiet reply.

Lady Flora looked at him indignantly and then drew herself up with her most dignified air. These middle-aged military men were too aggravating for words, they talked as if the universe belonged to them, and everybody in it.

The irresponsible ignorance of Jack Cavendish came as a welcome relief to her.

'I've had enough of dancing for the present,' he said, confidentially. 'Let's find a quiet corner and talk. I'm in no end of a fix, and you're the only one who understands. I don't think there's anyone in the little conservatory; in fact, I went there to see. You don't mind missing a waltz?'

'Not in the least,' she answered with a smile.

'Didn't the Dalzell girl dance well?'

'Don't talk about her,' he broke out. 'I want to talk about myself.'

'You always find yourself the most interesting topic of conversation,' she retorted. 'What have you been doing now?'

'Nothing,' he answered sullenly, 'and the governor has turned nasty—says I must do something or emigrate or buy a broom and sweep a crossing. I can't tell you all the nasty things he has said to me. That's the worst of being a poor man's son.'

'But why shouldn't you do something, Jack?' asked Lady Flora. 'Surely there are some things which you could do here.'

'You don't want me to go away, do you?' he said, suddenly looking into her face. 'We've been such good friends; I don't know what I should do without you. When I saw you amongst all those beastly people it was like a sunny day on the racecourse.'

Her heart beat more quickly. It was a doubtful compliment, but there was more sincerity and feeling in her voice than she had known before. Besides, he was a handsome boy and well groomed, and—well, she was a woman.

'I was glad to see you, too,' she said softly.

'Were you really?' he exclaimed, looking at her as she lay back behind the shelter of the palms. 'That was good of you. I always thought you regarded me as a boy.'

'But you are a man now,' she returned, 'and so you must think of doing something.'

'If I do something, will you too promise to do something for me?' he asked eagerly.

'Yes, if it is reasonable and possible. What do you want me to do?'

'To marry me, that's what I want,' he exclaimed.

'Hush,' she said. 'Some one may hear you.' He caught her in his arms and kissed her, and she made no resistance.

'Your love is all I want to make me a success,' he whispered. 'Only give me that and I will do anything that you wish.'

'Does it mean so much to you as that?' she asked, pushing him from her.

'Yes. Everything.'

'If it does I will marry you; but you must first find some position—'

'Yes, I will do that, darling,' he exclaimed, and would have kissed her again, but she rose from her seat.

'I have several engagements to fill,' she said with a smile, 'and so we must return.' She hesitated a moment and then added: 'But remember, my promise is only conditional, and you must not regard me as being engaged.'

They went back to the ballroom together. A curious little smile passed over Major Courtenay's face as he saw them.

Surely she won't be such a fool as to marry that boy,' he muttered to himself. Then he sighed, for the boy, after all, had what he himself never could win back despite his many distinctions—the priceless possession of youth. What were military distinctions to a young and beautiful woman, when handicapped by fifty years? He watched them jealously. The boy was radiant and eager; the woman's manner was gentle and a little embarrassed.

'I'll talk with the governor to-morrow about a job, and then I'll come and tell you,' Jack whispered, pressing Lady Flora's finger.

Lady Flora did not mention to her father the arrangement she had made with Jack Cavendish. She knew in her heart that the Earl would not approve of such a marriage for his youngest daughter. But after all he himself was responsible, since he had reminded her of the big gap which lay between her and her girlhood. If she waited longer she must inevitably fall back upon such a husband as Major Courtenay, whose best years had been given to his profession and to whom a wife would be but the consolation of his old age. If she had been as wise at eighteen as she now was at twenty-seven things would be different.

One afternoon, a few days after Lady Windle's ball, Jack Cavendish presented himself at Lord Mountbay's town house.

He was obviously excited when he took Lady Flora's hand, and would have kissed her if she had not drawn back.

'I say,' he said, with an aggrieved air, 'I thought we were—'

'But we are not,' she interrupted quietly. 'Have you got any news?'

'Yes. I've talked the whole thing over with the governor. Never mentioned you, of course,' he explained. 'He was quite pleased about my anxiety to find a job. So we put our heads together.'

'With what result?' asked Lady Flora, for it was Jack's way to think he had done a thing when he talked of doing it, and she was under no illusions respecting him.

'There's an awfully good job vacant now,' he answered, 'the Secretaryship of the new Fishery Board, worth thirteen hundred a year, and very little to do except in the way of administrative work. Just the thing to suit me. The clerks and fellows like that will do all the real work.'

'I see,' responded Lady Flora. 'But how are you to get it?'

'Well, that's the question,' said Jack, his ardor a little damped. 'You see, it's in the gift of the Duke of Billborough, the President of the Council, you know. Now, how can we wirepull him? Do you know anyone to work the Duke?'

Lady Flora's face flushed, remembering how her father, a few days before, had told her of Ronald Gower's appointment, as Clerk of the Council. He was the only one whom she knew who was likely to influence the Duke, but how could she ask a favor of the lover whom she had rejected for the lover whom she was prepared to accept? It was a painful dilemma.

'Do what you can yourself,' she answered, 'and meanwhile I will think what I can do.'

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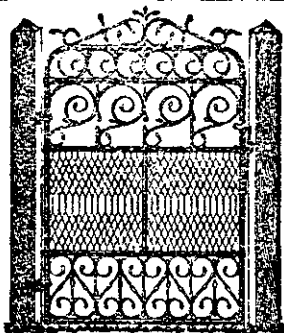


Fig. 41

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At first she made up her mind that the thing was impossible, but when Jack returned with a gloomy face, to tell her that all his efforts to influence the Duke had been failures, she wavered, and finally conquered her pride so far as to write to Ronald Gower asking, as an old friend, his influence on Jack's behalf.

By return came a reply in the curiously familiar handwriting.

'Dear Lady Flora,' it ran, 'I am glad you remembered me and our old friendship. I will do what I can to interest the Duke on your friend's behalf, and perhaps if I am successful you will allow me to make the announcement in person.'

'Always your friend,

'RONALD GOWER.'

After she had read the letter, Lady Flora wept so much that she was unable to appear at breakfast. She sent word by her maid that she was suffering from headache, and Lord Mountbay was obliged to read his papers undisturbed.

She sent a graceful little note of thanks to Ronald Gower, and then, with a sad kind of feeling as to the topsy-turvydom of human things, she sat down to await events.

Events did not seem to move rapidly, for days passed and she heard no news of Jack or of his projects. She was grieved at first at Jack's neglect, then indignant. For his sake she had humbled herself to ask a favor from Ronald Gower, and he had not shown himself decently grateful. If he came now, she said to herself, she would not receive him. But he did not come, but in his place came a hastily scrawled letter, to the effect that there was no use trying to get anything in England, and so he was going out to South Africa as an inspector of mines to Mr. Dalzell. He was grateful for all that she had done for him, but he hadn't the courage to come and tell her so, and he was leaving next day.

Lady Flora read the letter through, with a very white face. Then she walked to the fireplace, put it in the fire, and watched it slowly burn and become ashes.

'That is the end of my last folly,' she murmured, 'and there shall never be another. God help me, to think of my marrying such a thing as that.'

When she kissed her father's forehead in the morning she showed no sign of heart trouble, unless it was that her manner was more affectionate than usual.

'By the way, Flora,' remarked the Earl, 'I see that young protege of yours has been doing rather well for himself. Listen to this: "A marriage has been arranged and will shortly take place between Mr. John Cavendish, only son of Lieutenant-Colonel Cavendish, and Lilian, eldest daughter of Mr. Thomas Dalzell, the well-known millionaire of South Africa. The bridegroom will shortly take up an important post on the Rand mines of his prospective father-in-law." What a strange girl you are not to have told be anything about it.'

'I did not think it would interest you, father,' Lady Flora answered in a low voice.

'Well, it does. Everything does, more or less. And that reminds me that I have to lunch with General Buxton to-day at the United Services, and so I shan't be able to go with you to Lady Burcliff's "At home." You will make my apologies.'

'Yes, father.'

But as the afternoon worked on Flora felt that she could not, at the moment, endure the mild frivolity of a fashionable 'At home.' For one thing, she had to write to Ronald Gower begging him not to take any further trouble in the matter of Mr. Cavendish, since he had already accepted another appointment. The sooner that was done the better, and then she would start afresh. She sent away the carriage, which had waited for her, and went to the library to write her letter.

She sat down at her desk and took a sheet of paper, but for a long time she did not know how to phrase it. What was she to say and how to apologise for trouble given unnecessarily?

A footman opened the door.

'Mr. Gower, your ladyship,' he said, 'is in the drawing-room.'

The color suddenly left her face, and she trembled.

'Show Mr. Gower in here,' she said.

'Yes, your ladyship.'

In a moment her composure came back to her. She stood up, leaning on the desk, then she went forward to welcome her guest.

'It is so good of you to come after all these years,' she said, giving him her hand and looking into his face.

He had not changed much, although the hair about his temples was becoming gray; but his face and eyes were steadfast as of old.

'I was rejoiced to think that I could be of service to you,' he answered in a voice which betrayed some emotion, 'and if I had failed I should not have dared to come. As it is, I have been more successful than I anticipated. The Duke has almost promised me to give the appointment to your friend Mr. Cavendish, and I really think I may say, that the thing is practically assured.'

'I am sorry, Mr. Gower, for having given you so much trouble in the matter but the fact is that Mr. Cavendish has shaken the dust off his feet in this country and has accepted a post in South Africa. I was just about to write to you to that effect.'

'Oh, indeed,' replied Mr. Gower. 'Then my news comes too late.'

'I'm afraid it does,' answered Lady Flora, 'but I am not the less grateful for your kindness. And, after all, Mr. Cavendish will probably find his father-in-law a more considerate employer than any other.'

'His father-in-law!'

'Yes, Mr. Dalzell of South Africa. Mr. Cavendish is to be married to his eldest daughter.'

The news seemed to affect Ronald Gower deeply. He rose to his feet and paced several times up and down the library, whilst she watched him with a beating heart. What a fool she had been! In every line and feature of his face were power and distinction, and she had been satisfied to give herself to a mere brainless boy.

'Shall I ring for tea?' she asked at length.

'Yes, thank you—or not yet, if you please,' he answered. 'I have brought you something which perhaps I ought to have returned long ago.'

He took a case from his pocket and opened it. Inside was a withered rosebud.

'This and my dreams I have kept,' he went on, 'but when I got your letter I thought it was time to surrender both. You see, I was never good at forgetting and so I always remembered the garden of roses at Mountbay and all the dreams that—that—that—'

'Don't, don't,' she cried, stretching out her hands appealingly. 'I can't bear to think of those days.'

'This is the rose that you gave me,' he said. 'Will you take it back, or—'

'What if I do not?' she whispered.

'It is a pledge of our friendship,' he went on, 'but I always kept it in hope that some day, when you had seen the world and laughed at life and love till you were weary, you would remember me and perhaps come to love me.'

'You—you—love me still?' she broke out.

'Yes, now as always,' he answered, 'else I had not kept this rose to torture me with its perfume.'

'Oh, I am unworthy,' she cried, covering her face with her hands.

He drew her hands away and kissed her.

'Let us go back to the garden and gather the roses together,' he said.—*Exchange.*

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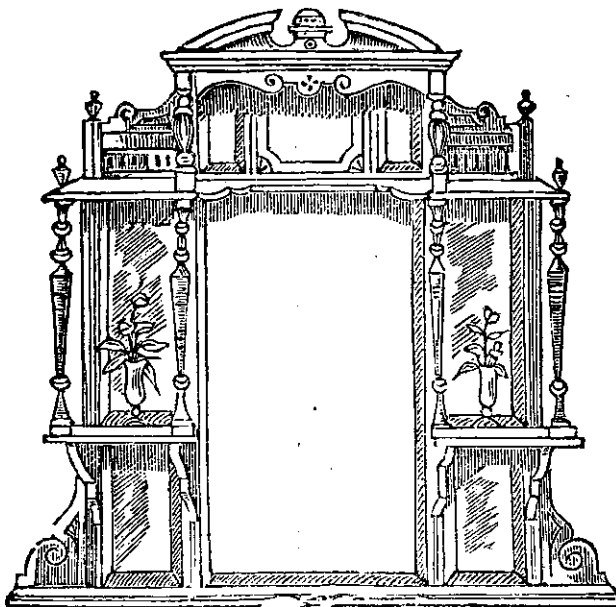
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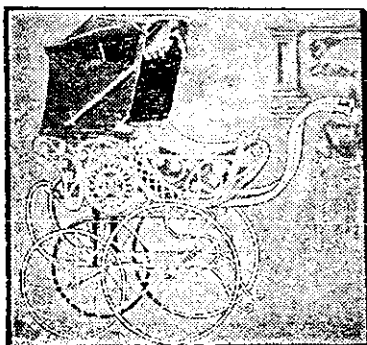
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AND THEY WERE GUIDED BY A STAR

(By NORA McAULIFFE, for the *N.Z. Tablet*.)

Annie Egan leaned out of her window and gazed at the stars, and from the sky her glance swept downwards to the lights of the city that lay stretched beneath her. It was Christmas week, so the thronged streets shone with an added brilliance. Merrymakers and Christmas shoppers good-naturedly jostled one another. The heart of the city was pulsing joyously, youthful once more with the old Romance that is ever new. And, aloof from the life around her, Annie Egan stood at her open window and confessed herself a failure. Six months before she had leaned from her window and laughed up at the stars. 'Jewels of the night, you are glorious, but the lights of the city have bewitched me—the dear throbbing intimate lights of our city.' Well, the city would have none of her. 'You do not belong,' it seemed to cry. 'You cannot give me anything in exchange for a foothold.' A foothold! It had come to that. Once she had dreamed the whole city was within the hollow of her hand. Well, she would go back, and if she winced at the thought it was as much for those to whom she was returning as for her own hurt. And she wouldn't return to them the same girl. The city had made her doubt the value of what she had been taught to prize. She had lost her bearings. She was a voyager in an open boat adrift on an uncharted sea. There was a God in heaven, no doubt, but His ears were deaf to the cries of His children and He no longer walked amongst His people.

At this point Dennis, who was sitting on the front step, looked up and caught sight of her. 'Isn't it a bosker star, Miss Annie?' he shrilled, pointing with his crutch. 'See it's right above the Church of our Lady of the Stars, down near the wharves, where they're having a novena.' He hobbled round till he stood beneath her window. 'I've got a candle alight before the statue down there, and I guess you'll see me captain of St. Pat's eleven, yet, Miss Annie. My word,' he added reflectively, 'won't we just wipe out that Grammar School lot.'

'Good luck to you, Dennis; I'm sure you'll be having a happy Christmas.' Annie beamed on him through a mist of tears. When he had gone she looked accusingly at the stars—'And at the hospital, to-day, they told his mother that tuberculosis of the knee had set in.'

Next morning Annie woke with her sense of failure still strongly on her. The knowledge accompanied her into the streets, after her sketchy breakfast, but she squared her shoulders, as she swung into the *Megaphone* office with the bearing of a gallant boy. 'Anything for me this morning, Mr. Price?' she inquired, with a smile. Jimmy had remarked that the brilliance of her smile increased as her hats grew shabbier. There so seldom had been anything, but Jimmy's way of replying 'I'm afraid there's nothing this morning,' always held a delightful implication that there had been yesterday and that to-morrow, of course, there would be again. This morning, however, he had just turned to the girl when his telephone rang. 'All right, Carteret, we'll manage.' He hung up the receiver. 'Here,' he said, 'there's some sort of a racket at one of the down town churches. A novena, or something of that sort, and they claim that all sorts of miracles are being worked. The congregation's mostly French fisher-folk and Assyrian hawkers—we'll give it half a column.' The color flamed to Annie's cheeks. Her chance! Her chance at last. Jimmy turned away so that he might not see the eagerness in her face. It would mean nothing, he was simply using her as a stop-gap. 'And, oh, I say Miss Egan, don't treat it too solemnly, a touch of humor.' She nodded, scarcely hearing him. Already the opening lines danced before her eyes. She boarded a down town car, and noted whilst doing so that the passengers were the really poor; some looked startlingly sick. In the corner sat little Dennis nursing his crutch. She secured a strap near him, and smiled down at him. He returned the smile with interest. 'I'm getting off at the next corner,' he said, so you'll

be able to sit down then. I suppose you are going to the Church of our Lady of the Stars; we're nearly all going there.' 'Then why are you getting off at the next corner,' asked Annie. 'Oh, I'm going to walk the rest of the way,' the youngster replied easily, and Annie remembered that the corner marked the beginning of another penny section. 'Well,' she said, 'I do wish you'd ride all the way, because I'm a stranger, and it wouldn't do for me to get lost.' She paid the conductor for two as she spoke, and the boy uttered the faintest sigh of relief. 'I won't be late, now. You see, I'm buying candles to burn, and that takes a penny every day, and there's a penny for the car.'

'Twopence is a good deal every day,' Annie admitted, but this was her first visit.

Well, then, she didn't know of the wonderful things that were happening. Tom Murphy's sister was dying, two doctors said so, and her mother had taken her to the church and the old Assyrian priest had touched her and blessed her, and now she was getting better. As for himself, he wanted to walk straight again. 'The doctors at the hospital say I can't get better, but I will.'

Annie looked away. Her eyes were full of sorrow for the child's disappointment. Of course, he wouldn't get cured. Miracles like that didn't happen. The clear-featured man standing beside her looked with sympathy at both of them. 'Here we are,' he said quietly, as the car stopped, and, stooping, without more words, he lifted Dennis and placed him gently on the pavement.

The Church of our Lady of the Stars was a plain wooden building, and humbly it stood between two warehouses; there was a salt freshness in the air that spoke of the nearness of the harbor. Annie entered the little porch. In a niche stood a crudely colored statue of the Blessed Virgin, around her head a halo of gilded stars. The people, excited and chattering, thronged the porch; many were intently placing lighted candles about the statue. To Annie, in her new-born wisdom, the scene was inartistic; nay, even vulgar. Then her gaze rested on Dennis. His eyes were fixed on the statue, and his lips were moving in silent prayer. That was the very heading for her paragraph: 'The Eyes of Faith.' There would be laughter running through it, but, oh, the tenderest laughter, for once, she too had believed. Dennis had at last succeeded in placing his candle on the little altar. Such a little flame amongst so many. How could its light reach to heaven!

Dennis came back to her side. 'He's coming. He's coming,' he whispered excitedly. 'If we stand here he might bless us. Sometimes he touches you—then you get better.'

An elderly priest came slowly through the people. Reaching Dennis and Annie, he stopped. The boy grew rigid, but leaning forward the priest touched Annie's eyelids. 'You see badly, my child,' he said gently, and entered the church. The people, all silent and reverent now, followed him.

In the church old memories came crowding round Annie Egan. She was back again in the Chapel at St. Mary's and the nuns were singing the Benediction. She lived over again that last distribution, when, glowing with excitement, her voice trembling with feeling, she had read her farewell verses to the school. How they had applauded her! How they had looked to her to keep the 'light burning on the altar of Faith.' Her face suddenly burned as she remembered the few paragraphs she had written. Not much of the old ideals about them. In a dream, she knelt on. The priest left the altar, and gradually the church was deserted. Still dreaming, she left the church. In the porch she lingered reverently before the shrine.

'It was the ninth candle, this morning, wasn't it, Dennis?' said the voice of the clear-featured, cleanly-built man. And as they turned, he added, 'Now we're going to see what can be done for this foot of yours.' He carried Dennis down the church steps, and placed him in a shabby motor car. Annie hesitated on the pavement.

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healing the halt and the lame was spoken of as miraculous.

'Dennis,' Annie cried, 'you're going to be cured.'

The boy nodded. 'It'll be all right to play footer, again, won't it,' he grinned.

Half an hour later, the doctor came to her in his shabby waiting-room. 'He'll get better,' was his brief comment. He smiled suddenly. 'He'll be captain of St. Pat's eleven yet, miss.'

'I've been a beast,' said Annie Egan. And the doctor understood her, for he replied, 'So have I, miss. For nine mornings I have watched him, thinking that he wouldn't hold out against repeated disappointments.'

On her way back to the *Megaphone* office, Annie's brain worked at top speed. They wanted a paragraph; well, she'd give them one; something, perhaps, they didn't expect. It would be her swan song, for of course it would spell 'finis' to her career.

Gallantly she swung into the office, and seating herself at a desk in the corner commenced to write. At the end of two hours she placed the written sheets before Jimmy Price. Her cheeks were aglow and her eyes were starlike.

'It isn't what you expected,' she said slowly, 'but it's the truth.'

Jimmy's eyes travelled down the sheets. 'It'll have to be cut,' he growled. Then a phrase arrested him. After a second or two he looked up. 'Wait a minute,' he murmured, and disappeared into the chief's room.

'I've got a girl out here—a slip of a school-girl,—and we've got to give her a job,' he grinned.

'Send her back to a boarding-school,' growled the chief. Tell her the Society and Fashion—'

'Society Chat and Fashions—nothing—' interrupted Jimmy, 'I tell you the kid's got the goods.' He slapped the sheets down. 'Look at that,' he said, 'and that. My word, it brings you right up against it. Can't you see those Assyrian women in their purples and pinks, hot, and heavily scented, and the big brown eyes of them seeing the Sign of God in everything.'

The chief read quickly. 'Send her in,' he said. And Annie Egan came. What would they say to her, these city men who cared for nothing but money and success. 'Miss Egan,' the editor said, 'Mr. Price has recommended some of your work to me, and I can offer you a small opening on our regular staff, if you'd care to join us.' If she cared! She nearly laughed, then suddenly she felt her eyes brimming with tears. 'Then that's all settled,' said Jimmy Price. 'You'll call in to-morrow morning at 10 sharp. She gave the chief a watery smile and found herself once more in the outer office.

Jimmy Price looked at her. 'How many hours is it since your last meal?' he asked. She laughed, and confessed she had forgotten all about lunch. Then, 'Will you come and have some tea with me?' said Jimmy, who thereupon became full of care for his appearance, and retired to look at himself in the cracked glass above his mantelpiece. The chief caught him at it. Looked at him pityingly, 'You've got it, Jimmy—got it bad,' he said.

But Jimmy cared not if all the world guessed it. As for Annie Egan, she was in an exalted mood. The city had opened its arms to her. She was one with the busy people who thronged the streets. She had won her foothold. She belonged! She was free of the city!

* * * * *

That evening she stood at her window looking dreamily at the night. Away in the distance she could dimly discern the modest spire of the Church of our Lady of the Stars, and poised above it, golden and wonderful, shone the evening star. Through the open window of the room below where Dennis and his mother were sitting, came the lad's voice. He was reading a Christmas story aloud: 'And the Wise Men from the East travelled for many days over thorny wastes and desert places, and always they were guided by a Star.'

'They were guided by a Star,' repeated Annie, softly. She thought of Dennis, of the doctor, of the

poor people at the church—of Jimmy Price. 'God bless us—oh, God bless us, everyone!' said Annie Egan, smiling at the stars.

A TRANSFORMED IRELAND

DEVELOPMENT OF AGRICULTURE

The members of the British Farmers' Association, who were on a visit to Ireland in May, received an official reception in the lecture theatre of the Royal College of Science, Dublin. Mr. T. W. Russell, M.P., presided.

Professor J. R. Campbell, Secretary of the Department of Agriculture, delivered an interesting lecture on 'Agricultural Development in Ireland,' in the course of which he said—Many important changes have taken place in Ireland since the last visit of the British Dairy Farmers' Association in 1899. Indeed, these have been so great and their consequences so far-reaching that it is no exaggeration to say that you have come back to view an entirely new Ireland.

Let me mention two obvious conditions which differentiate Ireland from Great Britain, as they afford a key to the better understanding of much of our work. The first is what I may describe as the immobility of our farmers. When you are dissatisfied with your surroundings or with the terms on which you hold your land, you do not hesitate to seek a more desirable holding. Four daily papers offer you a choice of vacant farms, and you may take a lease of one in your neighborhood, in an adjoining parish, or in a distant county. There is, indeed, amongst you at certain terms a sort of general post. This is a matter of pure business, in which sentiment plays little or no part. You have, too, your Agricultural Holdings Act, which facilitates the process by arranging terms of compensation for improvements between you and your landlord. In Ireland the custom is far different. There is no Agricultural Holdings Act, no changing of farms, but

There is an Unbounded Sentiment, altogether praiseworthy, but utterly inexplicable to the British mind, which roots the family in the holding and makes it for them more difficult to migrate to an adjoining county town than to emigrate to the United States. No one who fails to grasp this simple fact can ever understand Irish land problems. The second point I want to emphasise is the great proportion of our farms which by you would be classed as very small holdings. Most people overlook the fact that whilst you have in Scotland about 78,000 holdings and in England and Wales about 430,000 in Ireland there are over half a million, of which more than 350,000 do not exceed 30 acres, and of these about 216,000 do not exceed 15 acres. It will be at once obvious, therefore, that the form and extent of State aid here must necessarily be very different from, and I may say more effective than, that in a country of large, self-contained farms. Remember, too, that, as I shall show immediately, the State here has become, in effect, the landowner, and as such would naturally be expected—for the present at any rate—to play the part of the philanthropic landlord. Returning to the changes which have taken place in Ireland since your last visit, I may mention three of special note—viz., the great extension of land purchase, the development of co-operation, and the work of the Department of Agriculture and Technical Instruction for Ireland, or, as it is generally called, 'The Department.'

Land Purchase Operations.

Under the Land Acts of 1903 and 1909, about 315,000 agreements by tenants to purchase their holdings have been lodged, involving advances from the State to the amount of 95 millions sterling. This is in addition to the 75,000 holdings for the acquiring of which under earlier Acts upwards of 25 millions sterling, were provided. Accordingly, a total of 390,000 peasant proprietors have now been created by means of advances from the State to the extent of 120 millions sterling. There are, however, about 550,000 agricul-

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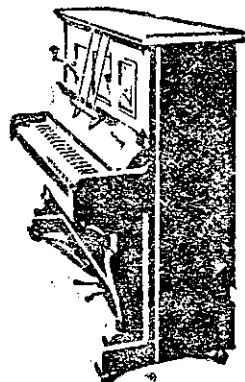
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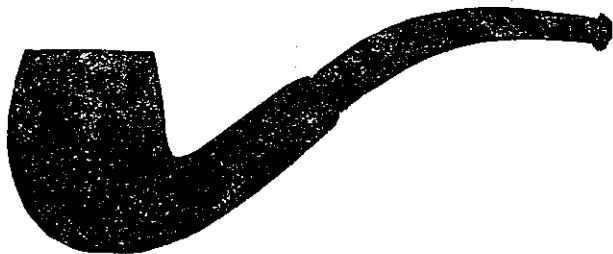
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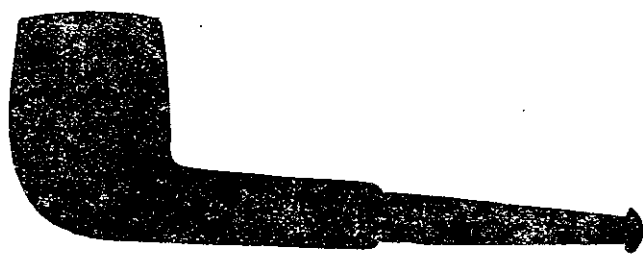
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tural holdings in Ireland, so that some 160,000 still remain to be dealt with.

Such a vast scheme of land settlement could not be effected without great changes in social and economic conditions. Changes have, indeed, taken place, and these distinctly for the better. Though the main Land Acts are of too recent date to allow of their full effect being made manifest to visitors yet to those of us who are engaged in agricultural administration the reform is very apparent. It is not merely by what the farmer has done, but by the spirit in which he is attempting to improve, and by the rise in his standard of living and in his brighter outlook on life, that we, who are on the spot, measure the strength of this new force.

Work of the Department.

But it is to the work of the Department of Agriculture that I wish specially to direct your attention to-night. This department was established in 1900, the year following your last visit. It is not merely a Board of Agriculture in the sense in which that term is understood in Great Britain. In addition to agriculture, it is charged with the administration of that form of Technical Instruction which in England and Scotland is under the educational authorities. It also deals with fisheries and rural industries, besides having the care of various science and art institutions.

The sum annually available for the purposes of agriculture, rural industries, and fisheries, which was recently augmented by £19,000 for special work in congested districts and by an indeterminate amount from the development fund, is £105,000, of which £78,000 represents the 'whiskey money' given direct in your country to the County Councils, and £5000 corresponds to the sum spent in Great Britain by the Royal Commission on Horse Breeding. This does not, however, comprise all that is spent on agriculture under the department's immediate supervision. In addition, each of the 33 County Councils raises a voluntary rate (for the most part equal to 1d in the £) which yields annually about £43,000, a very substantial portion of which is devoted to the department's agricultural schemes. I would have you note these facts well, for we are constantly being told, and it is everywhere believed in Great Britain, that Ireland receives moneys for agricultural development which have no counterpart in grants to England or Scotland. But England, as well as Ireland, has her 'Whiskey Money' and her Horse Breeding Fund, and if she does not see fit to supplement these by a direct rate, as Ireland does, that fact should not be overlooked when comparisons are made between the two countries. The root of the misunderstanding lies in the fact that whereas in England the 'whiskey money' was handed over unconditionally to the County Councils, in Ireland it was given to the Department who are responsible for its application, even when this is made through local authorities.

Department's Financial Operations.

We may note here also an important provision of the Act creating the Department. It is that all our financial operations on behalf of agriculture must, as I have already indicated, receive the concurrence of an Agricultural Board of twelve members, eight of whom are chosen by representatives of the local authorities, and the remainder nominated by the Department; while the whole policy of the Department, and of the Board itself, is subject to criticism by an Agricultural Council or Parliament of 103 members, two-thirds of whom, as in the case of the Board, are elected by the County Councils.

Turning now from these central authorities to local administrative machinery, we see that each County Council appoints a County Committee for Agriculture and delegates to it the expenditure of the rate raised and of such sums as the Department places at its disposal. The rate and the Department's grant together form the County 'Joint Fund' for agriculture, the whole being subject to the control of the Department. As a matter of fact, of the £105,000 to which I have referred, about £50,000 is spent through County Committees and the remainder by the Department itself. We are often asked how much of our funds and energy

we devote to education. My answer is that the whole work of the Agricultural Branch of the Department is educational. Whether it is the provision of a scholarship in agriculture or of a professorship in this College, the purchase of a high-class sire for a backward district, the sale of a plough or a harrow on easy terms where hitherto the spade only has been used, the introduction of seed potatoes where change of seed is not practised, the erection of a fence in the Donegal Highlands, or even the compulsory destruction of weeds, we regard each and all of our activities as a form of agricultural education suited to the needs of a particular class of the community. I find it wholly impossible to separate our expenditure into that devoted to what is generally classed as technical instruction in agriculture and that which many regard as direct aid, so intimately are science and practice blended in all our operations.

THE SHEPHERD OF ALL CHRISTENDOM

Mr. Joseph Francis Wickham contributes to the April number of the *Catholic World* an interesting and thoughtful article on a visit to the Holy Father at Rome. The title of the article is 'The Shepherd of All Christendom.' After a graphic description of the visit to the Vatican and the reception by Pius X. Mr. Wickham writes thus of what the Papacy has meant to the world:—

And as I was losing myself in these thoughts within the peaceful Vatican walls, suddenly in imagination I heard the clashing of arms and the tramp of soldiers and the notes of the trumpet call; I saw the tossing of countless war pennons and far-flung lines of battle; and as the whole panorama of nineteen centuries opened wide, in clearest of vision I beheld the historic figure of the Papacy. I saw the first Pope crucified, head downward, on the very Vatican Hill where rises now the great Cathedral. I saw the reddening of the white sands of the Flavian Amphitheatre as, one by one, the Pontiffs passed into martyrdom, faithful unto death. Thirty of the first thirty-one Popes wear the martyrs' palm because of their believing of the Word of the Nazarene. I could see in fancy the terrified flock gathered in the secret recesses of the catacombs, and the shepherd standing on guard, encouraging and strengthening and keeping alive the sacred fire of their faith. The Imperial City might fling the might of ten persecutions against the infant Church, but the sleepless sentinels, on duty for the King, showed no faltering. I saw the measured lances of those long centuries when Europe was semi-barbaric and the Popes fought with doughtiest vigor against barons and emperors for the rights of God and the weal of the individual. I beheld the Papacy, with splendid audacity, casting defiance into the chancellories of many a State, forecasting well the temporal loss of possible defeat, but willing to endure any pain rather than be unfaithful to doctrine that she held was Gospel.

Passing Down the Centuries,

I saw a Hildebrand crossing swords with a Henry the Fourth of Germany; a Gregory the Ninth with a King Frederick; an Innocent the Third with a Philip Augustus; a Pius the Seventh with a mighty Napoleon. And looking into the face of the Pope that had just passed by, I had seen the unmistakable consciousness that election to the Papal place had commissioned him with a divinely-spoken obligation to defend Christ. France, attempting to blot out the Light in Heaven, found in that white-haired Pontiff a foe man worthy of her steel. Concordats might be broken, convents closed, nuns exiled: there would be no capitulation. Better that every cathedral in France—Chartres, Rheims, Orleans, even mighty Notre Dame of Paris—be beaten flat to the ground, with not a stone left upon a stone, than abandon truth. The City of God will never seek peace by selling her birthright. A Papal audience is not merely the physical act of being admitted to the presence of his Holiness and receiving his blessing, though it might well stop there. Since Peter first took resi-

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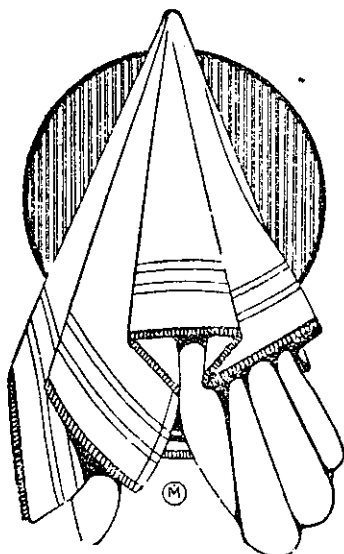
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dence in Rome there have been pilgrimages to the Eternal City. Once a year the Mussulman yearns toward Mecca: never has morning sun during the nineteen Christian centuries failed to discover some faithful Christians journeying toward the City of the Popes. So to have become a member of that great uncounted army of pilgrims who have constantly worn smooth the Roman roads; to have been admitted to that noble company that includes kings and queens and knights and scholars, tender maids, and gentle saints and sinless children, is no unwelcome distinction. But an audience with Pius the Tenth is vastly more than that. It is a coming into direct communication with the Roman Papacy,

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that has preserved the continuity of the civilisation of Augustus with the civilisation of the present day. If the Papacy had not existed, it were an impossible task to dream a European history for the last fifteen centuries. When the legions crumbled, and the Goths and Huns and Vandals poured like a swollen torrent into the fair plains of Italy, the Papacy was the only power that could save civilisation and the half-lost arts and sciences. The Popes gathered up the broken fragments of civic institutions and literature, and treasured them for generations yet unborn. During the long centuries of transition that began with Alaric's entrance into Rome, the only unshaken rock in the tempest was the Papacy. Every condition was chaotic; old standards had been swept away; Europe was one great battlefield. Commerce was prostrate; letters were despised; brigands were on thrones; lawlessness was law. As time went on, nation after nation accepted the Saviour. Men who once had hoped to be chosen of the Valkyries for the golden halls of Valhalla, were becoming allied in allegiance with those whose forebears had sworn by Mars and Juno, Odin and Thor were abandoned: Balder was dead with Pan. The Rhine-gods crept farther and farther back into the deepening twilight. Pirate Viking became peer of France. But through all this seething sea of confusion the Canon Law of the Church was being disseminated from one end of Christendom to another, and men were obeying this body of law which the Papacy had built upon Roman legislation and

The Gospel of Christ.

And obedience to the law is the essence of civilisation. Rude peasant and rude lord alike heard the message of the Gospel, bidding them to chasten their passions and forget the strain that was calling in their blood. The great monasteries looking down from the beauteous hill-sides of Prussia, and everywhere from the fjords of Norway to the sunny Mediterranean shores, fostered in the heart the spirit of prayer, and taught the hand the art of cultivating the soil. And these monastic foundations breathed their life and claimed their being from the Roman Papacy. Finally the consolidation of the monarchies was effected, and rest from war gave leisure for higher things. Then the Papacy looked about her to see the fruits of her labor. The literature of Cicero and Horace was safe, to be linked to that of Dante; the old hard conditions of slavery had been ameliorated: the exigencies of poverty had been met; and the battle for the high estate of womanhood and the inviolability of the marriage bond had been fought and won on a hundred different fields. A new Rome had been built, a new Italy, a new Europe.

In the Matter of Education

the story of culture in its relation to the Papacy is as fascinating as romance. The schools attached to the cathedrals, and the schools of monasteries, taught the principles of all the sciences. Men like Bede and Alcuin made thousands of young hearts grow warm in zeal for the refinements of letters, and developed thousands of minds in the training that was to guide them in the varied experience of daily life. Education was ever, indeed, tenderly nurtured, but the full blossoming of its flower came with the establishment of nigh two score universities under the confirmation of Papal charter.

The Papacy has always been the patron of the arts, and no more convincing proof of this may be

adduced than a study of the Vatican, the most wondrous palace on earth. The vast collection of buildings embraced under the name of the Vatican Palace was begun by Pope Symmachus in the early sixth century, and completed in the erection of the Scala Pia by Pius the Ninth of present memory. Its chapels, museums, library, and archives, from the artistic and scientific viewpoint, are priceless in the value of their content.

The most famous of the chapels, and that in which all the Papal ceremonies and functions are held, is the one familiarly known as the Sistine. Built between 1473 and 1481, it is a gem of architecture. The side walls from high altar to entrance door were decorated by Perugino, Botticelli, Pinturicchio, Salvati, and Ghirlandajo, among others. Mino da Fiesole and his assistants carved the tracery on the marble barriers and balustrade of the choir box. But Michelangelo overshadows them all with his ceilings and his 'Last Judgment' that sweeps across the rear wall. Any of

The Treasures of the Sistine Chapel

would glorify a gallery into enduring worth. But the museums proper are no less the delight of art lovers. It is no extravagance to say that were all the other collections of Europe destroyed, the Papal museums would suffice for an understanding of the genius of the ages. The Popes were the first to establish museums, and their work in the perpetuation of masterpieces gave incentive to all the governments of the continent to like endeavor. The Museo Pio-Clementino, with the 'Laocoon,' the 'Torso of Heracles,' the 'Barberina Hera,' the 'Hermes,' the 'Belvedere Apollo,' and the finest 'Bust of Zeus,' in existence; the Galleria Chiaramonti, with the sitting figure of Tiberius and the 'Head of Neptune'; the Braccio Nuovo, with the majestic statue of Augustus and the colossal reclining figure of 'The Nile'; the Egyptian Museum, with its ten halls of statues, sarcophagi and reliques, and its cases of papyrus manuscripts; the Etruscan Museum, with its mosaics, lamps and red-figured vases; all these are known to every visitor to the Vatican.

Shameless Anti-Clericalism

The name of the non-Catholic deputy, M. Barres, will always be held in honor by the Catholics of France for his eloquent championship of crumbling French churches against anti-clerical vandals. As buildings consecrated to divine worship, it would be useless to plead for them before a Chamber constituted like the present one. The only chance for procuring their repair and preservation is to get them classed officially as historical monuments. Otherwise, any excuse suffices an anti-clerical mayor or corporation for compassing their demolition. In vain do Catholics of the commune concerned offer to defray a part, or even the whole of the expense for repairs—which ought properly to be borne by the communal purse. Such aid is constantly declined, and, in due course the sacred building is declared 'unsafe' and demolished. A worse fate than this, however, may befall a church tower needing repair, even when higher authority has intervened in its favor. M. Barres has called public attention to a peculiarly atrocious instance, both in Parliament and in the columns of the *Echo de Paris*. The story would be incredible but for the writer's known probity and the minute acquaintance with every detail of the case which he displays. Moreover, no one has dared to question his facts.

At Vendome there survives a venerable fifteenth century church tower, considered by connoisseurs to possess historical and artistic merit. The Catholics wished to preserve it. They applied to the Government, which appeared to entertain their appeal favorably. This was too much for the anti-clerical mayor of the commune and the majority of his council. They determined to out-manoeuvre the Catholics—to quote M. Barres—they said, in effect: 'You want to keep that tower? Be it so. We can find a use for it. What shall we do with it? Why, turn it into a public lavatory.' And they actually set to work! Apart from other con-



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siderations, they had no legal right, since the case had passed into the hands of the Government. But—as M. Barres proves from documents—the department of 'Fine Arts' had been urgently warned of what the mayor was doing by the petitioners, and must therefore be accounted as accessory to the outrage. While the drain was being dug out, the workmen came upon some human remains. Decency demanded that these should be transferred with respect to the cemetery. Instead, they were thrown anyhow into some hole. But a further depth of infamy had to be sounded. Being in need of a stone flag for covering a drain-trap, a workman actually robbed a poor woman's grave of its humble tombstone to serve the ignoble purpose. M. Barres gives the exact inscription on this stone from personal investigation. To crown all, the new latrines were solemnly opened by the mayor on Good Friday! The old adage, 'The better the day,' etc., has its exceptions. What manner of men were these who would conceive, execute and authorise such loathsome

profanities? M. Barres tells us, and then we cease to wonder.

Happily, Vendome can boast of one councillor at least who had the courage to protest against such shameless iniquities. 'When St. Martin came to Vendome in the fourteenth century,' exclaimed M. Royan, 'he found only savages. Were he to visit the Town Hall to-day, he would find things very much the same.' And M. Royan was promptly ejected from the Council for his words, in the name of liberty.

The gift of the priests of the archdiocese of Hobart to the Venerable Archdeacon Beechinor, of Latrobe, on the occasion of the celebration of his sacerdotal golden jubilee recently was a handsome gold chalice.

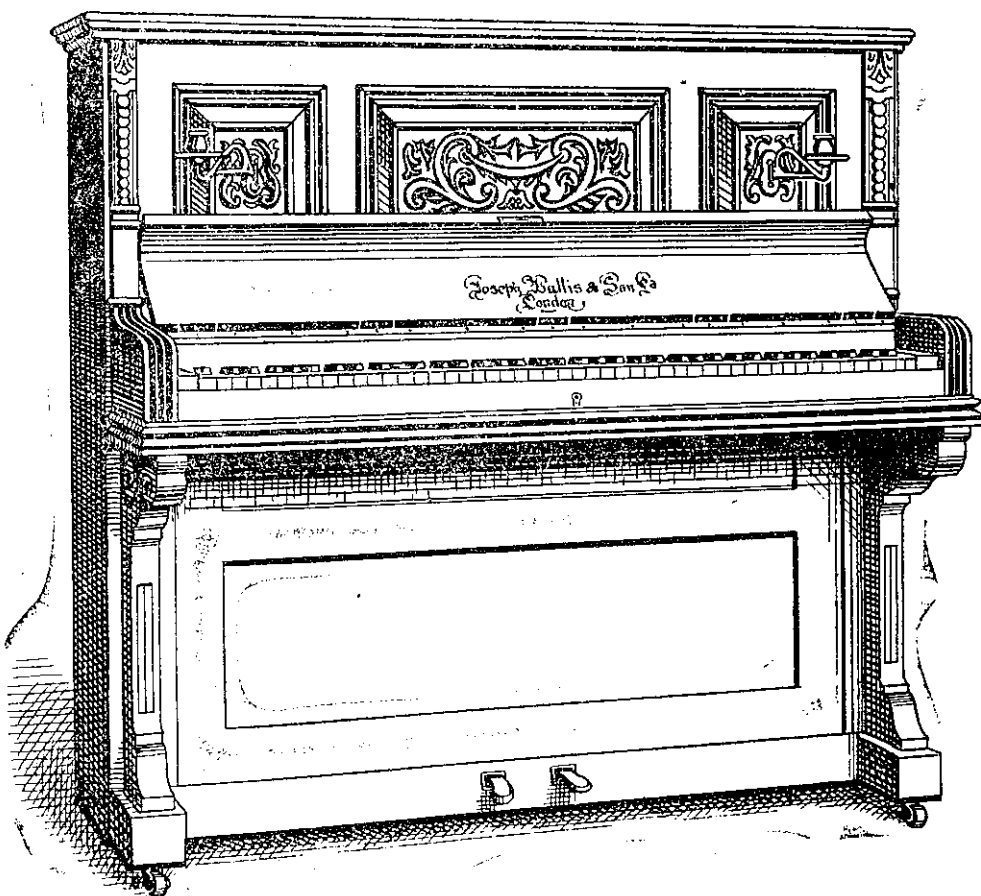
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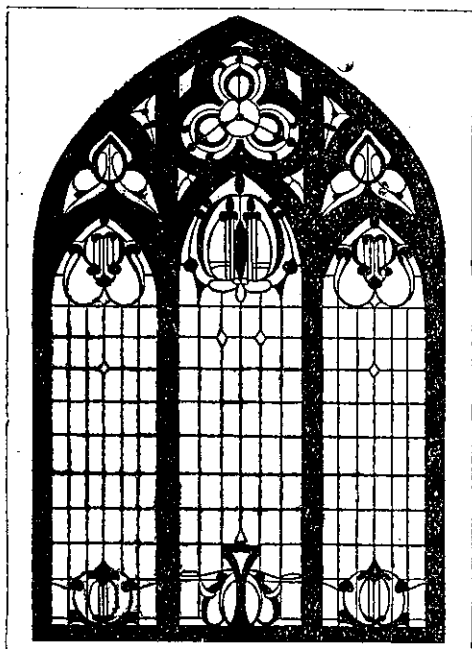


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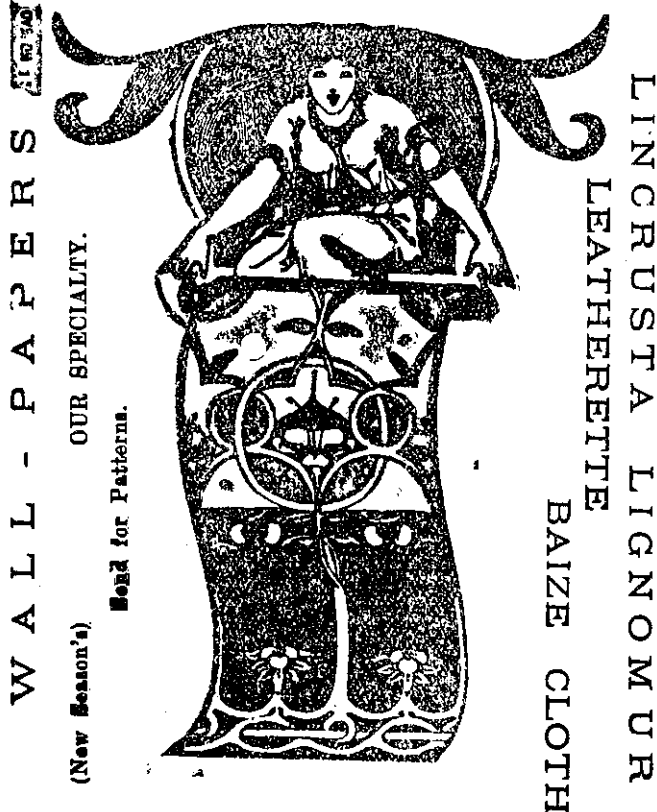
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Current Topics

A Cable Lie

The following cable message appeared in our New Zealand dailies of January 24: 'Paris, January 22.—A woman named Alice Crespy has been arrested on a charge of shooting a priest named Chassaing, whom she met in the confessional. The bishop, to prevent a scandal, had transferred Chassaing, and the woman subsequently reported the priest's suicide at her house, explaining that his act was the result of grief over their separation.' We cut this out at the time, in the assured conviction that later information would throw a different complexion on this wildly improbable looking tale. The element of fact in the message was that the priest was found dead, having been shot. It now appears that the account of the 'suicide' of the priest, together with the statement as to its alleged cause, was the concoction of a hysterical and designing woman. The other side of the story has been given in the *London Daily Mail*. According to the London paper this woman had so pestered the priest by her unwelcome attentions that he had ordered the sacristan to prevent her entering the church. And, according to the same authority, his bishop makes the statement that he had transferred the priest as a promotion, and that the priest was greatly pleased at the prospect. And to prove that he had no intention of committing suicide many have given their evidence of various practical preparations he was making for his new parish. The woman is described in the French press as a 'poetess'—from which it may be inferred that she had a tendency towards romance and towards the imaginative. It is a shame that the 'explanation' of a scheming woman, involving dishonor to the memory of a dead priest, should be cabled to the uttermost parts of the earth, and that not a word should be said regarding his bishop's refutation and vindication.

A Jewish Protest

It is very natural that the members of the Jewish body should feel keenly the injustice of the Bible-in-Schools League proposals, and that a New Zealand Rabbi should declare, in a letter which has been submitted to us: 'No conscientious Jewish teacher, loyal to his faith, could teach and explain the passages (in certain of the Bible lessons) in such a way that the children would understand them "as intelligently as any other lesson." To do so would be to act the hypocrite.' How acutely sensitive the followers of the ancient faith are to the slightest danger of religious proselytism in connection with the public education system, or to any invasion of their rights of conscience, may be gathered from the opposition offered by Jews in the United States to what would be regarded by Bible Leaguers here as a very harmless and innocuous proposal. We find recorded in the *Philadelphia Catholic Standard and Times* of May 17 the following telegram, which had just been sent to the Governor of Pennsylvania (Governor Tener) by the Jewish Community of Philadelphia, of which Dr. Cyrus Adler is the president:

'Hon. John K. Tener,—The Executive Council of the Jewish Community of Philadelphia, representing over one hundred organisations, respectfully urges you to veto the bill making it compulsory, under severe penalty, for teachers in the schools to read ten verses of the Bible daily. We believe this act would impose upon the Jewish pupils in the public schools religious exercises, which are in violation of the spirit of the American institutions, and of the fundamental right of the freedom of conscience. We further point out that at least five versions of the English Bible are in current use by different denominations, and that the carrying out of this act would inevitably introduce sectarian strife in our public schools.

'JOSEPH L. KUN, Secretary.

'CYRUS ADLER, President.'

The proposal in the Bill here protested against was merely that the teachers should be compelled to read ten verses of the Bible daily, apparently without explanation or comment of any kind. How the Phila-

delphia Jews would have felt if the teachers were to be compelled to teach 'as intelligently as any other lesson' the New Testament accounts of 'The Betrayal of Christ,' 'The Crucifixion,' etc., we can fairly well imagine.

A Scientist's Lapse

Judged by his writings, Sir William Osler, Regius Professor of Medicine at Oxford University, is such a broad-viewed and tolerant character, and such a kindly and attractive personality withal, that he can hardly be taken seriously in the shallow, surprising, and entirely uncharacteristic remarks which he made in an address delivered at the John Hopkins Hospital the other day. Here is the ill-considered utterance: 'In the present state of our mental development 99 per cent. of our fellow creatures, when in trouble, sorrow, or sickness, trust to charms, incantations, and to the saints. Many a shrine has more followers than Pasteur, many a saint more believers than Lister. Less than twenty years have passed since the last witch was burned in the British Isles.' Clearly the speaker had given very little thought to the point he was making or he would never have mentioned Pasteur's name in such a connection. Pasteur was known not less for earnestness and sincerity in the practice of his religion than for his scientific eminence; and it is an historic fact that he uttered the oft-quoted and weighty declaration: 'The more I know (of science), the more nearly is my faith that of the Breton peasant; could I but know all, I would have the faith of the Breton peasant's wife.' Clearly, if Pasteur's name is to be used at all in respect to such matters as prayer and the invocation of the saints—and no name in the world of science has higher claim to be invoked—it must be as a witness to the other side from that apparently taken by Sir William Osler.

*

Cardinal Gibbons, who was evidently a close friend of the distinguished physician when he practised for years in Baltimore, was naturally surprised at a seeming attack on Christianity from such an unexpected quarter, and took the speaker to task with some vigor in the press. His Eminence said: 'Scientists in any line sometimes make statements such as that of Dr. Osler, and only a short time ago I had to defend some truths that Thomas A. Edison attacked. These scientific specialists think their statements should go unchallenged, but this one of Dr. Osler's shall not and I shall write to him asking him to retract it. I would like to call the attention of Dr. Osler to the fact that Pasteur was a devoted Catholic and put his trust in the saints. He said that, as his knowledge of medicine increased his faith grew likewise. The statements attributed to Dr. Osler are an attack on Christianity. I am surprised that he should make such attacks in this age. What do the things that Dr. Osler preaches stand for, anyhow? His whole doctrine is based on theory. Fifty years ago the scientists of that day imagined they knew all that was to be known of medicine; yet to-day their conclusions are overthrown by later discoveries. The Catholic Church is not founded on theory; and, whereas, the whole world is informed of its doctrines, the conclusions of Dr. Osler are known to comparatively few. The world at present is alarmed by the condition of the head of the Church and changes in his health are of great interest—more, perhaps, than that of any scientist whom we know now.' The request for a retraction will evidently meet with no unfriendly reception; for a late exchange mentions that when questioned at Baltimore, Sir William said he was no enemy of the saints, and would talk to his friend the Cardinal on the subject.

The Latest Text Story

The practice of taking a text for pulpit discourses—a practice which, according as convenience dictates, is adopted or dispensed with in Catholic churches—is very strictly adhered to by Protestant ministers: and the process of selection often affords scope for the exercise of considerable ingenuity. Occasionally the text is used for the purpose of 'getting even' with a member of the congregation who has been obstreperous

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or objectionable, as in the case, related by Spurgeon, of the minister who celebrated the death of a quarrelsome deacon by a tirade from the words: 'And it came to pass that the beggar died.' Sometimes the text has been used, under special circumstances, to give a covert hit at a whole congregation. An anecdote illustrative of this is recorded of Dr. Paley, the well-known author of *Natural Theology*, *Evidences of Christianity*, and other once popular works. When Pitt, as First Lord of the Treasury and Chancellor of the Exchequer, at the age of twenty-three, revisited Cambridge, where he had graduated, Paley marked with a sarcastic eye how assiduously some of the leading members of the University courted the youthful Prime Minister, and made up to him in view of the good things which he would now have at his disposal. It was Paley's turn to preach before the University at St. Mary's on the Sunday following Pitt's visit; accordingly, he took for his text: 'There is a *lad* here which hath five barley loaves and two small fishes,' adding, as he looked round on the crowded church, 'But what are they among so *many*?' *

It sometimes happens that a text has a special application or appositeness of which the preacher is quite unaware: and the result of his malapropos selection is occasionally serious, at least for him. It was so in the case of a text selected on one occasion in the Chapel Royal at Dublin. Dr. Sheridan, the father of the better-known Richard Brinsley Sheridan, was asked by a country clergyman to take the duty for him on the next Sunday. Sheridan was in high favor at Dublin Castle, but he unconsciously forfeited all by his text on the occasion. He took an old sermon of which the text was, 'Sufficient unto the day is the evil thereof.' Unfortunately, it happened (which Sheridan had forgotten) to be the anniversary of the accession of the House of Hanover. The supposed insult to the authorities was never forgiven, and it is said lost the Doctor his bishopric. They could not think of bestowing one of their mitres on a head capable of even seeming to make such an application of the text. *

But the latest and certainly not least entertaining story of the unexpected appositeness which may attach to a text which has been selected in all innocence is one which has been recently recorded by a writer in the *Occult Review*; and it is too good not to be handed on. 'A coincidence,' says the writer, 'caused some amusement at the time in connection with the church which my family used to attend. The rector there was the present Bishop of Liverpool (Dr. Chavasse). Mrs. Chavasse, it so happened, had had twins for the second time. The event had only just occurred, and the curate who preached the Sunday morning sermon had not been made acquainted with the fact. By an almost incredible coincidence he chose as his text the words, "Two are better than one," to the vast amusement of the congregation. Quite ignorant of what caused their merriment, the curate looked round, thinking that there was something amiss with the surplice, and finding nothing, proceeded to repeat the text in louder and clearer accents than before, which naturally only increased the general amusement.'

The 'Spectator' on Dr. Gasquet

In the old days when the *Spectator*, edited by Richard Holt Hutton, was a power in the land, it was conspicuous for its fair and even friendly attitude to things and questions Catholic. Hutton, who was so genuinely modest that he left a proviso in his will enjoining that on no account should anything but the barest paragraph be printed in the *Spectator* regarding him after his death, was certainly one of the greatest editors England has ever produced. Under his masterly direction and control the *Spectator* became the most influential paper in England—at least in the higher political and literary circles. Its views were regarded with profound respect even by those who differed from them; while the immediate followers of the paper drank in its every utterance as gospel. Hutton, who personally attended the 'Lectures on the Present Position of Catholics in England,' was a warm admirer of Newman; and Catholics have reason to be ever grateful

to his memory for the loyal way in which the *Spectator* stood by the great Oratorian in the days of trouble and persecution. After Hutton's death the *Spectator* fell somewhat from its high estate. In regard to matters Catholic, it became narrow and illiberal, and seemed to take a pleasure in girding at the Pope and the Catholic Church. Of late, however, there are gratifying signs of a return to the old spirit—a return which is notably exemplified in the paper's estimate of Dr. Gasquet's latest work, entitled *England Under the Old Religion, and Other Essays*. In his review of this volume the writer pays a fine tribute to Dr. Gasquet, and incidentally shows himself capable of taking a sane and scholarly attitude towards that much maligned period of English history, the Middle Ages. We quote some extracts from this interesting review as we find it in the *Spectator* of April 26. 'On closing such a book,' says the writer, 'as Dr. Gasquet's most recent work, the reviewer takes up his pen and his parable in fear and trembling. This is not so much because the Abbot-President of the English Benedictines is so minutely recondite in his book, nor even because most of the essays included are of a strongly controversial nature from the religious point of view. Controversial, of course, they are. One might relish, at a safe distance, some of the remarks which an extreme critic of the English Low Church faction might be inspired to write about some of them. Yet for the critic who does not approach his subject with a completely uninformed and strongly biassed mind there must always be a strong presumption in Dr. Gasquet's favor. He is, after all, a modern scholar to whom we are deeply indebted for knowledge of the Middle Ages. And he is scrupulously and eruditely accurate in all the statements which he makes and the evidence that he adduces. It is this accuracy that makes the reviewer nervous. Nor is the fear relieved by the final essay in this work, on 'Editing and Reviewing,' wherein Dr. Gasquet utters denunciations of critics "whose ambitions are greater than their qualifications to undertake editorial work." *

'One is inclined,' continues the reviewer, 'to concentrate interest, for the most part, on the first essay of the book, which embodies a faithful and eloquent picture of the closing days of Dr. Gasquet's favorite period, the Middle Ages. In this essay we are on fairly safe ground. It would be difficult to read much that is controversial into its argument. On the contrary it is a contribution to historical research of the highest value, and fulfils a most valuable function. One must always welcome any authoritative work which is capable of correcting the appalling misconceptions current about the Middle Ages. There is no delusion which the Englishman of Radical tendencies hugs more closely to his bosom than a firm conviction of the miseries, injustices, and oppressions which he believes to have been inevitably typical of medieval days. One is thankful that Dr. Gasquet goes a long way towards dispelling this unhistoric illusion. "The essence of life in England during the days of the Plantagenets and Tudors," writes Dr. Gasquet, "was that everyone knew his neighbor, and that every one was his brother's keeper. My studies lead me to conclude that though there was hardship in this life, this hardship was a common lot, and that there was hope, more hope than superficial historians have conceived possible, and perhaps more variety than there is in the peasant's lot in our time." It is customary to discount the highly organised character of medieval life. Such a conclusion is an injustice. The guilds very largely fulfilled the function of modern trade unionism, and did their work not a whit the less effectively than their modern counterparts by reason of the fact that their energies were directed to the more secluded fields of trade protection and the relief of the poor, instead of the thorny paths of political agitation. Dr. Gasquet is emphatic in his treatment of the wholesale charges of corruption in Church and State urged against medieval society. That instances of such existed is undeniable, but, to quote the words of the late Mr. Brewer, "that the corruption was either so black or so general as party spirit would have us believe is contrary to all analogy and is unsupported by impartial and contemporary evidence."

CIRCULAR BY THE BISHOP OF AUCKLAND

The following circular has been issued by his Lordship Bishop Cleary for publication:—

URGENT CIRCULAR TO THE CLERGY.

Ponsonby, Auckland,
July 7, 1913.

DEAR REV FATHER,—

Kindly press on with the work of securing the signatures of all Catholic electors of both sexes in your parish to the Catholic petitions to both Houses of Parliament against the Bible-in-Schools proposals. I have this morning learned that 'other petitions' are also being circulated among Catholics. Kindly give or send word *without a moment's delay* to all your people in every part of your parish, *urgently requesting them to sign no petition to Parliament in connection with the Bible-in-Schools question except two petitions duly authorised for Catholics*, and distributed to your people through you. By signing any other petitions Catholics would be unwittingly giving support to principles which all true and loyal Catholics repudiate. Kindly treat this as a matter requiring your urgent attention. If any Catholics have unwittingly signed any of the petitions referred to, kindly ask them to notify those concerned that their signatures were given under a misapprehension, and that these signatures are revoked.

I remain, sincerely yours,

* HENRY W. CLEARY,
Bishop of Auckland.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 5.

Rev. Father A. T. Herring, S.M., of St. Anne's, left for Nelson on Monday, where he is to conduct a retreat.

Misses Sullivan and Haran, of Pahiatua, who are on a visit to England and Ireland, arrived in London on Monday. A cablegram stated that they had met Very Rev. Dean McKenna, of Masterton, and Rev. Father T. McKenna, of Pahiatua, in London.

On last Sunday special devotions were held at St. Anne's—the church of the confraternity—which is affiliated with the arch-confraternity at Rome. Rev. Father Peoples, S.M., preached, and Rev. Father A. T. Herring, S.M., enrolled many new members, after which there was a procession in honor of the Blessed Virgin, whose statue was borne by the Children of Mary.

The Wellington Catholic Education Board met on last Friday evening under the presidency of his Grace the Coadjutor-Archbishop, the Ven. Archdeacon Devoy being also present. The Board's year ended on June 30, and the officers are now preparing the first year's report and balance sheet for presentation to the parish meeting, which will be called for Sunday next.

A wedding of much interest was celebrated at St. Joseph's Church, Buckle street, on Wednesday, June 4, by Rev. Father Barra, the contracting parties being Mr. Ernest Taylor, of Brooklyn, and Miss Sarah McErlean, eldest daughter of Mr. and Mrs. Jas. McErlean, of Tasman street. The bride was attended by her sister (Miss Lizzie McErlean), Mr. George Bruce acting as groomsmen. After the ceremony a reception was held at the residence of the bride's parents, 'Culbann House,' where a number of friends, including Mrs. John McAleer and Miss Maud McAleer, of Christchurch (aunt and cousin respectively of the bride), sat down to breakfast. Mr. and Mrs. Taylor were the recipients of a very large number of useful presents, including a number of cheques.

On last Saturday night, Mrs. T. J. McCosker, of Island Bay, died at her residence at the early age of 35, fortified by the rites of the Church. Mrs. McCosker was only a week ill from an attack of pneumonia which ended in her death. The funeral took place on Tuesday morning, a Requiem Mass being celebrated at St. Anne's. Rev. Father W. J. Peoples attended deceased in her last illness and conducted the burial service. Much sympathy is felt for Mr. McCosker and his five young children in their sad bereavement. Mr. McCosker is a prominent Church worker, a member of the Dominion Executive of the Catholic Federation and the H.A.C.B. Society, and at the funeral those bodies were represented, the H.A.C.B. Society's officers acting as pall-bearers, whilst Mr. Geo. Girling-Butcher attended on behalf of the Catholic Federation.—R.I.P.

A quiet but pretty wedding was solemnised in St. Mary of the Angels' Church, Boulcott street, on Wednesday last, the contracting parties being Miss Rose Delia Walsh, formerly of Palmerston North, and Mr. John Fenton Stratford, of the railway service, Ohakune, and third son of the late Mr. John Stratford, J.P. Rev. Father Joseph Herring, S.M., celebrated the Nuptial Mass, and the bride was given away by Mr. James Stratford. Miss Peggio Burke and the two little nieces of the bridegroom (Ellie and Phyllis Stratford) were bridesmaids, whilst Messrs Joseph and Paul Stratford attended the bridegroom. After the ceremony the party adjourned to the residence of the bridegroom's mother, where breakfast was partaken of. The honeymoon is being spent in a North Island tour. There was quite a number of gifts presented to the happy couple.

The half-yearly meeting of the St. Aloysius' branch of the H.A.C.B. Society was held last Wednesday evening in the Hibernian Hall, under the presidency of Bro. John Fagan, B.P. The Ven. Archdeacon Devoy was present. The election of officers, after a keen contest, resulted as follows:—President, Bro. T. Pender, P.P.; vice-president, Bro. M. McCarthy; secretary, Bro. W. H. Giles (re-elected); treasurer, Bro. Jas. Stratford (re-elected); warden, Bro. P. McCarthy; guardian, Bro. J. P. Murphy; sick visitors, Bros. J. Fagan and T. P. Gill; delegates to the district council, Bros. J. Stratford, W. H. Giles, T. Pender, and J. Fagan; delegate to the Friendly Societies' Dispensary, Bro. J. Bradley; representatives to the Newtown committee, Bros. J. Stratford, J. Fagan, T. P. Gill, and W. H. Giles; auditors, Bros. J. Bradley and T. P. Gill. A motion to secede from the N.Z. District, with the object of forming a central N.Z. District, was carried after a very keen discussion. There were only two dissentients.

The miserable weather conditions prevailing was the cause of the small attendance at St. Anne's Hall last Thursday evening, when his Grace the Coadjutor-Archbishop repeated his lecture on the aims and objects of the Catholic Federation. Mr. P. J. O'Regan presided, and the Ven. Archdeacon Devoy was present. At the conclusion of the lecture, which was ably delivered, Mr. E. J. Fitzgibbon, LL.B., proposed a hearty vote of thanks to his Grace for his able and interesting lecture and his kindness in coming to Newtown under such unfavorable weather conditions. Those who braved the elements to attend the lecture, he felt sure, were amply repaid by the intellectual treat which his Grace had given them that evening. The motion was seconded by Mr. J. E. Gamble and carried by acclamation. His Grace briefly replied, and moved a hearty vote of thanks to their chairman. During the evening items were rendered by Miss Agnes Segrief, Mr. W. Logan, and Miss Henderson.

The half-yearly meeting of the Sacred Heart branch of the H.A.C.B. Society was held on Friday evening. There was a good attendance of members, presided over by Bro. J. A. Humphrey. One new member was admitted and sixteen candidates were proposed. The election of officers for the ensuing six months resulted as follows:—President, Bro. J. A. Humphrey; vice-president, Bro. M. McKinney; secretary, Bro. J. W. Callaghan; treasurer, Rev. J. P. Hickson, S.M.; warden, Bro. H. J. Tabor; guardian, Bro. J. Maher;



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sick visitors, Bros. L. Swan, M. McKinney, and V. McKeown; delegate to Friendly Societies' Dispensary Board, Bro. M. McGahey; representatives on the H.A.C.B. Society's Council, Bros. J. A. Humphrey, Rev. Father Hickson, R. P. Flanagan, and the secretary; school committee, Bros. R. P. Flanagan, Thos. Tiller, M. Murphy, and L. Blake; Catholic Federation (parish committee), Bros. R. P. Flanagan and J. W. Callaghan; auditors, Bros. G. J. Sellars, sen., and T. Darby. An earnest appeal was made to the members to support the Wellington Catholic Education fund. The installation of the officers was held over until the next meeting. Prior to the opening of the half-yearly meeting, a special meeting was held to consider the motion to secede from the Auckland district, and after a good debate the motion was carried by eighteen votes to three.

Wanganui

(From our own correspondent.)

July 4.

Mr. J. Moriarty left on Monday for Waverley. He reports that the circulation of the *Tablet* has been doubled in this district.

Work on the new presbytery is progressing steadily. His Grace Archbishop Redwood will lay the foundation stone on Sunday, July 27.

The most successful euchre party that has ever taken place in Wanganui was held in St. Joseph's Hall on Thursday evening, when the building was crowded. Prizes were won by Mesdames Lintz and T. Wilson, Miss N. Meehan, and Mr. T. Morgan. Great credit is due to those ladies, who provided such a capital supper. Among those present were the Very Rev. Dean Holley, S.M., and Rev. Father Moloney, S.M.

The quarterly meeting of the Hibernian Society was held last Tuesday evening, when there was a large attendance of members. The nomination of officers for the ensuing term was the most important item on the order paper, and, judging by the number of nominations received, there will be keen competition for the various offices. The secretary and treasurer were returned unopposed. The members heard with sincere regret of the illness of the warden (Bro. J. Cronin). They trust that he will soon be able to attend the meetings.

New Plymouth

(From our own correspondent.)

July 4.

On Monday, July 7, the Convent schools will re-open after the midwinter holidays.

The Rolland Hall was very prettily decorated on Wednesday evening, July 2, when the ex-pupils of the New Plymouth Convent Schools held their annual reunion. A large number of invitations were issued, and though the weather was most unfavorable not a great many missed the opportunity of being present. The front portion of the stage was furnished as a drawing-room, nicely arranged supper tables making an effective background. During the evening some of the guests contributed vocal items which were very well received. All the arrangements were carried out by the Children of Mary, Miss M. Jones acting as secretary; and much credit is due to them for providing such an enjoyable entertainment.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 7.

The Rev. Father Creagh, C.S.S.R., left towards the end of last week for the south for the purpose of conducting retreats at Oamaru and Ashburton.

The first grain elevator erected in the Dominion on the lines of those which form so conspicuous a figure on the American and Canadian landscape is now in operation at Addington.

In the Cathedral on last Tuesday evening, the Rev. Father Creagh, C.S.S.R., addressed a combined meeting

of the arch-confraternity of the Blessed Sacrament. There was a very large attendance and many new members were received.

Incidentally touching upon educational matters in his discourse at Mass at Sumner on Sunday last, the Very Rev. Chancellor Price, Adm., said that in view of the travesties of religion so painfully observable, it was little wonder that Catholics were such ardent sticklers for the education of their children in their own schools as a necessary safeguard.

The confraternity of Ladies of Charity of the Cathedral and St. Mary's parishes are represented by Mrs G. Buchanan and Miss L. Johnson respectively on the Mayoral Coal and Blanket Fund Committee, which is now in full operation for the winter in relieving the discomfort of many poor people. These ladies will see that the deserving ones among our Catholic population receive a fair share of the benefits distributed.

The members of the Marist Brothers' Old Boys' Association and Cadet Corps marched to the Cathedral on last Sunday morning, for the half-past 9 o'clock Mass celebrated by the Rev. Father Murphy, B.A. (chaplain), and approached the Holy Table in a body. At the conclusion of Mass all returned to the boys' schoolroom, where breakfast was laid and attended to by young lady friends of the association. A lengthy toast list was duly honored. The cadets were under the command of Lieutenant Thoms, and mustered about eighty, making a very fine showing.

Hokitika

(From an occasional correspondent.)

June 28.

At the meeting of St. Mary's Club last Tuesday evening, the first of the medal speech competitions was held. The president (Mr. Neil Warren) was in the chair. Mr. A. E. Lawrence (the donor of the medal) acted as judge, and made the following awards:—Mr. J. Hanrahan ('Robert Emmet'), 100 points; Mr. G. Wormington ('The value of debating societies'), 98 points; Mr. J. Downey ('Socialism'), 91 points. Mr. Warren proposed, and Mr. Wormington seconded, a vote of thanks to the judge, after which refreshments were handed round. There are seven more items to be competed for, and the winner must obtain the highest aggregate of marks during the session.

Temuka

(From our own correspondent.)

The Marist Missionary Fathers returned home on Saturday after three months' arduous labors on the West Coast. From an interesting conversation with one of the Fathers I learn that they began their missions at Greymouth. This mission lasted three weeks, and was attended by a large concourse of people. Every portion of the parish was visited, and missions were given in the following places:—Barrytown, Dunollie, Rewanui, Cobden, Brunnerton, and Paroa. Over two thousand confessions were heard and Holy Communion was given about twelve thousand times. The arch-confraternity of the Most Blessed Sacrament was established, and the membership of the various societies and confraternities was increased.

In Hokitika a fortnight's mission was given, and a week at Kanieri. Seven hundred confessions were heard in this parish and Holy Communion was given about five thousand times. A branch of the arch-confraternity of the Most Blessed Sacrament was established, also a branch of the Hibernian Society.

In the Ahaura parish, the following places were visited, and missions given:—Blackball, Nelson Creek, Ahaura, Totara Flat, Moana, Rotomanu, Te Kinga, Ruru, Aratika, Maori Gully, Maori Creek, Kokiri, No Town, Ngahere, and Marsden. In this very scattered parish, which is worked with great difficulty, 505 confessions were heard, and all who could received Holy Communion each day of the mission.

The Ross parish, which comprises Ross, Rimu, and Ruatapu, with many outside stations in South Westland, was visited, and 330 confessions were heard. The

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arch-confraternity of the Most Blessed Sacrament was established.

The Missionary Fathers also visited Kumara parish and gave most successful missions at Kumara, Waimea, Stafford, and Otira. Five hundred and seventy confessions were heard. A branch of the Hibernian Society is to be established as a result of the mission, and the arch-confraternity of the Most Blessed Sacrament was established, also the sodality of the Children of Mary.

In all 31 missions were given, and a total of 4067 confessions were heard, not 5 per cent. of the people absenting themselves from the sacraments. The missionaries speak in glowing terms of the zeal and earnestness of the clergy and the goodwill of the people in all the places they visited. The greatest enthusiasm prevails in all matters concerning the advancement of the Church. Dean Carew has scarcely finished erecting one of the finest presbyteries in New Zealand than he has begun to enlarge the parochial church to accommodate another 300 people. Father Clancy is about to erect a beautiful church in the Romanesque style of architecture in Hokitika. In other parishes the same zeal for the promotion of all that tends to advance the cause of religion is noted. A direct result of the missions was the establishment of a branch of the New Zealand Catholic Federation in every place visited by the missionaries, and the enlisting of further members in those places where this latest development of Catholic activity had already been established. It is pleasing to find that the *Tablet* is read in nearly every Catholic home, and everywhere the claims of the Catholic newspaper were strenuously advocated by the Marist Missioners.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

July 7.

Rev. Father Furlong, Devonport, was presented with a handsome silver teapot by the Children of Mary in connection with the eleventh anniversary of his ordination to the priesthood.

There was Exposition of the Blessed Sacrament at the Cathedral yesterday from the last Mass, and was continued throughout the afternoon until after Vespers, when the usual procession took place.

Much adverse comment is being made on the action of the Government in appointing to the Auckland Harbor Board as its nominee a candidate who was defeated at the Harbor Board election last April.

The Monsignor spoke at the 9 and 11 o'clock Masses and Vespers yesterday at St. Benedict's on behalf of the re-erection of the boys' orphanage. Half of the £10,000 required has been subscribed. Right Rev. Mgr. Brodie has visited Puhoi, where he was most successful.

The bazaar, connected with the Sacred Heart parish, was opened last Monday night, and will be

continued throughout this week. Rev. Father Edge spoke earnestly from the altar yesterday, and urged all to support the bazaar. Much labor had been expended in its preparation, he said, and it behoved everyone to recognise this, and thereby materially assist the parish funds.

The half-yearly meeting of the local branch of the Hibernian Society was held this evening, when the following officers were installed for the ensuing term:—President, Bro. C. Reynolds; vice-president, Bro. E. Miskell; secretary, Bro. W. Kane (re-elected); treasurer, Bro. D. Flynn (re-elected); warden, Bro. A. J. Woodley; guardian, Bro. Hurley; sick visitors, Bros. P. Duffin and J. Corbett. Bro. Nerheny performed the installation ceremony, and afterwards addressed the officers and members. He tendered wholesome advice, and urged them to work assiduously to promote the interests of the branch, which for some time had fallen into slack methods. The newly-elected officers briefly returned thanks for the honor conferred on them. It was decided to celebrate the anniversary of the branch, which occurs this month. Bros. McCartan and McLoughlan, of the Onehunga branch, attended and sought information on hospital expenditure, which was given them.

Waihi

(From our own correspondent.)

July 4.

The Catholic Men's Club have decided to invite the Karangahake Club to a friendly debate. At last night's meeting a quoits match took place between teams picked by Messrs. Hatton and Nicol, and resulted in a win for the former's team by 5 points. Mr. E. Doherty, winner of the recent euchre tournament, was presented with an umbrella and pair of gloves (the prize donated by Mr. W. Sullivan).

A meeting of supporters of the Bible-in-schools movement was well advertised for Tuesday last to hear Rev. I. Jolly reply to Bishop Cleary. The rev. lecturer was courteous and gentlemanly, and his address was entirely free from bigotry, but only about one hundred persons assembled to hear him, and of these fully twenty were juniors.

Gore

(From our own correspondent.)

July 4.

Word has been received at Gore of the marriage of Miss Hannah Sweeney to Mr. M. Keating, Nationalist M.P. for South Kilkenny, at San Silvestro in Capite, Rome.

A very enjoyable function was held last night in the Palace Hotel, when the members of the Hibernian Football Club and Hibernian Society entertained their fellow-member, Mr. E. Columb, on the eve of his departure for Auckland. Representatives from the

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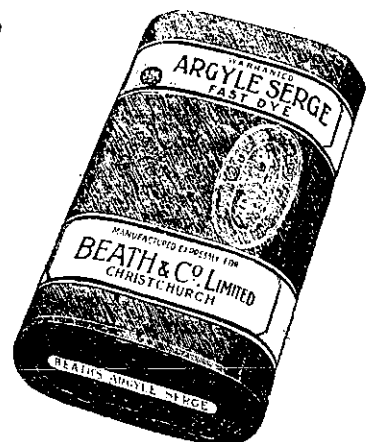
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Pioneer, Albion, and Excelsior Football Clubs, the E.D.S.U. and the Hockey Association were also present. Mr. Poppelwell (president of the Hibernian Football Club), who presided, stated that in the departure of Mr. Columb, not only his club but the town was losing a good sport. He congratulated Mr. Columb most heartily on his well-merited promotion, and on behalf of the members of his club presented him with a handsome travelling rug. Messrs. O. Kelly, A. Borley, J. D. Forbes, G. Wallen, M. Green, T. Holland, M. Francis, H. Sullivan, T. Keating, W. Scott, and R. Stevens also spoke in laudatory terms of the guest of the evening. Mr. Columb feelingly responded. A toast-list suitable to the occasion was duly honored, and several songs added considerably to the enjoyment of the evening.

The quarterly meeting of the Hibernian Society was held in Holland's Buildings on Thursday evening. Bro. Aeneas H. Smith (president) occupied the chair, and there was a large attendance of members. The nomination of officers for the ensuing term was as follows:—Past president, Bro. Aeneas H. Smith; president, Bro. Michael A. O'Neill; vice-president, Bro. Frederick W. Bayley; secretary, Bro. Martin T. Francis; treasurer, Bro. Bernard Kelly (re-elected); warden, Bro. Horace F. Sullivan; guardian, Bro. William O'Neill; sick visitors (for the men)—Bros. Adam Hoffman, Joseph W. Kelligher, and Edmund F. McGowan; sick visitor (for the women), Sister Sarah T. Francis; auditors, Bros James Hoffman, P.P., and Joseph Howard; management committee—Bros. Michael A. O'Neill, F. W. Bayley, H. F. Sullivan, B. Kelly, Owen Kelly, P.P., R. Ferris, P.P.; judicial committee—Bros. Bayley, V.P., H. F. Sullivan, Adam Hoffman, A. Hugh Harvey, T. Hoffman, P.P., Joseph Howard, Richard Ferris, P.P., Owen Kelly, P.P.

Invercargill

(From our own correspondent.)

July 7.

A number of girls made their First Communion at the 8 o'clock Mass yesterday morning. They were prepared by Misses Waterston and Hannan, teachers at the North Invercargill Sunday School.

The Children of Mary, under their president (Miss Katie Kane), have instituted a series of social evenings for the winter months. The first of these took place in St. Joseph's Schoolroom on Wednesday of last week. There was a splendid attendance of members and aspirants, and the Very Rev. Dean Burke, V.F., and the Rev. Father Foley were present. During the evening items were contributed by Misses Shea, Neave, McCarthy, Kelly, and Collins. The accompaniments were played by Misses Barrett and McGrath. Several interesting musical competitions were held, the successful competitors being Misses Berry, Ross, K. Shepherd, and Barrett. At a suitable interval a dainty supper, supplied by some of the ladies, was handed round.

CATHOLIC MEN'S CLUB, AUCKLAND

The bi-monthly general Communion of the Auckland Catholic Men's Club and Marist Brothers' Old Boys' Association took place at the Cathedral on Sunday, June 29, at a special Mass celebrated by the Right Rev. Mgr Brodie (writes the club correspondent). About 100 members approached the Holy Table, after which, all assembled at the schoolroom for breakfast. Mr. R. B. Long (president) occupied the chair. After the toast of the 'Pope and King' had been honored, Mr. F. Adeane was called on to propose the toast of the 'Clergy.' In reply, Monsignor Brodie, who was enthusiastically applauded, congratulated the members on the large attendance, and referred at some length to the good work done by the club in various directions. He made special reference to the Marist Brothers, who had always assisted in every possible way in furthering the interests of the association.

The Rev. Brother George, in proposing the toast of the 'Club,' thanked Monsignor Brodie for his kind remarks, and mentioned that the present occasion was the first at which the club's chaplain (Rev. Father Holbrook) was unable to attend, owing to his absence in the Old Country on holiday. He also stated that no one recognised better than he, the necessity of new rooms for the club, and suggested that efforts be made to combine all the Catholic societies for the purpose of erecting a large building containing a hall and rooms for each society, which was badly needed by the Catholics of the city.

Mr. T. Buxton (president of the football branch), speaking in reply to the toast of the 'Football Club' proposed by Mr. McKenna, remarked that his branch recognised the need of new clubrooms, and guaranteed to support the club in any efforts they might make in this direction. Mr. Buxton then handed Monsignor Brodie a donation of £5 from the footballers towards the fund for the new orphanage. Monsignor Brodie thanked the members for their generosity.

Replying to the toast of the 'Junior Club,' the president (Rev. Brother Phelan) stated that the juniors were grateful to the club for the invitation extended to them to be present on this occasion. Further, he wished to convey the sincere thanks of the juniors to the executive and members of the parent body, for their kindness in admitting them into the association as a junior branch, and allowing them the full use of the clubrooms.

Mr. B. O'Brien proposed the toast of the 'Ladies,' and thanked them for the excellent breakfast they had provided. He also wished to express to the ladies the gratitude of the members for their valuable assistance to the club in the past, and their kindly interest in its welfare. In a few well-chosen remarks, Mr. J. Shanaghan responded on behalf of the ladies.

A word of praise is due to the secretary, Mr. F. Sellers, and the treasurer, Mr. J. Shanaghan, for the able manner in which the arrangements were carried out.

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CARE OF THE IMMIGRANT

The following address was delivered by the retiring president (Mrs. A. T. Reichel) of the ladies' auxiliaries of the St. Vincent de Paul Society, Wellington, at a meeting of the members of the executive of the Catholic Federation and the council of the St. Vincent de Paul Society which was called to form a sub-committee, under whose guidance the ladies' volunteer committee of the Catholic Immigration Society will work:—

'Before proceeding with the business of the meeting a few words relative to the circumstances which led to the formation of a Catholic Immigration Committee may not be out of place. For some time before his death, the late zealous and saintly Father Charles Venning had been trying to bring into operation some scheme for meeting, and keeping in touch with, our Catholic immigrants. He realised that the future would bring developments in immigration matters, which, if Catholics were not prepared to meet, they would be guilty, not only of serious neglect and apathy, but would also run the risk of having their rights as a community invaded, and so expose their brethren from overseas to grave dangers to their faith. Unfortunately this zealous priest met his death before the completion of the arrangements, and the St. Vincent de Paul Auxiliaries, with the help of the Federation, have been endeavoring to put his ideas into practice. That the time is ripe for such a movement, recent developments in the Government Immigration Department clearly prove as also does a letter addressed to the Catholic Women's League (England) on the same subject by his Holiness the Pope. Though some may not realise the urgency of the work, the activity of our non-Catholic friends in this field leaves no doubt as to the necessity of action on the part of the Catholics of this Dominion, if we do not wish to be overshadowed in this, as in other fields of activity. In fact, I will go further, and say that as the spiritual as well as the temporal welfare of our immigrant brethren is at stake, we are bound in duty to welcome and assist them on arrival amongst us. During the few visits which I made recently to incoming Home vessels, I was forcibly struck by the entire absence of any suggestion of Catholicity in New Zealand, in the atmosphere, and methods of meeting and landing of immigrants. The health officers' boat that went out to meet the Corinthic, a couple of weeks ago, carried no less than three non-Catholic ministers, besides the matrons and other representatives of the Y.W.C.A. and Anglican hostels, whilst we, the Catholic representatives, were looked upon and treated as intruders. A new arrival could not fail to conclude that either we are a very negligent community, or a weak and degraded one, unable or afraid to show its face. Now, I do not wish to theorise or sentimentalise, yet, I ask you as members of the Catholic Federation, is it not our business to be represented in this, as in other public concerns? It is true our immigrants are comparatively few, but even those few are come, we hope, to make good Catholic citizens of this Dominion. I speak here also of the more prosperous class of immigrant, known as the settler and small capitalist. If the newcomer, of whatever class he may be, gets the impression that the prestige of Catholics is low in this country, that alone is a serious temptation to him, since he has come with the determination to better his fortunes. Now, I ask you whose duty it is to maintain the standard of Catholics in this country? Have we not the right as a body to the highest prestige here? Most of us are natives of this fair land of which our parents or grandparents were the pioneers—those same parents in many instances were forced to leave the old British homelands, because fidelity to the faith had reduced their ancestors to poverty. In hardships and sorrows, these pioneers brought and planted that same faith in this Britain of the South, and it is for us, their children, born in a free land, to guard and cherish this precious treasure and heritage. Therefore, as children of the early settlers, we have the best right to be foremost in welcoming our brethren from overseas, and showing them that here is a land where Catholicity need not hang its head, but stands for able and loyal citizenship as well as the glory of God.'

WEDDING BELLS

FITZSIMONS—JOYCE.

A quiet wedding was celebrated at the Catholic Church, Hampden, on Wednesday, July 2, by the Rev. Father Lynch, of Palmerston, the contracting parties being Miss Mary Ellen Joyce, only daughter of the late Constable Joyce, Otatau, Southland, and Mr. Patrick Francis Fitzsimons, eldest son of Mrs. Fitzsimons, Wairio, Southland. The bride, who was given away by her uncle, Mr. Michael Joyce, was attired in a white serge costume, faced with black, and wore a black hat. The bride had for bridesmaid her cousin, Miss Tot Joyce, who wore a handsome gown of ivory crepe-de-chine and a black hat trimmed with plumes. The bridegroom was attended by Mr. John Joyce, cousin of the bride, as best man. The bridegroom's present to the bride was a beautiful ivory-backed prayer book, and to the bridesmaid a gold dagger brooch set with pearls and emeralds. The bride's present to the bridegroom was a handsome gold Albert. After the ceremony the guests adjourned to the residence of the bride's uncle for the wedding breakfast. In the afternoon the happy couple left by motor for Palmerston. There they joined the express for Dunedin, where they were to stay for a few days prior to proceeding to their new home in Wellington.

KEATING—SWEENEY.

The marriage of Mr. Matthew Keating, M.P. for Kilkenny, with Miss Hannah Winifred Sweeney, New Zealand, was solemnised on May 21 in the Church of St. Silvestro in Capite (writes the Rome correspondent of the *Catholic Times*). The officiating clergyman was the Very Rev. David Fleming, O.F.M., Consultant to the Holy Office, who acted on the delegation of his Lordship the Most Rev. Dr. Amigo, Bishop of Southwark. The Very Rev. A. F. Gough, P.S.M., was assistant priest, and the bride was given away by Mr. P. L. Connellan, Knight of St. Sylvester, the well-known Irish newspaper correspondent. At the wedding breakfast which followed the Very Rev. Father Fleming proposed the health of the bride and bridegroom in a felicitous speech, to which Mr. Keating responded at some length. Owing to the danger of snap divisions in the House of Commons, Mr. Keating received only a short leave of absence from the Leader of the Irish Parliamentary Party, and therefore the newly married couple had to leave for London the same day.

RYAN—HARRINGTON.

A pretty wedding (writes an occasional correspondent) was celebrated by Rev. Father Saunderson, of Manaia, in the Okaiawa church on June 25, when Mr. George Patrick Ryan, second son of Mr. and Mrs. Ryan, of Alton, was united in the bonds of Matrimony to Miss Anastasia Harrington, third daughter of Mr. and Mrs. Harrington, of Matapu. The bride, who was given away by her father, was charmingly attired in a white satin charmeuse dress, trimmed with silk lace, and she wore the usual wreath and veil. Misses E. and A. Harrington, sister of the bride, were the bridesmaids. Miss E. Harrington wore a blue chiffon taffeta, with lace overdress, and hat to match. Miss A. Harrington wore a blue chiffon taffeta dress and a black beaver hat with grey plumes. Mr. M. Ryan, brother of the bridegroom was best man, and Mr. M. Harrington was groomsmen. The bridegroom's present to the bride was a silver manicure set, and to the bridesmaids gold brooches. The bride's present to the bridegroom was a dressing case. After the ceremony, the guests were entertained at breakfast by Mr. and Mrs. Harrington in a large marquee erected on their grounds at Matapu. In the afternoon the happy couple left for Hawera en route for Auckland, where the honeymoon was spent. The bride's going away dress was a navy blue costume, and black velvet hat with black and white ostrich plumes. A large number of guests were entertained in the evening at the residence of Mr. Harrington, when a most enjoyable time was spent.

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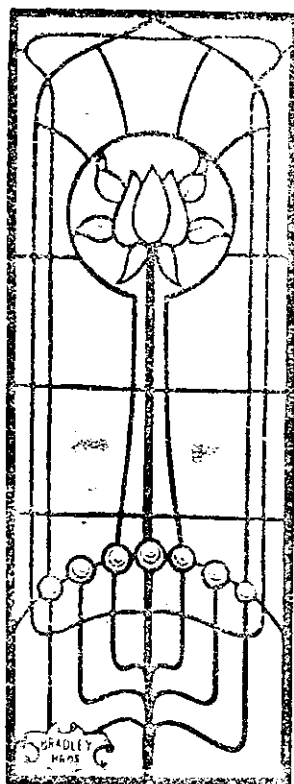
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Commercial

PRODUCE

Wellington, July 7.

The High Commissioner cabled from London on July 5:—

Mutton.—Market firm; no change in prices except for heavy weights, which may be quoted at 1-16d higher. Canterbury, 4½d; light weight, as high as 4¾d; heavy weight, 4¾d; North Island, 4¼d.

Lamb.—Market weak, with a downward tendency. Prices have declined 1½d per lb for best quality. There is a dull sale for heavy carcasses of lamb. Canterbury two's, 6d; heavy weight (fours), 5d; other than Canterbury, 5½d.

Beef.—Market firm. There is a poorer demand for fores. New Zealand hinds, 4½d; fores, 3½d; chilled hinds, 5 5-16d.

Butter.—Market quiet; no change in prices.

Cheese.—Market firm, and prices continue to advance. There is a good demand for New Zealand cheese, first-hand stocks of which are practically cleared. New Zealand white, 65s 6d; colored, 63s 6d; Canadian (new make), finest white and colored, 63s to 65s.

Messrs. Donald Reid and Co. report:—

Oats.—The market is quiet. Shippers are operating to a small extent in Gartons and Sparrowbills, but vendors generally are not disposed to quit their holdings at current prices. The bulk of the business is therefore confined to local sales and seed lines. Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1½d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—In milling quantities, only moderate business is passing. Prime velvet and velvet ear are readily saleable, but Tuscan is in over supply, and not in request. Good old fowl wheat meets with fair demand. Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; Tuscan, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 5½d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Most of the consignments coming to hand are in medium condition only, and realise about £3 10s to £3 15s; good-conditioned lines are worth £4 to £4 7s 6d, while choice lots coming forward would probably sell at £4 10s per ton (bags included).

Chaff.—Heavy supplies are still coming in, and prices have inevitably suffered to some extent. The demand is chiefly for prime oatens sheaf, which sells at £4 to £4 2s 6d, while choice black oat is worth £4 5s. Medium to good is offering plentifully at £3 10s to £3 15s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, July 8, 1913 as follows:—

Oats.—The market is very quiet as there is very little shipping demand and holders are firm. Quotations: Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is a fair demand for prime velvet but red wheats are not inquired for. Good whole fowl wheat meets with a ready sale. Quotations: Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; Tuscan, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—Large consignments are coming to hand and prices have eased considerably. Medium quality is practically unsaleable. Quotations: Prime oatens sheaf, £3 15s to £4; medium to good, £3 10s to £3 15s; inferior, £2 10s to £3 per ton (bags extra).

Potatoes.—There is very little demand and prices have receded further. The majority coming to hand are very badly graded. Quotations: Prime, £4 to £4 7s 6d; medium to good, £3 10s to £3 15s per ton (sacks in).

WOOL

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

Rabbitskins.—We held our weekly rabbitskin sale yesterday when we submitted a large catalogue. Competition was keen and prices in some cases showed a rise on last week's values, and all other lots were firm at late rates. We offered a prime line of opossum skins and these sold up to 7s 8d each, averaging just on 6s for the consignment. Quotations: Prime winter does, 37½d to 40½; prime winter bucks, 26d to 32½d; second winter bucks, 22½d to 28½d; early winters, 19d to 20½d; autumns, to 18½d; early autumns, to 16½d; racks, to 13½d; light racks, to 12½d; summers, to 13½d; broken, 11d to 17½d; prime winter blacks, 33½d to 39d; autumn blacks, to 22d; fawns, 20d to 24½d; horsehair, 17d to 22½d; hareskins, 12d to 19d per lb. Catskins, 9½d to 13d each; opossum skins, from 4s to 9s 1d each.

Sheepskins.—We offered a medium catalogue at to-day's sale and all on sale were eagerly competed for. Prices were fully up to last sale's rates. Quotations: Best halfbred, 9d to 9¾d; medium to good, 8½d to 8¾d; best fine crossbred, 8½d to 8¾d; best coarse crossbred, 8d to 8½d; medium, 7d to 7¾d; best dead halfbred, 7½d to 8½d; crossbred, 6½d to 7d; medium, 4½d to 5½d; best pelts, to 6¾d; medium to good, 5½d to 6d; best merino, 7½d to 8½d; medium to good, 5½d to 6¾d; lambskins, to 8¾d.

Hides.—We held our fortnightly hide sale on Thursday the 3rd inst. Competition was not so keen and prices showed a drop of from about ½d per lb as compared with last sale. Quotations: Prime stout heavy ox hides, 8d to 8¾d; heavy, 7½d to 7¾d; medium weight, 6¾d to 7½d; light weight, 6¾d to 7¾d; best heavy cow hides, 7½d to 7¾d; medium, 7d to 7¾d; damaged and inferior cow and ox hides, 5½d to 7d; cut, 5½d to 6¾d; bull and stag hides, 5½d to 6d; best calfskins, 10d to 10½d; medium, 9d to 9½d; damaged and inferior, 4½d to 7d; yearlings, to 7d per lb.

OBITUARY

MR. MICHAEL TYNAN, DUNEDIN.

We regret to record the death of Mr. Michael Tynan, who passed away at his residence, Dowling street, Dunedin, on Tuesday afternoon at the age of 81 years. The deceased, who was a native of Ireland, arrived in Australia in the early days of the gold discoveries, and from there came over to Otago, where he engaged in gold digging for some time. Later on he entered into business at Outram, and about twenty years ago came to reside in Dunedin. The late Mr. Tynan was twice married, and was predeceased by his second wife by about two years. He was an invalid for some time. The funeral takes place this morning from St. Joseph's Cathedral for the Southern Cemetery.—R.I.P.

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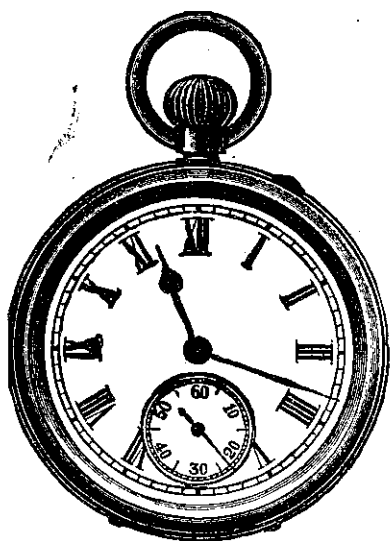
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ITEMS OF SPORT

HARRIERS.

The St. Joseph's Harriers decided a series of short distance events at Wingatui on Saturday week for a trophy presented by Mrs. M. A. Jackson, vice-president. A record field faced the starter. Mr. A. Melville (Civil Service Harriers) and about six of the Civil Service Harriers acted as officials. The results were as follow:—100 yards—J. Findley (4yds), 1; J. Cameron (scratch) and J. McKenzie (3yds), (dead heat) 2; time 12sec. 440 yards—Tracey (scratch), 1; J. Findley (9yds), 2; J. Cameron (scratch), 3; time 54 1-5sec. 880 yards—Tracey (scratch), 1; J. Findley (12yds), 2; J. Cameron (scratch), 3; time, 2min 24 3-5 sec. Points were awarded as follow:—6 for first, 3 for second, 1 for third, which placed the following in the final: J. Findley (6-3-3) and Tracey (6-6), 1; J. Cameron (2-1-1), 3; J. McKenzie (2), 4. In order to decide for the first position J. Findley and Tracey decided to hold a 100yds sprint, which resulted as follows: J. Findley (4yds), 1; Tracey (scratch), 2. All three events were evenly contested.

FOOTBALL.

Playing at Edendale on Wednesday last (writes our Gore correspondent), the Hibernians defeated Edendale by 12 points to 3. Egan (2), Kelly, and Daly scored for the Greens. The club have a good chance of winning the banner.

In the Rugby competitions in Dunedin on Saturday Pirates defeated Alhambra by 12 points to 5, Southern drew with Zingari-Richmond (3 points each), Kaikorai scored 21 points to nil by Union, and Port Chalmers put up 8 points against 3 by University.

In last Saturday's football matches (writes our Christchurch correspondent) the Marist Brothers' senior team were defeated by Christchurch by 18 to 9. The Marists junior flag team defeated Richmond by 27 points to nil. The Marists president's cup team defeated Christchurch A by 14 points to 6.

The Marist Brothers' School Rugby football team (writes our Invercargill correspondent) is establishing something of a record which reminds one of the successes of the Christian Brothers' boys when they first entered the Rugby competition in Dunedin some years ago. The local boys on last Wednesday week won their match by 50 points to nil, and on last Wednesday won by 35 points to nil.

In the school matches in Christchurch on Saturday week the Marist Brothers' team defeated Elmwood School by 25 points to nil. Tries were scored by McCormack (3), Khouri (2), Ellis, and Thomson, McCormack and Thomson converting one each. Playing against Addington, Marist Brothers scored 30 points to nil. McCormack (4), Bennett (2), Ellis, and Thomson scored tries, McCormack converting 3.

Playing fifth class Rugby last Saturday, Marist Brothers defeated Johnsonville by 52 to nil. Foley (5), O'Sullivan (5), W. O'Sullivan (4), Noon, Carroll, Campbell, and Hunter scored (writes our Wellington correspondent). Playing in the third division (junior Association) Marists defeated Swifts by 9 goals to nil, and in the fourth division Marists scored 6 goals to 2 by the Institute. In the fifth (A) division Marists (T) beat Congregational by 3 to nil. Heavey (2) and Steffy scored for the winners. Playing in the fifth (B) division Marists easily beat Amogura by 15 to nil. The scorers for the Marists were O'Leary (6), Scanlon (2), McElligott, and Shivan.

In the Association matches in Dunedin on Saturday the following were the results:—High School Old Boys (4 goals) beat Northern B (2 goals), Northern A (3 goals) beat Ravensbourne (1 goal), Mornington B (5 goals) beat Mornington A (4 goals), and Roslyn-Wakari (3 goals) beat Christian Brothers (1 goal). In the second grade Christian Brothers beat Mornington by 3 goals to 2. Walsh (2) and O'Connell scored for Christian Brothers. In the third grade Christian Brothers A suffered defeat at the hands of Green Island, the scores being 12 goals to 3, whilst the B team was

defeated by High School B, the scores being 2 goals to nil. In the fourth grade Roslyn-Wakari beat Christian Brothers by 2 goals to nil.

The senior team of the Celtic Football Club, Timaru, has, so far, had a very successful season, having won all games to date. They beat Zingari by 8 to 6, Temuka by 12 to 16, Pirates by 4 to nil, Star by 9 to 3, and in the second round Zingari lost Thursday by 3 to nil. They have a lead of four in competitive points, and with proper training ought to win the senior cup. T. Lynch (three-quarter) and W. Dalton (forward) are again expected to find places in the South Island team. The senior team of the Marist Brothers' School is leading in the primary schools' competition, having beaten Timaru Main by 21 to nil, and Waimataitai by 21 to nil. Temuka and Timaru South forfeited. The Marist Brothers' School's junior team drew with Timaru Main juniors, and is even in points.

In the senior championship here on Saturday (writes our Invercargill correspondent) the 'Greens' put up a great fight against the Star team, which has, so far, not suffered defeat this season. The result was a draw, there being no score, although the Athletics were most unfortunate in not securing at least one try. The Star full back, on one occasion being in difficulties in about his own twenty-five, kicked hard back towards his own goal line, and a race between himself and one of the Green forwards ensued. The latter, getting to the leather first, scored. The referee, however, had blown his whistle beforehand, and had given a scrum where the ball was kicked from. This was intended as a penalty, but it was a clear case in which the advantage rule should have been applied. Apart from this incident, the refereeing was of a high and impartial order.

MARIST BROTHERS' PUPILS AND THE WELLINGTON RUGBY UNION.

The question of the admission of the Marist Brothers' boys to the schools' Rugby competition is evidently still to be the subject of further contention. From a paragraph which appeared in Thursday's *Evening Post* it seemed that the matter was finally settled, the Schools Union advising the Wellington Rugby Union that it was drawing up a set of fixtures whereby the Marist lads and the boys from the Croydon Private School could obtain games. The schools body requested the use of Athletic Park on Mondays and Tuesdays to allow of these matches being played. The secretary of the Schools Union (Mr. E. H. Ward) wrote to the Rev. Brother Basil, master in charge of the Marist schools, notifying him of the union's arrangements. Brother Basil immediately wrote back congratulating the union on its decision to allow his boys to enter the schools' competition. This brought a reply from Mr. Ward to the effect that the Rev. Brother appeared to be under some misapprehension as to the union's intentions. The union was not allowing the Marist boys to participate in the competition, but merely providing a weekly game of Rugby for them. Brother Basil intimated to a *Post* reporter that it would be impossible for him to accept the union's offer, consequently, as far as the Marist boys are concerned, Rugby with them is 'off.' There the matter for the present rests.

ANSWERS TO CORRESPONDENTS

C.T., Timaru.—Thanks for League pamphlet. Of course we get most of the New Zealand papers, but if there is anything of very special interest or importance you will do well to send it.

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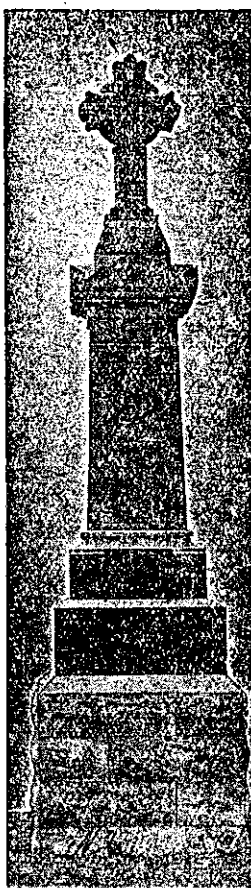
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MARRIAGES

FITZSIMONS—JOYCE.—At the Star of the Sea Catholic Church, Hampden, on July 2, 1913, by the Rev. Father Lynch (Palmerston), Patrick Francis, eldest son of Mrs. Fitzsimons, Wairio, to Mary Ellen, only daughter of the late Patrick Joyce, Otautau.

TAYLOR—McERLEAN.—On Wednesday, June 4, 1913, at St. Joseph's Church, Buckle street, by the Rev. Father Barra, Ernest G. Taylor, of Brooklyn, to Sara V. McErlean, eldest daughter of Mr. and Mrs. J. McErlean, Tasman street; both of Wellington.

DEATH

O'GRADY.—At Nurse Stronach's Private Hospital, Oamaru, on June 16, 1913, Thomas O'Grady (late Sergeant of Police), beloved husband of Frances O'Grady; native of County Clare, Ireland; aged 73 years.—R.I.P.

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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, JULY 10, 1913.

A DEFINITE PRONOUNCEMENT



PLAIN and straightforward statement was elicited from the Prime Minister at question time on Wednesday of last week on the burning question of 'Referendum or No Referendum.' The statement appeared in the dailies of July 3; and we give it as wired to the Christchurch Press by that paper's special correspondent at Wellington. Wiring under date July 2, the correspondent of the Government paper says: 'A definite statement in regard to the Government's intentions on the subject of education was made by the Prime Minister this afternoon in answer to Messrs. G. Witty and T. M. Wilford, M.P.'s. Mr. Witty wanted to know if the Government were in favor of retaining the present national system of free, secular, and compulsory education. 'Yes,' replied Mr. Massey. To Mr. Wilford he said the Government did not intend to introduce any legislation this session enabling a referendum to be taken on the subject of Bible lessons in State schools.' The full question put by Mr. Wilford was in these terms: 'Mr. T. M. Wilford (Hutt) asked the Prime Minister whether he intended introducing any legislation this session enabling a referendum to be taken on Bible-reading or Bible lessons in State schools; and, if so, what form of question or questions or issue, or issues did he intend to submit.' And to that the answer was, as above stated, in the negative.

*

The Prime Minister's statement is quite explicit; and would seem to settle the question, at least for this

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session, and, indeed, for next session also if the Government are to be consistent. For after definitely informing the public that they 'are in favor of retaining the present national system of free, secular, and compulsory education,' it would be obviously an act of inconsistency if the Government were to introduce or to support a referendum measure which is demanded with the express object of doing away with one of the above-named features of the existing system. After the close of next session—that of 1914—there will be a general election; and, apart from the inconsistency of the proceeding, the Government will hardly be likely to take up the referendum proposals—which have aroused such a large measure of opposition throughout the country—on the very eve of an appeal to the electors. On the other hand, if referendum legislation is not introduced next session—so as to enable the suggested plebiscite to be taken at the same time as the general election is being held—it may be safely predicted, for obvious reasons, that it will not be introduced at all. It is, of course, open to any private member either in this session or in the next, to introduce referendum legislation on his own initiative; but in the absence of Government assistance he would not have the slightest chance of carrying the measure through. Moreover, so far members have evinced a distinct unwillingness to get themselves mixed up with the present agitation. It is the custom at question time in the House, when members are keenly interested, to discuss fully and freely any answers given by Ministers which are considered to be unsatisfactory; and it was noticeable and significant that on the occasion of Mr. Massey's answers to the two questions presented on the subject of education not a member was found to utter a word of objection or dissent. Nevertheless, although all the omens are at present thus entirely favorable, it behoves us to be prepared for all possible eventualities; and to that end we again urge upon all who are in charge of petition forms to press on with the work of obtaining signatures, so that the Catholic petitions may be fully signed and all in readiness to be presented whenever the time may be deemed opportune.

ABOUT SIGNING PETITIONS

The petition which is being organised by the Bible in State Schools League asking Parliament to pass legislation enabling a referendum to be taken on the League's proposals is being freely and rightly met by counter-petition. As our readers know, two petitions—carefully framed and properly authorised—voicing the Catholic objection to the League's scheme, are in circulation; and, as we are informed, non-Catholic petitions, also voicing—though on more or less different grounds—strong opposition to the League's proposals, are also in course of signature. It is in every way right and proper that all sections of the community who resent the unjust and tyrannical proposals of the League should give formal expression to their opposition by way of Parliamentary petition. But it is obviously desirable that, as the various petitions are based on the particular principles of those who frame them, each such petition should be kept distinct and separate; and the signatures should in each case be strictly confined to those who hold the principles embodied in the petition. For this reason it is absolutely essential that those who are in charge of the Catholic petitions should on no account accept any other than Catholic signatures to the petitions. To non-Catholics desiring to sign—and, to our knowledge, there have been hundreds who were eager to do so—the answer must be given that it is a purely Catholic petition, based upon purely Catholic principles, and that their better course is to sign their own petition, based upon their own principles. So far as we know not a single non-Catholic signature has been taken; but if by any chance any non-Catholics have signed the Catholic petitions their names should be carefully struck out before the forms are sent to Wellington, or if the forms are already sent, such names should be forwarded to the Federation Executive in order that they may be struck out.

For the same reason it is absolutely imperative that Catholics should on no account sign any other petition on the Bible-in-schools question except the properly authorised Catholic petition. As Bishop Cleary puts it in the urgent circular printed on page 23—to which we hereby draw our readers' most earnest attention—by signing any other petitions Catholics would be unwittingly giving support to principles which they and all true and loyal Catholics repudiate. In this connection we repeat the injunction which has been already stressed by Bishop Cleary: If any Catholics have unwittingly signed any of the petitions referred to, let them at once notify those concerned that their signatures were given under a misapprehension, and that these signatures are revoked. We have made our position as Catholics perfectly clear from first to last of this agitation; and we are determined to do all that is humanly possible to prevent that position from being obscured or compromised.

Notes

Our Short Story

We draw attention to the original short story in this issue by a Dunedin Catholic young lady, who writes under the pen name of 'Nora McAuliffe.'

The Grey Election

Canon Garland has recently completed a tour of the West Coast, but apparently without any visible result. 'All three candidates,' writes our Greymouth correspondent, 'are opposed to the proposals of the Bible-in-Schools League, so that Canon Garland's mission to the West Coast has borne little or no fruit so far. In fact, the League, in these parts, seems to be as dead as the proverbial dormouse.'

A Strike Incident

The St. Patrick's Day edition of the London *Times* records the following incident in its examples of Irish humor. During the great railway strike of 1911 in Ireland an amateur engine-driver, in pulling up at a country station, took the train a long way past the platform, and then backing the train went as far again beyond the platform at the other end. 'Stop where ye are,' shouted a Dublin playboy among the strikers' pickets; 'we'll shift the station for ye.'

DIOCESE OF DUNEDIN

A social, in aid of the funds of the local stall at the forthcoming bazaar, will be held in the Sacred Heart Schoolroom, North-east Valley, on Friday evening.

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

There were 110 essays sent in by school children in connection with the Winter Show. The competition was divided into two classes, for each of which four prizes were offered. The judge in his remarks on the essays says:—Many of the essays not placed were remarkably good, so much so that I have asked to be allowed to present a special prize, and this I award to Tasman O'Brien, 'Christian Brothers' School.

The half-yearly meeting of St. Mary's branch of the H.A.C.B. Society, Port Chalmers, was held in the new schoolroom on Monday evening, June 30. The president (Bro. McEntee) was in the chair. After the transaction of routine business, the following were duly elected officers for the ensuing term:—President, Bro. W. Wood; vice-president, Bro. W. Mead; secretary, Bro. W. Woltersdorf; treasurer, Bro. J. Connolly; warden, Bro. T. Mackie; guardian, Bro. J. Flynn, jun.; sick visitors, Bros. J. Connolly and S. King;

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auditors, Bros. F. Doolan and T. Mackie; trustees, Bros. McEntee, Wood, and S. King. At this stage the visitors from the St. Joseph's branch, Dunedin, and Bro. Doolan arrived, and were welcomed by the president, who asked the president of St. Joseph's branch and Bro. Doolan to act as installing officers. All the officers were then installed, and Bro. Doolan congratulated the branch on their choice of officers. After this the members partook of a splendid repast, kindly provided by the young ladies of the parish in honor of the first visit of the representatives of St. Joseph's branch. The first toast honored was the 'Pope and King,' given by the past-president (Bro. McEntee). Bro. Connor proposed the toast of the 'Hibernian Society.' The secretary (Bro. Woltersdorf), in replying, gave a short history of the branch, and invited the members of St. Joseph's branch to come often to Port Chalmers. Bro. Doolan, as delegate to the district meeting at Napier, gave a detailed account of the business transacted there. Bro. Woltersdorf, on behalf of the branch, thanked Bro. Doolan for his report, and moved that it be received, which was carried. Bro. Woltersdorf proposed the toast of their departing vice-president (Bro. Edward), who is leaving on transfer to the Nelson district, and on behalf of the members wished him every prosperity. Bro. Docherty proposed the toast of 'St. Mary's branch,' which was responded to by Bro. McEntee. Bro. McEntee proposed the toast of the 'Visitors,' this being responded to by Bro. F. Doolan. Songs were rendered by Bros. Wood, Edwards, Docherty, King, Bonner, and Mr. Mead.

At the meeting of St. Joseph's Men's Club on Monday evening, Mr. O'Sullivan delivered a most interesting and instructive lecture on the anatomy of the human body. At its close he answered a number of questions relative to the functions of the various organs. The lecturer was accorded a hearty vote of thanks on the motion of Rev. Father Buckley (president), who congratulated him on the able manner in which he had treated the subject.

On Wednesday, July 2, a solemn ceremony of profession and reception took place at the chapel of St. Dominic's Priory, Dunedin, when the novice, Sister Mary Magdalen Meehan, of Dunedin, pronounced her final vows as a member of the Dominican Order in the presence of a large number of her relations and friends, and Miss Annie Bonisch, of Oxford, North Canterbury, received the holy habit of the Order, and will be known in religion as Sister Mary Zedislava. The ceremony was performed by his Lordship the Right Rev. Dr. Verdon, assisted by Rev. Fathers Coffey, W. Corcoran, and C. Morkane.

Wellington

(From an occasional correspondent.)

Before the midwinter holidays, the Inspectors examined the Marist Brothers' School, Hawkestone street. They were very pleased with the work done in all the standards. The day on which the Inspectors completed their examination, the boys were favored with a visit by his Grace the Archbishop. A chorus in three parts was rendered, and Master Francis Hally read the following address, to which his Grace replied with great feeling:—

'Your Grace,—With sentiments of cordial and filial respect we hail your presence in our midst to-day, and thank Almighty God and our Blessed Lady, the Star of the Sea, for having protected you during your long voyage. You will certainly be glad to know that this school, which you blessed but a short time before you set out for Rome, has increased in numbers. We can assure your Grace that under the guidance of the priests and of our teachers we are striving to increase in wisdom, too, and to be loyal Catholics—faithful to the principles of our holy Faith, and worthy of that portion of the great flock of Christ which has been placed under your pastoral care. May you find in us the true spirit of our fathers, who were patriots and martyrs. We rejoice to know that his Holiness has

granted your Grace the assistance of a Coadjutor in the person of that excellent priest and wise administrator, Dean O'Shea. Thus assisted in your arduous labors, we hope that you will be spared for many years to carry on in the archdiocese the numerous works of education, faith, and charity, commenced and nurtured during the past forty years of your episcopal labors. The Brothers hope long to continue working with increased success under your Grace's patronage, and most respectfully tender their dutiful obedience. We present your Grace with a purse of sovereigns. It is small, but it is like the widow's mite, all we have. We all join in wishing your Grace choicest blessings and *ad multos annos*.

'We are your Grace's humble and most dutiful children.

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Palmerston North

(From our own correspondent.)

July 6.

The fourth round of inter-society card tournaments for the shield was held in the Oddfellows' Hall last week when the H.A.C.B. Society were again the victors. They now lead by 4 points, and the result is a foregone conclusion.

At the half-yearly meeting of the H.A.C.B. Society, held on last Tuesday, Bro. August Max was again elected president for the ensuing term, Bro. M. Rosanowski vice-president, and Bro. Westmorland secretary. Bro. M. J. Kennedy, who resigned as one of the trustees some time ago, was unanimously elected treasurer, and Bro. J. Puelan warden.

It is with great regret I have to announce the death of Mr. Thos. Gleeson, eldest son of Mr. John Gleeson. The deceased leaves a wife and three children unprovided for. The local branch of the H.A.C.B. Society, of which he was a member, held a benefit social in aid of the bereaved family in the Empire Hall on Thursday night, and met with a large measure of support from the other local benefit societies. During the evening songs were contributed by Messrs. J. Handly and W. Young; a recitation was given by Mr. Donaghue, and a violin solo by Master Penman was much appreciated. A feature of the entertainment was the Highland fling, sailor's hornpipe, and sword dance contributed by Mr. I. Hunt. The ladies supplied the refreshments.

Greymouth

(From our own correspondent.)

That the West Coast has had a 'lean' season, there is no denying, and pessimists have been only too ready to decry the Coast generally, but as the *Grey Star* pointed out in a recent issue, the Very Rev. Dean Carew does not share this spirit with them. His splendid presbytery will shortly be out of the contractors' hands, and now he has undertaken the enlarging of St. Patrick's Church. As the *Star* pointed out, other Churches may suffer through small attendances, but this cannot be said of the Catholic Church in Greymouth. The alterations when completed will add ten feet on either side of the church, and will necessitate the pulling down of the two side walls. The contractors are busy erecting the outer walls, and when this is complete the demolition of the two present walls will be commenced. As the cost of this work will run into a large sum, the Dean is anxious that all those who promised subscriptions will hand the same in as soon as possible.

The half-yearly meeting of the local branch of the H.A.C.B. Society was held on Sunday, July 6, 60 members being present. The election of officers for the ensuing term resulted as follows:—President, Bro. M. Quinlan; vice-president, Bro. J. Colloghan; secretary, Bro. M. Keating; treasurer, Bro. P. Blanchfield; warden, Bro. J. McDiarmid; guardian, Bro. McGilligan; assistant secretary, Bro. Tryon; sick visitors,

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Bros. Tryon and Deere. The secretary reported that £55 in sick pay had been paid out during the quarter, and urged upon members the necessity of paying their contributions regularly. Bro. Keenan, the retiring president, before vacating office congratulated the members on the splendid progress of the branch during the last twelve months. Thirty-six new members had joined the society, whilst a branch had been opened at Hokitika, and there was every prospect of opening a branch at Kumara within the next few weeks.

A very enjoyable euchre social was held in the St. Columba Hall last week, over 100 people being present. The social was run by the St. Columba Club and Hibernian Society, and proved a most enjoyable function. During the games items were given by Miss K. Boyle, Messrs. K. S. Dillon, R. Harrison, and P. J. Smyth. It is the intention of the two societies to hold the socials regularly throughout the winter.

The first inter-club debate of the season was held last week, when our representatives suffered defeat at the hands of St. Paul's Club. The club team (Messrs. Keenan, C. Rasmussen, and McSherry) upheld the affirmative of the question, 'That State ownership of the land is in the best interests of the Dominion,' and after a splendid debate were defeated by a narrow margin. The following teams have been selected to represent the club in the debates with Trinity:—A team—Messrs. Rasmussen, McSherry, Fraser, and Smyth; B team—Messrs. B. Rasmussen, J. Deere, W. Narle, and H. Keating.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive met last Tuesday evening under the presidency of Mr. Geo. Girling-Butcher. A quantity of correspondence was dealt with, and a lot of detail work received attention. The secretary of the Auckland Diocesan Council wrote to the effect that the Auckland representatives to the permanent Dominion Executive could not attend a meeting if it was fixed for July 8. They preferred to meet either during the last week in July or the first week in August. The secretary of the Christchurch Council wrote stating that the date was suitable for his representatives, but owing to the fact that the date was not convenient for Auckland, and owing to the fact that the Dunedin Council had not yet been formed, it was decided to postpone the first meeting until about the end of the present month. Interesting reports are still coming to hand, showing the spread of the Federation.

DUNEDIN.

A meeting of the executive of the Dunedin branch of the Catholic Federation was held in St. Joseph's Hall on Sunday evening after Vespers. The Rev. Father Coffey, Adm., presided, and there was a full attendance of members. The principal business was the arranging of an order paper for the meeting of the Diocesan Council which has been called for next Monday evening. Communications were received from parish committees giving names of delegates appointed to the Diocesan Council. The secretary was instructed to write to those branches that had not elected delegates to the Council, asking them to appoint proxies. It was decided to ask the provisional Dominion Executive to postpone the general meeting fixed for this week to a later date. A telegram has since been received by Rev. Father Coffey, Adm., from the secretary of the Dominion Executive to the effect that the meeting has been postponed to July 27.

Those who had been appointed to canvass the Catholic residents of the city and suburbs for signatures to the petitions now in circulation handed in their lists, and reported that they had been very successful. The petitions were signed by a large number of persons at the Cathedral and suburban churches on Sunday. It is expected that the canvass will be completed next week.

CHRISTCHURCH.

(From our own correspondent.)

The Very Rev. Dean Hills, S.M., V.G., Very Rev. Chancellor Price, and members of the executive of the Diocesan Council of the Catholic Federation met on last Wednesday evening in the episcopal residence, when a good deal of business was disposed of, and preparations made for the visit of the local members to Wellington for the purpose of inaugurating the permanent Dominion Executive. The president of the Diocesan Council (Mr. W. Hayward, jun.) presided. Excellent reports were received from several of the principal branches in the diocese, furnishing examples of vitality and praiseworthy activity. It was decided to urge upon other somewhat backward districts to emulate their example. The Federation movement is unquestionably the best chance the Catholic people of this Dominion have ever had of asserting themselves and obtaining justice and due recognition, and so far as the Christchurch Diocesan Council is concerned, no effort will be spared until every eligible Catholic in the diocese is enrolled.

PALMERSTON SOUTH.

After Mass on Sunday last (writes an occasional correspondent) the congregation of Palmerston South assembled in the church to establish a branch of the Catholic Federation. Rev. Father Lynch, who presided, outlined the objects of the Federation. He urged, especially, that the chief aim of the Federation was to further the Christian life of the nation. He instanced examples of the splendid work done by kindred Federations in America and Australia. A parish committee was elected consisting of the following ladies and gentlemen:—Mesdames Forsyth and O'Neill, Messrs. P. M. Collins, Hugh O'Neill, P. J. Callaghan, John Crisp, E. Hoyes, John McCabe, Ronald Griffith, Michael Dennehy, Martin Power, Louis Hilliard, with Rev. Father Lynch as president of the committee. Rev. Father Lynch and Mr. John Crisp were appointed as representatives from the parish committee to the Diocesan Council. The appointment of three vice-presidents and a secretary and treasurer will be made later on.

GORE.

(From our own correspondent.)

A meeting of the committee of the Catholic Federation was held in the convent schoolroom on Sunday, June 29. Messrs D. L. Poppelwell and Owen Kelly were appointed delegates to the Diocesan Council. The local committee consists of the following members:—Parish representatives—Very Rev. Father O'Donnell, P.P. (president), Messrs. D. L. Poppelwell and Owen Kelly (vice-presidents), James Holland, N. R. Lawlor, Dr. A. J. McIlroy, and Mrs Poppelwell (treasurer); H.A.C.B. Society—Messrs Richard Ferris and A. H. Smith; Catholic Club—Messrs. P. Daly and N. Francis; Hibernian Football Club—Messrs H. F. Sullivan and T. E. Keating; Christian Doctrine Guild—Messrs. William Bourke and Bernard Kelly; Guild of St. Anthony of Padua—Mesdames Bourke and Smith; Altar Society—Misses Martin and Fraser; Children of Mary—Misses A. Martin and J. Toner. Mr. Aeneas H. Smith has been appointed treasurer.

LECTURE BY BISHOP CLEARY

(By telegram, from our own correspondent.)

July 8.

Between 700 and 800 persons attended a lecture by his Lordship Bishop Cleary on the Bible-in-Schools question in Thames last night. A representative of the Native race presided. Many questions were asked, to which his Lordship replied in his usually clear and logical style. The meeting was very enthusiastic, and his Lordship's remarks were frequently applauded.

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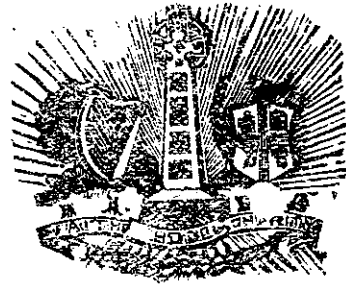
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Irish News

GENERAL.

The Senate of the National University of Ireland has appointed Mr. C. M. Drennan, M.A., Professor of History, English Literature, and Mental Science in University College, Dublin.

A great Nationalist demonstration was held in Dragan, Co. Tipperary, on May 18, when Mr. John Dillon, M.P., unveiled a memorial to the late Mr. Michael Cusack, one of the most ardent and unselfish patriots of his generation.

Three Nationalist candidates are already in the field for the vacancy in the Parliamentary representation of Leix Division of Queen's County, created by the death of Mr. P. A. Meehan, M.P.—namely, Mr. James J. Aird, J.P., Co.C., Maryborough; Mr. P. J. Meehan, solicitor, Maryborough; and Mr. John Lalor Fitzpatrick, Tenakill, Mountrath.

A sensation was caused in Bray on May 16, when it was learned that Mr. Justice Wright had been found dead in an armchair in the library of his house. Mr. Justice Wright was the son of the late Mr. Thomas R. Wright, solicitor, Clonakilty, and was born in that town in June, 1847. He was one of a large family of brilliant sons, the eldest being at present the Clerk of the Crown and Peace for the City of Cork and the East Riding. He was married to a daughter of the late Sir Croker Barrington, of Limerick.

In Kiltelly, Co. Limerick, on May 18, a monument was unveiled in the churchyard over the grave of Mr. William Lundon, who represented East Limerick in the House of Commons for many years. The unveiling ceremony was performed by Mr. Joseph Devlin, M.P., for West Belfast, in the presence of an enormous gathering, which included contingents from every district in Limerick and many parts of Cork and Tipperary.

THE PENAL LAWS AND THE RELIGIOUS ORDERS.

In the Land Judge's Court, on May 14, Mr. Justice Ross, in the matter of the estate of Patrick Finn, late of Mitchelstown, declared a bequest of £1000 to the Abbot of Mount Melleray invalid as being a bequest for an illegal Order. His Lordship also held that the words 'and for the charitable works of the Order' in the will did not operate to make the bequest a good one, inasmuch as a bequest for the works of the Order was the same in effect as a bequest for the Order itself. This is only one of many glaring instances of similar hardships inflicted from time to time upon religious Orders under the penal laws which are still on the Statute Book. It is shameful that no Government has thought fit or found time to pass an Act repealing the odious penal clauses which deprive self-sacrificing religious bodies like the Cistercians of their undoubted rights.

WHAT THE IRISH PARLIAMENT DID.

Mr. John E. Redmond, M.P., and a party of friends had an interesting experience on May 20. They visited the Wolfhill Coalfields in Queen's County on the invitation of the proprietor, Mr. J. J. Parkinson, and braving the discomforts of the journey descended into the workings. On leaving, after an inspection of the mine, Mr. Redmond delivered a brief address to a party of miners who had assembled. He said: I do not know whether you are politicians, any of you. But I am a politician, and naturally I look at everything from a political point of view, as well as an industrial point of view, and I cannot forget that one of the very last acts of the Irish Parliament before it was suppressed was the voting of a sum of £50,000 for the purpose of developing this very coal field. Unfortunately the Parliament was immediately afterwards abolished, and the money was never forthcoming. The money that is required to develop this coal field now is very little, a drop of water compared with the enormous revenue which is collected in this

country—a revenue of twelve millions a year, and all that is required to develop this coal mine is a comparatively small sum of money which I feel sure will be forthcoming in the immediate future. I look forward with the greatest possible confidence to the future success of this coal mine, and, as a result, to an enormous impetus being given to the whole industrial development of Ireland. I am delighted to see the work that is done here. I am glad to congratulate Mr. Parkinson on what he has done, and to congratulate you on the work upon which you are engaged. I hope the day is very near when this will be a great centre of industrial prosperity.

LITERARY SOCIETIES' REUNION.

A most enjoyable function took place in Dublin on the evening of May 14, when the Irish National Literary Society entertained the members of the Irish Literary Society of London, in celebration of the twenty-first anniversary of the foundation of both bodies. Addresses were delivered by representative members of both bodies. The principal speakers were Dr. Sigerson, of Dublin, and Mr. Alfred Percival Graves, of London. Dr. Sigerson said they were celebrating the twenty-first anniversary of the Irish Literary Society of London, and of the National Literary Society of Ireland; in reality welcoming home their countrymen who were fighting the good fight in the capital of England. When they first began their crusade against ignorance of all things Irish in literature, in history, in music, and in other departments, there was unquestionably apathy over the land. The aim of the society was to dispel that apathy, to create a new life, to form a National opinion racy of the soil, and to recall that a nation could live only by its mind and by its aspirations. Now, from a little thing, as from a mustard seed, the society had grown into a great tree. Mr. Alfred Percival Graves, President of the Irish Literary Society, said they in London had started two important Irish National Associations—the Irish Text Society and the Irish Folk Song Society. The great success of the Irish Text Society was mainly owing to two women—Eleanor Hull and Norma Borthwick. The Irish Folk Song Society was formed as the result of a conversation which took place between Mr. Plunkett Green, his brother Charles, and himself. He mentioned the splendid effect which the Gaelic League movement had created in Limerick by spreading the love of Irish literature, and suggested that an Irish library should be started and called 'Every Irishman's Library.'

DEATH OF A WELL-KNOWN LADY.

At Seatown House, Dunkalk, on May 14, the death took place at an advanced age of Mrs. Julia Hamill, widow of the late Mr. J. Hamill, J.P. Deceased was a lady of considerable means, and her benefactions to Catholic institutions in the Armagh diocese were numerous. Some thirteen years ago she presented to the Redemptorist community a chime of bells, at a cost of £1200. Later she was largely responsible for the erection of a beautiful new marble altar in St. Malachy's Dominican Church, Dundalk. Some seven years ago Mrs. Hamill had erected at her own cost a magnificent tower at St. Patrick's Cathedral, Dundalk, at a cost of some £7000, while two years ago she contributed a sum of £1000 towards the renovation of the same church.

A TRANSFORMED WEST.

Mr. T. W. Russell, in welcoming recently a delegation of the British Farmers' Association to Dublin, said he was sorry the members of the association were not going to the West of Ireland. In these parts of the West, where the ranches were in existence, some of the most interesting experiments that any country had ever carried out, had taken place. He went quite recently to Castlereagh, Co. Roscommon. He found that in a large area that had formerly been a grass ranch, something like fifty families had been transferred from the bogs to new holdings. Nothing could have been better. It was not only that a change had been made,

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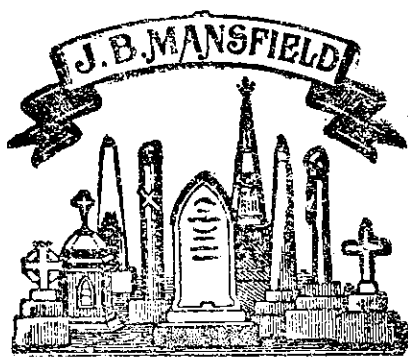
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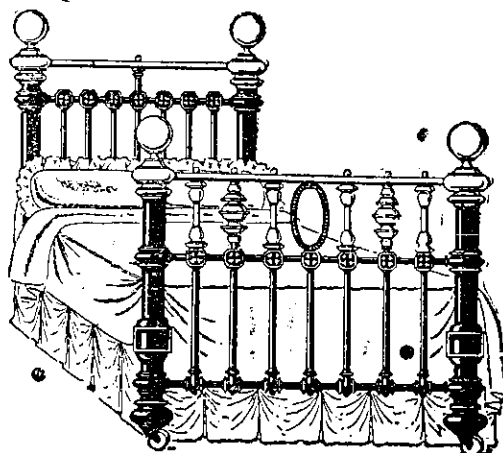
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but that it had been successfully made, and that the people were working hard co-operating with the Congested Districts Board and with the Department. And there were fifty or sixty beautiful houses, every one of them gay with flowers, instead of the muck-heap before the door, as had been the custom in the old days. The whole thing had been transformed. And he confessed he shrugged his shoulders when he thought how long it had taken to come to the conclusion that the people should be taken out of the bogs, and put back on the lands occupied by the cattle, as if men were not of more value than cattle. It was in these districts that every Land Bill had been born. It was out of the trouble there that crime and mischief arose, which forced the hands of Parliament, and compelled them, slowly but surely, to arrive at the conclusion that they had now arrived at that Ireland was an agricultural country, and that the land of the country, in these parts at all events, had better be occupied by human beings, than have human being starving on the bogs, and cattle fattening on the land. He gave the members of the association a cordial welcome, and he was sure that welcome would be repeated wherever they went in the South of Ireland.

THE HOME RULE FUND.

The Home Rule fund for 1913 has now reached a total of £8328. This is £1500 below the amount subscribed at the same date (May 17) last year (says the *Irish Press Agency*). But, then, this year's list opened four weeks later than last year's, so that this year's list is doing splendidly, considering that last year's total far surpassed all previous records. All over the country, meetings are being held and subscription lists opened, and the utmost confidence is expressed that a fresh record will be made this year. There is nothing else comparable to a big subscription list for the Home Rule fund for filling the opponents of Home Rule, factionist and Unionist, with despair. It is the unanswerable reply to the argument that the Irish people do not want Home Rule. The Unionist campaign is now in full swing in England, but it is not giving satisfactory results. Home Rule still holds its ground against all the assaults of the 'Ulster' ascendancy party and their allies of the British League against Home Rule. But why? Because, wherever the emissaries of ascendancy go, they are met by the representatives of the Irish Press Agency, directed by Mr. Thomas Scanlan, M.P., or by the literature of the I.P.A., issued under the supervision of Mr. Stephen Gwynn, M.P. The expenses of the Irish counter-campaign are very heavy, and it is to meet these expenses, as well as the expenses of the Irish Party as such and the National Organisation, that funds are needed. The Home Rule movement is approaching closer and closer to its crowning triumph. But, until that has been secured, there can be no respite for either the Irish Party or the Irish people. They must keep pressing on. From May 29 until far on in the summer, Mr. Redmond and his colleagues will be in the thick of the fight, from day to day, almost from hour to hour, even the week-ends of most of the members being taken up with propaganda work in the British constituencies. The Party may be trusted not to fail Ireland, and Ireland can be relied upon to continue to give the Party that moral and material support which is the secret of its strength and the pledge of victory for the cause it so ably champions.

The lad he loved her deeply,
For she billed and cooed so sweetly,
And she promised he should have her
In the happy days to be.
But she qualified it thuswise:
That she'd marry him for sure
If he'd promise to always keep a stock
Of Woods' Great Peppermint Cure.

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People We Hear About

King Alfonso signalled his birthday by pardoning six men who were lying under sentence of death. The extreme penalty, however, is to be demanded in the case of Sancho Alegre, whose trial for his recent attempt on the King's life will take place shortly.

His Eminence Cardinal Gibbons has addressed a letter on the subject of Women's Suffrage to the anti-suffragists of Maryland, in which he asserts that in deprecating the suffrage he is pleading for the dignity of woman. Further, he considers that to restrict the field of woman's action to the gentler avocations of life is not to fetter her aspirations after the higher and the better.

By the death of Miss Charlotte Louisa Hawkins Dempster, the world, says a correspondent of the *Times*, loses a lady who enriched it by her writings. She was a constant contributor to the *Edinburgh Review*. Miss Hawkins Dempster died on May 7 at Cannes, and was buried in Brookwood cemetery according to the rites of the Catholic Church, of which she had become a member.

Sergeant J. F. Moriarty has been appointed Solicitor-General for Ireland, in succession to Mr. Molony, the new Attorney-General. Mr. Moriarty was educated at Stonyhurst and Trinity College, Dublin. He was called to the Bar in 1877, and since 1908 has been First Sergeant-at-Law in Ireland. He married in 1909 Mabel Agnes, daughter of Henry de Blaquiére, of Fiddan House, County Galway, and widow of Hubert Peter Dolphin, of Turve, in the same county.

A correspondent of the *Irish Independent*, discussing the personal character of King Alfonso, says that with all his gaiety the Spanish monarch knows that he carries his life in his hand. As a practical Catholic aware of his dangerous surroundings, he keeps his conscience ready for any fate that may come to him. The King is much attached to his wife and children, and in particular to his second boy, Don Jaime, who has been a deaf mute from birth.

Lord Petre, who was married last week in Westminster Cathedral to Miss Catherine Boscawen, is the present head of an old English Catholic family which dates back, as far as its title of nobility is concerned, to times of James I. The father of the first Lord Petre was a principal Secretary of State under Henry VIII., Edward VI., Mary and Elizabeth. The fourth Lord Petre was committed to the Tower at the time of Titus Oates's plot, and died there five years afterwards. The present Lord Petre was born in 1890, and is the son of the fifteenth baron. He owns about 19,100 acres and has estates in Essex. The heir presumptive is Mr. Francis William Petre, architect, of Dunedin. Miss Catherine Boscawen is an only child, and her father is the youngest son of the sixth Viscount Falmouth.

Lord Petre, who was married recently, has three aunts in convents—one is a Sister of the Good Shepherd in Glasgow, another is a member of the same Order at Hammersmith, and a third a Sister of Charity at Carlisle Place, Westminster. The present Duke of Norfolk has one sister a Carmelite nun and another a Sister of Charity, while the Duchess has four aunts, sisters of the late Lord Herries, who are nuns. The late Lord Abingdon's sister is a nun at the Convent of the Visitation, Harrow, and Lord Brayne has a sister who is a nun. One of Lord Killanin's sisters is an Irish Sister of Charity and two others are Carmelite nuns. A sister of Lord Denbigh is a Sister of Charity at Shanghai, and four of Lord Trimlestown's sisters are nuns.

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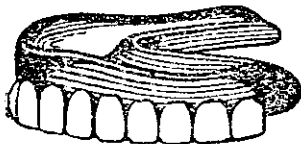
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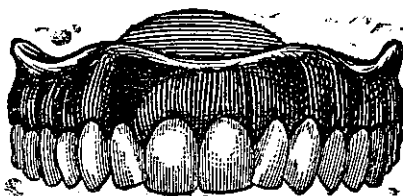
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(From our own correspondent.)

Last Sunday was the day set apart for the monthly Communion of the Children of Mary Sodality, and large numbers approached the Holy Table at the early Mass. The devotions were continued in the afternoon, when Rev. Father Kirrane conducted the religious exercises, afterwards delivering an interesting address on frequent Communion. The devotions concluded with Benediction of the Blessed Sacrament. Speaking at all the Masses on Sunday in reference to the proposed Bible in State Schools referendum, Rev. Father Doyle said that with many this persistency about the Bible in the schools is pure opposition to the Catholic Church, and should be set down as unadulterated bigotry. With others, it is an attempt to remedy a bad matter. Folks outside the Catholic Church are seemingly realising the inefficiency of secular training, the mere instructing of children in the 'useful' branches, without regard for their moral, or religious instruction, and hence the conviction of some of these people that to remedy

matters there should be reading of the Bible in the schools—for the Bible to many well-meaning people constitutes all religion. But is the mere reading of the Bible in the schools a solution of the problem? Certainly not. It is simply trying to salve a wounded conscience. It is only a show of moral training with the neglect of the vital things. The only real successful moral and religious training is that imparted and imbibed in a religious atmosphere, such as is found within the walls of religious parochial schools. In conclusion, Father Doyle asked his hearers to read over carefully the proposed petition to both Houses of Parliament against the so-called referendum. If they did this the speaker would have no hesitation in saying that no Catholic could consistently neglect to sign the petition.

On Sunday, June 15, his Grace the Archbishop of Melbourne blessed and opened a fine primary school for girls at St. Kilda East. The building, which cost £3000, has been fitted up for the work, which will be carried on by the Presentation Sisters.

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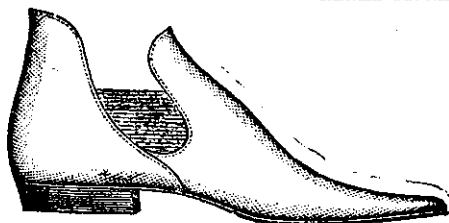
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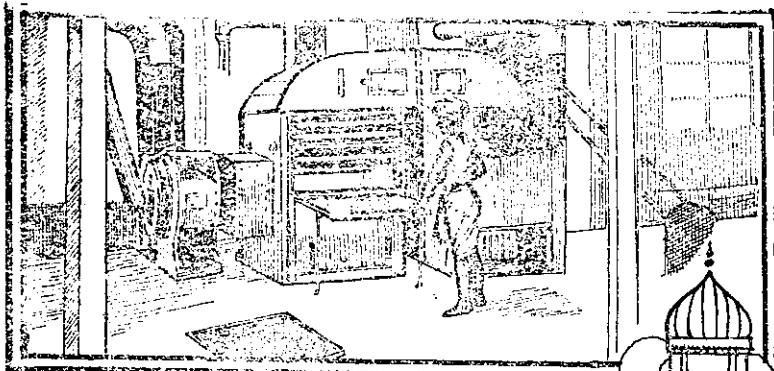
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THE PALMERSTON CONTROVERSY

SOME THINGS THE PUBLIC ARE DYING TO KNOW FROM THE REV. MR. CLARKE

The following letter from the Rev. Father J. Lynch appeared in the *Palmerston and Waikouaiti Times* of June 27:—

'Sir,—Here I leave the Catholic teaching on this question, deeming its evident mildness and charity its own defence. I could have marshalled some hundreds of witnesses, all unanimous in explaining the much-abused axiom in a most charitable manner. What I have given should be more than sufficient to convince all decent and fair-minded men of the Church's attitude towards the salvation of non-Catholics. For, as Dryden says, "Truth has such a face and such a mien that to be loved need only to be seen" (*Hind and Panther*).

'Unfortunately, non-Catholics see or hear very little of the genuine and official teaching of the Catholic Church. Thus, when we remember that Protestantism for the last three hundred years has been little more than a campaign of calumny against the Catholic Church; when we call to mind the vile and detestable tactics of such anti-Pope institutions as the Protestants' Alliance in fraudulently manufacturing lying accusations against Catholics and their faith; when we bear in mind that average Protestants never read a Catholic book wherein Catholic teaching is explained, but depend for their information on the rabid rantings of pulpit-preaching, pur-blind, Pope-pounding parsons—then indeed we Catholics are constrained by Christian charity to look upon them with countenances more in sorrow than in anger. I charged Rev. Mr. Clarke with controversial dishonesty, and have proved my charges. I have asked him again and again to give a straightforward answer to clear, direct, and relevant questions. He has not done so. With woeful reiteration he has trumped up again and again the same old quotation from the Creed. Only this and nothing more. His attempts to convict the Catholic Church of intolerance have only served to plunge him still deeper in the pit into which I at first decoyed him. (1) I want to know, and every candid, honest man in this district wants to know: What right had Rev. Mr. Clarke to accuse the Catholic Church of intolerance because of her

axiom while it is laid down in the pages of his own Presbyterian *Confession of Faith* that the Scottish Kirk "is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation"? (*Confession of Faith*, ch. xxv., p. 105.) These are plain and unmistakable words. (2) I want to know why does not Rev. Mr. Clarke accuse his friend John Calvin, the real founder and father of Presbyterianism, of intolerance, seeing that Calvin wrote in the fourth book of his *Institutions* these words: "*Outside the Church we can not hope for remission of sins or for salvation*"? (3) I want to know why does not Rev. Mr. Clarke denounce the intolerance of a Calvinist catechism of the seventeenth century wherein we read the following: "*Outside the Church there is only damnation; all who separate from the communion of the faithful to form a sect apart should not hope for salvation so long as they remain thus separated*"? (4) I want to know why Rev. Mr. Clarke is not horrified at the words of the Helvetic *Confession of Faith* of 1565: "*There is no salvation outside the Church, any more than there was outside the Ark*." The Saxon and Belgian *Confessions of Faith* have similar words. It is a pity that Rev. Mr. Clarke could not see his way to mind his own affairs and set his own Presbyterian household in order before he took upon himself the duty of lecturing Catholics on charity and toleration. The ridiculous position wherein he now finds himself may for the future make him withhold his traducer's pen. If the commandment of God and Christian charity do not restrain him from bearing false witness against his neighbor (the Catholic Church), at least discretion and common sense should. It never pays to make oneself ridiculous except one be an expert comedian and adopts farce and caricature as a profession. But no one ever looks for comedy or humor from a Presbyterian parson. Gloomy Calvinism has killed all that long ago. Hence I give Mr. Clarke the advice of the old frog to the young one: "Look before you leap."

'J. LYNCH, P.P.

'Catholic Presbytery, June 11.

The following somewhat cruel letter from a Presbyterian layman, which appeared in the same issue of the Palmerston paper, may be considered as administering the final *coup de grace* to the hapless Palmerston pastor:—

Our Great Winter Fair of up-to-date Men's Wear opens Saturday, June 28

This Great Sale will attract crowds of men, and women, too (because the ladies buy for their husbands and children). This is a real chance to save money on men's, youths' and boys' clothing, hats, shirts, collars, ties, socks, underclothing, etc. etc.

It will pay you to be here early and often—we are out to clear our Winter Stocks. If the price will do it—then it's going to be done. Now's your chance. Come right along.

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From MRS. C——, CHRISTCHURCH:—

For a considerable time my health was most indifferent. I was frequently seized with giddiness and internal pains resulting no doubt from serious affection of the kidneys and liver. I suffered much from persistent indigestion, headaches, etc. I was recommended to take your Indigestion, Liver, and Kidney Cure. This I did, with the result that all pains were quickly dispelled and there has been no symptoms re-occurring.

From MR. ———, LINWOOD, CHRISTCHURCH:—

Some time ago I suffered from liver and kidney complaint. I had a severe pain in my back, and frequently pains in the head and under the shoulder blades. I awoke in the morning, as a rule, as tired as when I retired at night. My appetite failed, and I frequently felt giddy and had fits of nervousness. I had tried many of the medicines advertised with no good results. I was persuaded to give Wallace's Indigestion, Liver, and Kidney Cure a trial, and am now sincerely glad I did. I obtained relief from the first few doses, and after continuing it for a few days was completely cured. I may say that I have had no signs of any of the trouble since.

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226 High St. Christchurch.

'Sir,—To your paper my attention was directed a few weeks ago by reason of the controversy which was then begun between your local Catholic priest and Presbyterian minister.

'As behoves one who hails from Edinburgh and who was personally acquainted with many of the most eminent divines who flourished in his native land during the latter half of the Victorian era, men who were shining lights in a bright age, I take more than a passing interest in matters affecting the Presbyterian Church and her doctrine in my adopted country.

'I know something, but nothing profoundly of the principles and doctrines of the Presbyterian Church.

'The Catholic Church is condemned by the Presbyterian Church for many errors of commission and omission, but never did the Presbyterian Church by her principles or doctrines either expressly or impliedly, nor heretofore did anyone professing to speak for that Church, assert that the Church of Rome taught that outside of her fold there is no salvation.

'There should not have been any controversy at all about the question. It certainly appears to me that Father Lynch rushed too hastily to the press to publicly challenge Mr. Clarke to substantiate a statement which he, Mr. Clarke, had as hastily and very injudiciously made in your paper. Had Mr. Clarke's attention been quietly drawn to his error he would doubtlessly have made amends. But, being so aggressively challenged by Father Lynch, it is hard to blame him for the stand he took.

'The statement in question is a purely theological one. "Outside of the true religion or visible Church of Jesus Christ there is no ordinary possibility of salvation" is a doctrine taught by every Christian Church on earth, and every Christian Church qualifies the doctrine by teaching that not external members only of the Church will be saved, but all who in the sight of God are fit to be saved. Presbyterians, Catholics, members of all other sects and creeds, heathens and cannibals, who according to the light God has given them live righteously, will be with Him one day in heaven.

'That is roughly but honestly the doctrine of the Presbyterian Church. It is likewise the doctrine of the Catholic Church and all other Christian Churches.

'It appears to me that not all of our ministers to-day are of the calibre of the pastors I knew at Home and in this fair growing land in the early days. They seem to lack the learning and profundity of the Catholic priests against whom they fight as one with hobbled limbs.

'This is not as it should be; our ministers have behind them the splendid traditions of the Church of Scotland, for whom our ancestors bled and died.

'I think it is time that the Presbytery insisted that all ministers should at stated intervals foregather, and where possible at a Theological College, to be examined as to their progress in knowledge of the Word and in all matters pertaining to their high calling.

'No, Sir, the controversy in question should not have happened.—Yours, etc.,

ALEX. McMILLAN.

Dunedin, June 19, 1913.'

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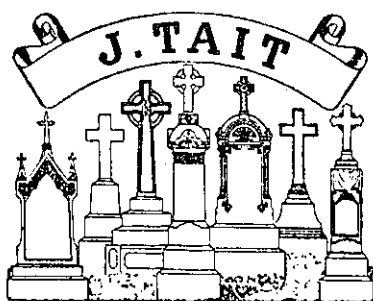
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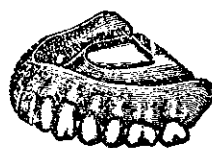
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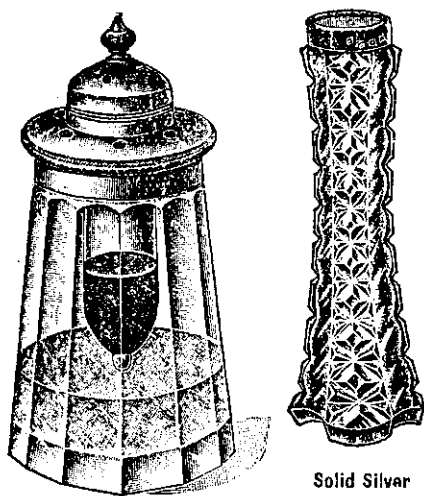
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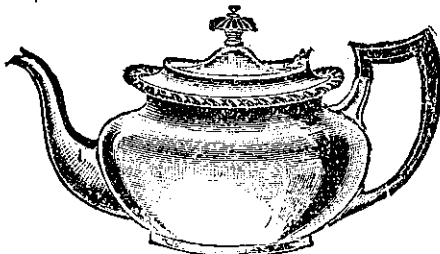
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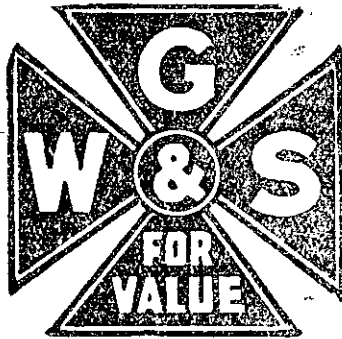
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The Wonders of Light.

According to Dr. J. Gordon Ogden every cubic inch of this tremendous universe of ours is filled with the delicate tremulous pulsations known as light waves. Discussing some of the wonders of light, of which he gives a graphic picture, Dr. Ogden states that from æon to æon these quiverings have passed from world to world, from star to star, from galaxy to galaxy. Light that does not enter the eyes is, of course, invisible. Hence the blackness of a sky that is really filled with light—light that passes us by in its journey through space.

Modern Versus Old Violins.

At a trial recently made in Paris by a number of experts, it was shown that modern violins are as good, if not better, in sound than old ones. A number of instruments were numbered and played in a darkened room, the listeners not knowing the marks, but recording their verdict according to the numbers. When the final vote was taken it was found that the instrument having the largest number of votes was of Belgian manufacture, made last year, while the second was French, manufactured in 1911. A Stradivarius was voted as third best (although valued at thousands of pounds more than the modern violins, which took a greater number of votes), and a Grancino fourth, but the fifth and sixth were also of modern make.

At What Age is a Man Strongest?

It might be reasonably argued that since a man's muscles develop greatly with use, the older he grew the stronger he would become, but such is not the case. Not long ago experiments were made with some 800 men to show that the muscles of the average man go through their stages of successive increase and decline, and that whether he uses them much or little does not seem to make much difference. It was found that the average boy has a lifting power of 280 pounds. By his twentieth year, if his development is normal, his power should be increased so that he could easily exert a lifting power of 320, while his maximum power is generally reached in his thirtieth year, and is 365 pounds. After that it begins to decline, falling off eight pounds by the time he is forty. From forty to fifty the decrease is more rapid, the average lifting power at fifty being 330, only a little greater than at twenty. After fifty the decrease is so rapid and so varied that any accurate average is nearly impossible.

A Ditch-Digging Plant.

The United State Government has several millions of dollars invested in excavation and construction machinery along the forty-mile stretch of the Panama Canal. If expectations are realised the enterprise of connecting the two oceans by a cut across the neck of Panama will be completed before the expiration of another twelve months and the government will have in possession the most valuable and efficient outfit in the world for reducing land grades, building dams or embankments, and otherwise preparing transportation routes, whether by land or water. What is to become of this wonderful equipment? Will it be sent to the junk heap? A Bill is now under consideration by the Senate Committee on Territories which proposes the transfer when the Canal shall have been completed of a considerable portion of the working machinery at Panama to Alaska to be used in building a railroad from the coast to the coal mines. The suggestion was advanced some time ago that the Canal machinery should be transferred to the Atlantic Coast of the United States to be used in opening the proposed inner navigation route from Boston to Key West. More recently it has been suggested that the Panama outfit be used in the mammoth undertaking of building reservoirs and providing artificial embankments to protect the Central West from future floods.

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Intercolonial

The Rev. J. P. Bartley, O.F.M., was ordained priest on Sunday, June 29, the feast of SS. Peter and Paul, by his Grace the Coadjutor-Archbishop (Most Rev. Dr. Mannix), at the 11 o'clock Mass in St. Mary's Church, Star of the Sea, West Melbourne.

A fine, imposing and commodious new primary school for the girls of St. Mary's parish, St. Kilda East, was blessed and opened on Sunday, June 15, by his Grace the Archbishop of Melbourne. The occasional sermon was preached by the Rev. Father Hunt, C.S.S.R. (Superior of the Redemptorist Fathers), and the Archbishop afterwards delivered an address on the importance of the Catholic school.

The ceremony of laying the foundation stone of the new Catholic church in Horsham (Ballarat) was performed on Sunday, June 15, by his Lordship Dr. Higgins. There was a large gathering of the parishioners, as well as many representatives of the other denominations. At the conclusion of the address by the Bishop, Rev. Father Meade, pastor of the district, read out a list of subscriptions, which, including amounts previously subscribed, amounted to nearly £3000. The building, which is to cost £3500, will seat 400 persons in the church proper.

The celebration of the golden jubilee of the Rev. Mother Gertrude Sheehy (Superioress-General of the Sisters of Mercy, Bathurst) was the occasion of an enthusiastic demonstration in Bathurst on June 10. The religious part of the day's celebration took place at SS. Michael and John's Cathedral, where Mass was celebrated by his Lordship Bishop Dunne, who invested the Rev. Mother Gertrude with a white floral crown and pastoral staff festooned with white roses, to mark the occasion of her jubilee. The procession into the Cathedral was headed by fifty little girls (symbolical of the Rev. Mother Gertrude's fifty years in religion), clad in white and wearing white veils. Then followed about 100 Sisters of Mercy, representing all the convents of the diocese. Rev. Mother Gertrude, daughter of Edward and Mary Anne de Courcy Sheehy, was born at Springmount House, Rathkeale, Limerick, in 1842. She was educated by the Sisters of Mercy, Limerick, and entered the Convent of Mercy, Charleville, Cork, in her eighteenth year. Three years later she was professed, and when Bishop Quinn, of Bathurst, solicited the Superioress of Charleville Convent for a community for his diocese, Sister Mary Gertrude was one of those who volunteered for service in Australia.

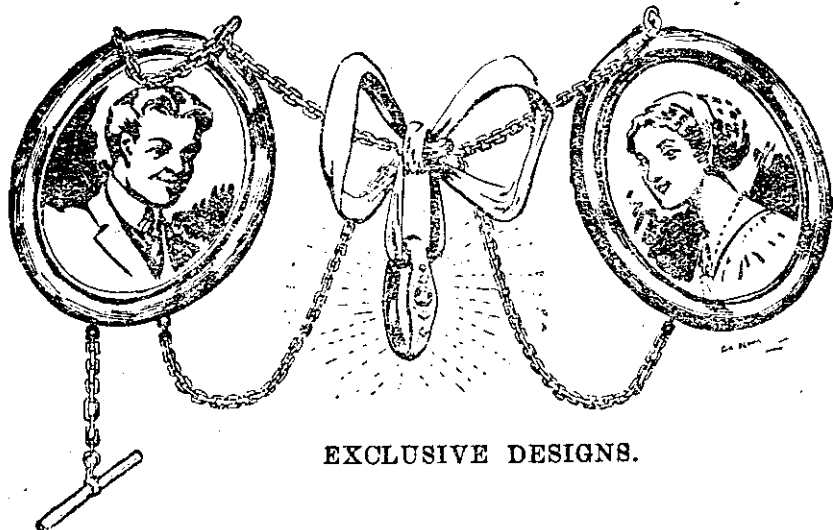
The golden jubilee of the ordination to the priesthood of the Very Rev. Dean Nelan, of Colac, was celebrated with great enthusiasm on June 18. Among those present were his Grace the Archbishop of Melbourne, his Grace the Coadjutor Archbishop (Most Rev. Dr. Mannix), his Lordship the Bishop of Sale, his Lordship the Bishop of Ballarat, and a large number of clergy. The jubilarian was the recipient of substantial proofs of the respect in which he is held by all classes. At a banquet congratulatory speeches were made by the prelates, clergy, and public men. Amongst the tributes which the venerable Dean received on his jubilee anniversary—and they were many and varied—none was more remarkable (says the *Advocate*) than that which his Protestant friends offered him; and nothing could be more remarkable than the form which the tribute took. It is a regrettable fact that the evidences of vitality which the Church affords by reason of the ever-expanding growth of church buildings, schools, and convents are a cause of offence to the lesser minds amongst Protestants, who look upon them as a proof of the 'aggressions of Rome.' Yet when this group of Protestant citizens bethought themselves of joining in the jubilee celebrations they could think of no better way than presenting the Dean with a framed photograph of himself surrounded by some of the nobler buildings which had been erected through his instrumentality.

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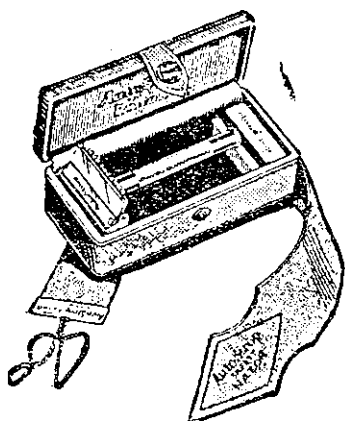
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A LEPER HOME IN JAPAN

WHAT CATHOLIC MISSIONARIES ARE DOING

The Tokyo correspondent of the *Church Standard*, a well-known Anglican paper of Sydney, who is a non-Catholic, gives an interesting account of a visit paid last spring to an asylum for lepers, situated about 75 miles from Tokyo, and which is conducted by Catholic missionaries. After dealing with the extent and nature of this dreadful malady, and the efforts that have been made by Christian missionaries to mitigate in some measure the sad condition of those suffering from this terrible scourge, the correspondent goes on to say:—

The longest-established of these Christian homes is that maintained by the French clergy near Gotemba, just at the base of the beautiful 'Fusiyama' of foreigners. Here seventy-two lepers are now sheltered as if in their own homes, receiving food, clothing, medical relief, and the most tender sympathy.

La Leproserie de Gotemba.

The scene is one of singular natural beauty. The little farmstead lies on the gentle slope below the wavy line of green peaks that stand guard over a lovely lake on their further side. Opposite are the dark and broken ridges of Ashitaka-yama, and at the right the great cone of Fuji rushes upward, dominating the whole scene. You come down the valley from Gotemba till a little group of houses clustering round a tiny chapel surmounted by a cross makes you aware that your journey's end is here. Two great stone gate-posts flanked by a very short wall mark the entrance. A neat Japanese house just inside the ever-open gate shelters the porter, and beyond, an avenue of cherry-trees, in full bloom early in April, leads on to the home itself. The quarters are entirely Japanese in style, and anything less like an 'institution' could hardly be imagined.

There are, of course, separate quarters for men, and for women and children. The rooms—I inspected every one—are all commodious, clean, comfortable, and well-ventilated. There has not been the least attempt to force any European ways of life upon the poor lepers, the one great care of the Director being to supply them with what they may naturally crave. As for the condition of the sick, it must be remembered that they are in fact incurable, and that they are one and all perfectly aware of this. They are in all stages of the malady, and have all the mental characteristics of chronic invalids, and all the peculiarities of the Japanese. At times, no doubt, they are restless, peevish, sullen, or again thoughtless, or bright and cheerful.

Work as a Diversion.

There is a farm of considerable extent, and some attempt is made to do farm work. But one cannot expect to see a model farm. Rice they cannot raise. Lepers could not work in the slushy, watery, steamy rice-fields; it would be death to them in short order. But they raise wheat, and they raise vegetables for the table, and they love to grow flowers. There is a small herd of cows—enough to furnish milk for the little ones and for the very weak in the last stages of the disease. Japanese people do not like milk, or use it as we do. The women who are able, make the simple garments needed for the whole family, and mend them. Such men as can do it have carpenter-work given to them. They were making a rough sort of shed the day I was there. Of course, the stable-work has to be attended to, for cattle and horses must be looked after, and there is also a forge where repairs to tyres and implements can be made. One poor old man, whose eyes were almost eaten away, was weaving coarse 'waraji'—straw sandals. There is also a mill for grinding flour. Most of the work undertaken is given more as a sort of diversion than because it has of itself any serious value. Few can realise the irksomeness of an existence like the life of a leper—with an irrevocable sentence to misery and death, and without the slightest incentive to action. Work undertaken in such

conditions must, then, be for an end beyond itself. Hours of idleness spent in philosophizing are all very well for those who are weary of 'society,' but for the leper—! In his case the whole of life is beyond philosophy. His very toil may bring him ease. There are, however, some diversions that we should recognise as such. I was shown a little platform where plays are sometimes given, and in another place I saw the rough-and-ready scenery for these plays of the Leper Hospital! But could anything be more pathetically tragic than the thought of these poor victims of a death-in-life acting upon a stage before their fellows to beguile them into a momentary release from the consciousness of their doom? The well-known line of Virgil comes to mind: 'Sunt lacrimae rerum, et mentem mortalia tangunt.'

And yet when we met the poor afflicted creatures there was no air of gloom or of depressed spirits about them. I looked upon them—indeed, I was asked to look, but I was half-ashamed of looking. It seemed as if I might offend by idle curiosity, or as if I were seeking some fresh new thrill in gazing upon a suffering so great that it ought to have been sacred from intrusion. The poor people I saw that day were cheerful and courteous, and it seemed to me that the 'Yamato damashu' (Japanese spirit or characteristic disposition) in the best sense of the word never shone out of human eyes more unflinchingly than when they raised their poor distorted features and greeted 'the Father' and me with bright and cheerful smiles.

And well they might brighten at the presence of the good priest, for, from these noble French clergy, the lepers have learned that humanity has not cast them out. Marked for death they are in truth, but in their sad state they have been treated as brothers and sisters, they have been given homes, and all the care and patient love and service that their hearts longed for.

Christus Consolator.

Up to this point I have not spoken about religion because I wanted to impress the fact of the humane-ness of this asylum upon the minds of those who may read these words. But religion cannot be left out of account, for the fountain-head of the whole undertaking is religion in its genuine character.

In the centre of the little quadrangle, under the leafy shadows of the trees, stands a life-sized statue of the Lord Jesus Christ, with arms stretched out towards those rooms where the sick are sheltered. It is Christus Consolator, and His look and gesture say, 'Come unto Me, all ye that travail and are heavy-laden, and I will refresh you!' And just beyond this statue is the chapel, bright and cheery, flooded with light, altars and walls adorned with colors and with flowers. This is the centre of the life of the community. If the sick learn the lesson of true humanity, it is because here they learn that the love of God the Father makes all men of one family in Jesus Christ.

Faith and Works.

The founder of the 'Leproserie de Gotemba' was Pere Testevuide, who, touched with sorrow at the condition of a poor leper woman, and unable to obtain the least succour for her in any hospital either public or private, made up his mind to open an asylum for such as she. He had no means to do it with, nor could he get any help from his own mission, and so he made public, in France, his desires, in the hope that Providence would bring the supplies needed, and he received funds enough to enable him to buy the ground now occupied by the Hospital. At first he gave shelter to six lepers, and lived in the same house with them, giving them every care both for body and soul. He offered himself freely, with the full knowledge that he might, like the devoted Pere Damien, become infected and die of leprosy. This danger did not actually befall him, but he died of an even more painful disease, cancer of the stomach, less than three years after the beginning. This was in August, 1891.

Archbishop Osof handed the work to his most trusted lieutenant, Pere Vigroux. There were then fourteen lepers in the hospital. Pere Vigroux had no fears as to means, and before he even knew how he was

R. V. C. Harris

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going to take care of his fourteen patients he took in fifty more at one stroke! When people expressed wonder at this rashness, he replied quite simply, 'Don't be afraid! God will make it go!' At any rate, it did go; and the hospital not only grew, but was transformed, and in half-a-dozen years was capable of caring for eighty patients.

Since the death of Pere Vigroux it has been under the care of Pere Bertrand, and has attracted the favorable notice of the Government, so that when great leper hospitals are going up at the cost of the State, they try to imitate this Gotemba Hospital in methods.

It ought also to be said that the genial courtesy and Christian simplicity of the best type of the French clergy are graciously manifested by M. Bertrand. How in the world he can keep cheerful and merry in constant association with so much misery is, perhaps, a mystery. It may be 'French,' it may be temperament; I suspect that there is something deeper, something more vital, that explains it all. The Christus Consolator is not a dead image, nor a shadow out of an unreal fancy, but Himself, the ever-living One. There is no expense for administration, no salaried officials. The very few well persons employed earn every cent of their meagre incomes by good hard work. The Father Director lives on his mission pittance of 40 francs a month. The whole thing is a devotion, unstinted, self-forgetting, frank, and simple.

Te Awamutu

The blessing and opening of the new Catholic presbytery at Te Awamutu took place on the first Sunday in June. The ceremony was performed by his Lordship Bishop Cleary. The church (says the *Waipa Post*) was filled to its utmost capacity, and the large marquee, which had been erected at the entrance, was utilised to seat part of the congregation. Visitors were present from all parts of the district, including Hamilton and Te Kuiti.

The Rev. Father Lynch, in extending a hearty welcome to Bishop Cleary, said they were always glad to see him among them, and especially on the occasion of the opening of their new presbytery. The collections would be in aid of the presbytery, and he trusted that the collection that day would be worthy of the object and worthy of the visitors.

The Bishop delivered a very eloquent and impressive sermon. The building which they had erected was one they might be proud of. When most of those present were gone the building would still be there, though it would show the effects of rain and storm, and in time would decay like the mortal body. He congratulated the architect, the builders, and all those who were responsible for the building they had erected.

Mrs. Sullivan presided at the organ. The collection amounted to over £130.

The new presbytery, which adjoins the Catholic church, occupies an ideal position, the main entrance facing Alexandra street, and is entered through a piazza. On each side are two tablets, with the following names of the building committee:—Captain J. A. Hope-Johnstone, D. Moroney, D. O'Shea, P. Rice, P. O'Sullivan, J. Corboy, F. McGovern, J. de Coek, A. Kay, F. Kay, D. Cavanagh, C. Rauch. The rooms are all commodious and well lighted, and consist of bishop's room, priest's room, dining-room, parish room, house-keeper's room, and kitchen, with hot and cold water service, scullery, and pantry. On the western side is a brick verandah, with semi-circular arches and brick tiers. The ceilings throughout are of eternite divided into panels, with wood battens. Oiled rimu is the timber used throughout the building. The mantels, which are of special design, are both simple and pleasing. The whole of the interior is finished with Keen's cement. Marseilles tiles have been used in the construction of the roof. Local bricks have been used throughout, with a cement base and rough cast gables. A semi-circular drive has been laid out, with cyclone gates at either end, which divide the entrance to the church and presbytery respectively.

Morrinsville

(From an occasional correspondent.)

The new church, recently completed in this district, was blessed and opened on Sunday, June 15. Prior to that date a most successful mission was given in the church by the Rev. Father Creagh, C.S.S.R., assisted by the Rev. Father McGuinness, in whose parish Morrinsville is situated. Over 60 persons approached the Holy Table on the Sunday morning, and a number of children also made their First Communion.

Ruru (West Coast)

(From an occasional correspondent.)

A Communion breakfast was held at the residence of Mr. R. R. Hall, Ruru, at the closing of the mission in Te Kinga, Ruru, and Moana on June 15. The breakfast was generously given by Mrs. Emil Nyberg,, and a great number of men were present—in fact, all the Catholic men around attended with one or two exceptions. The tables were loaded with good things. At the conclusion of the repast, Rev. Father Taylor, who presided, made a few remarks about the pleasure it gave him to preside at such a pleasant function, and thanked Mrs. Emil Nyberg for her generous hospitality, in which she was very ably assisted by Mrs R. R. Hall, and the Misses McGuire. Mr. Hall, in responding, said it gave him great pleasure to thank Father Taylor on behalf of the Catholics of Te Kinga, Ruru, and Moana for the very successful mission given by him, and hoped God would give him health and strength to carry on his good work. One thing that was very much regretted was the absence of our pastor (Rev. Father O'Hare), who was celebrating Mass in a different part of his very big parish. It would have given him very great pleasure to see that so many men responded to the call, and it would have consoled him for the many hardships he has to put up with in his large and straggling parish.

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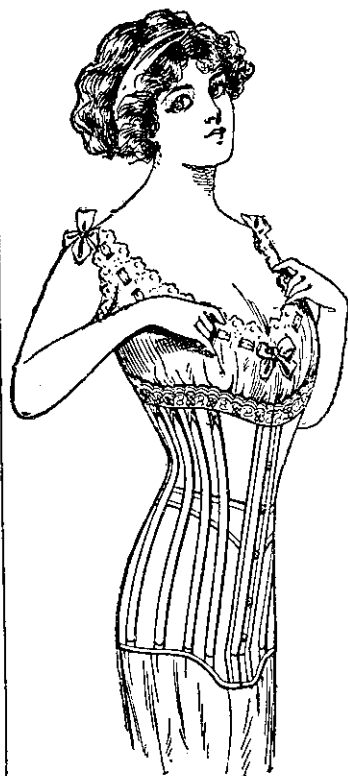


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The Catholic World

FRANCE

CATHOLIC CONGRESS AT CAEN.

A Congress of the association known as 'La Jeunesse Catholique,' has recently taken place at Caen, the Bishops of Bayeux, Coutances, Téez, Evreux, and le Mans were present, and more than five thousand young men, delegated by the various groups in the provinces, gathered round M. Pierre Gerlier, who is the president of the association, which numbers one hundred and twenty thousand members. We (*Catholic Times*) had occasion some months ago to speak of this association, which was started a quarter of a century ago, under the inspiration of Count Albert le Mun. It includes young men, under thirty, of every social rank, whose object is to advance the cause of religion by their example and apostleship. Their devotion to the different social institutions that have been founded for the material and moral benefit of the people, their docility to the teaching of the Church, their loyalty, unselfishness, and cordial spirit of good fellowship are the characteristics of these ardent young workers. The association is an important factor in the religious revival that is at present taking place in France. The members of the Congress at Caen made a special study during the three days that their meeting lasted of the attitude to be adopted by Catholics with regard to the tyrannical laws that are being framed against the free schools, laws that infringe on the prerogatives of the children's parents. The question is a burning one at the present moment and it was well to inform the scattered Congressites of its bearings. The Congress closed with a magnificent procession through the quaint streets of mediæval Caen. These public demonstrations would signify little if they were not backed by solid and practical work, but in the conditions where they take place they have a deeper meaning than appears at first. They link the provincial members of the association with their Paris brethren: they stimulate their zeal, encourage their efforts, and give the solitary workers in difficult and lonely posts an invigorating sense of brotherhood, that, to the young especially, is of infinite value.

ITALY

THE GOVERNMENT MAKES KNOWN ITS VIEWS.

The agitation raised by the press of Italy against the presence of officers of the army and navy in the ranks of Freemasonry has been productive of several results, not the least important of which is the disavowal of the secret society in the Chamber of Deputies by the Minister of War (writes the Rome correspondent of the *Catholic Times*). That highly placed officials in the army should belong to the secret Masonic Society seemed bad enough to the Italian people, but that the chief officers of some of the Italian men-of-war should be so placed in this organisation that the superior feared his inferior, was a state of things which they could no longer brook. It was high time, therefore, that the mind of the Government should be manifested on the matter. The Minister of War has done this in decisive terms. His opinion is that officers of the army and navy should hold it as an imperative duty not to belong to any secret society: that they should live in an atmosphere of light and frankness and not be connected with any body whose ends are dark and hidden. He does not apprehend any great danger from the participation of officers in Freemasonry, but the very character of the military ought, he holds, suffice to deter them from joining it. *L'Esercito Italiano*, the organ of military men in Italy, goes even further. 'We are,' it says, 'more than ever convinced that the incompatibility of the officer's presence at Masonic functions with the faithful discharge of his duties cannot be called in doubt, and that between Masonic and military discipline there must be a conflict.' As other papers, Catholic and non-Catholic, voice similar senti-

ments in even stronger terms; it is likely this year of grace will see an exodus of officials from the ranks of the Italian Freemasons.

ROME

THE BENEDICTINE ORDER.

The magnificent functions at the Abbey of St. Anselm were concluded on May 15 (writes the Rome correspondent of the *Universe*), when a distinguished gathering of ecclesiastics, the Ambassadors accredited to the Holy See, etc., met there to present their congratulations to the newly-elected coadjutor to the Abbot Primate. Abbot Fidelis von Stotzingen is well known in Rome, where he made his studies. The Holy Father received him most graciously, and promised him and the whole Order his goodwill and protection. Previously Brother Aelred Carlyle, the late Abbot of Caldey, had had a private audience of twenty minutes, and had been overwhelmed with kindness and affection by the Holy Father. The Abbots who assembled in Chapter have now departed, but not before having admired the most satisfactory development of the work of the Vulgate Commission under Abbot Gasquet's direction, and promising him the unfailing support of the whole Order. The Abbot returns to England at once to prepare for the general Chapter of the English Benedictines, due in June. After that it is his intention to sail for the United States, there to collect funds and engage support in aid of his great undertaking.

RECEPTION OF SCOTTISH PRELATES.

Among those who were admitted to audience with his Holiness the Pope on May 16 were his Grace Archbishop Mackintosh and the Bishop-Elect of Dunkeld, Mgr. Fraser, both of whom were accorded a warm reception by his Holiness. The Pope is, of course particularly well acquainted with Mgr. Fraser, who has on more than one occasion acted as his representative at Scottish functions. Monsignor Fraser was the recipient of a valuable farewell gift, in the shape of a beautiful pectoral cross set with jewels, from his Holiness.

THE HOLY FATHER'S THANKS.

Deeply touched by the presence of the vast concourse of prelates, priests, and people who gathered in St. Peter's on the Feast of Pentecost for the 'Te Deum' in thanksgiving for the restoration of the Holy Father's health, his Holiness has addressed letters of thanks to the Archpriest of the basilica, Cardinal Rampolla, and to Prince Lancellotti, President of the Primary Roman Society for Catholic Interests. The Pope's letter to Cardinal Rampolla is as follows:—'Most Eminent Lord Cardinal,—Moved by the filial affection shown towards me yesterday by the imposing concourse of persons present at the religious function of thanksgiving in the Vatican Basilica, I feel it a duty to express my gratitude to all the promoters of this solemn manifestation. While thanking you, my Lord Cardinal, I beg you to convey these sentiments of mine to the Canons and others of the clergy and laity pertaining to the administration of the Basilica, and assure them that I shall not fail to pray the Lord to recompense this act of good-will by greater graces. As an earnest of this I send to you, my Lord Cardinal, with special affection, and to all the others, the Apostolic Benediction. Yours most gratefully and affectionately, PIUS P.P. X.'

GENERAL

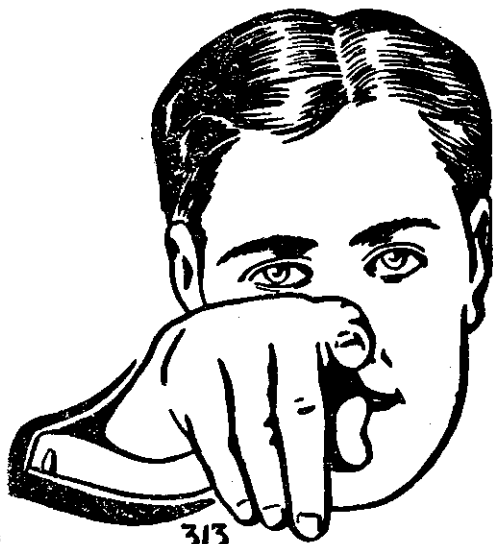
ANCIENT CATHOLIC UNIVERSITIES.

Six universities in Latin-American countries (says the *Sacred Heart Review*) were established before the first one in the territory that afterwards became the United States. The Universities in Mexico and Lima were founded in 1551; Santo Domingo, 1558; Bogota, 1572; Cordoba, 1613, and Sucre, 1623. All these were founded under the auspices of a Church which many people still have the effrontery to call an 'enemy to education.'

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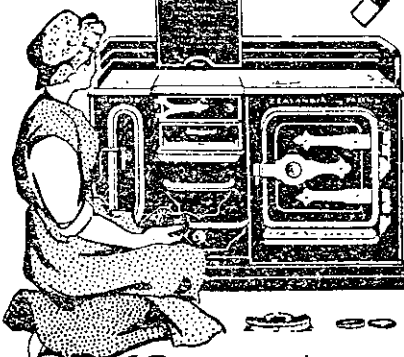
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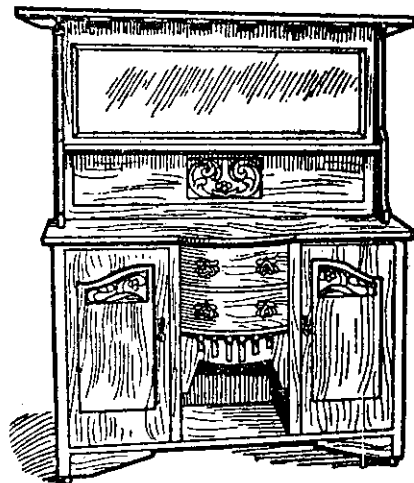
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Domestic

By MAUREEN.

Chocolate Pudding.

Put one pint of milk in a saucepan with a stick of cinnamon and bring it slowly to the boil. Mix two tablespoonfuls of flour with two cakes of grated chocolate, a tablespoonful of sugar, and enough cold milk to make it smooth. Over this pour the boiling milk; stir well and leave to cool. Then mix in two whole eggs and a good lump of butter, beating the mixture well. Butter a pie dish, pour in the pudding, and bake in a sharp oven for half an hour.

Roasted Almond Sandwiches.

Shell the almonds, put them in a bowl, pour over sufficient boiling water to cover; let them stand for a moment, drain, and cover a second time with boiling water, and let it stand for ten minutes. Drain, then remove the brown skins, which can be slipped off like a glove. Spread on pans and place in a hot oven; it is best to keep the door open, as they quickly change color. Shift and shake from time to time that they may dry evenly, and as soon as they are a pale straw color take out and let stand until cold, then chop very fine. These may be prepared the day before they are needed. Mix them with thick mayonnaise or whipped and sweetened cream flavored to taste. Spread between buttered slices of bread. Cut in neat finger pieces and serve.

A Lesson in Egg Cookery.

The subject of egg cookery occupies a large place in household economy. Custards, souffles, sponge cake, cream puffs, clear soups, the simple morning coffee, and even croquettes are all dependent upon the right egg temperature for perfection. The egg is one of the most valuable of muscle-making foods, and, when properly cooked, is easily digested. As the shell of the egg is porous, the water evaporates, and the egg will, in time, spoil. To test the freshness of an egg fill a bowl with cold water, drop in the egg, and if it rests on the bottom of the bowl it is fresh; if a little old, the larger end will be raised higher than the smaller, and when quite old the egg will be suspended in the water. When spoiled it will float. This is because the water of the egg becomes evaporated and the empty space is filled with a gas, which eventually causes it to float.

There are several egg terms used in cookery which should be well understood.

Eggs that are slightly beaten are not separated, and are beaten until a spoonful can be taken up.

Egg yolks are well beaten when they become thick and lemon-colored.

Egg whites are beaten dry when they are stiff enough to remain in the dish when it is turned upside down. They will then be dead white in color like newly fallen snow.

In beating eggs the most common utensils used are the fork, or wire whisk. When beating egg whites the whisk or fork is usually employed, as it is possible to make the whites much lighter in this way.

In boiling, poaching, and baking eggs, the temperature of the water should not be above 185 degrees, or simmering point, as high heat makes eggs tough. In soft cooking eggs, the following method gives the most satisfactory results:—Fill a saucepan with boiling water. Drop in the eggs, cover, and set on the back of the range to keep hot, six minutes for soft cooking, eight minutes for a firm result. The egg will be cooked throughout, and will be a translucent jelly. This method is known by its Scotch name, 'coddling.'

Maureen

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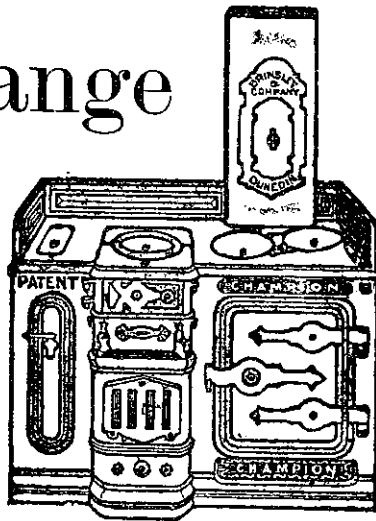
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On the Land

GENERAL.

Beds of carrots, parsnips, and beet-root, on light land at Ruakura Farm of Instruction, grown for winter use resulted in failure, owing to the grass-grub. On heavier soil the grub was absent, and good crops of these vegetables resulted.

In order to encourage the production of wool in Canada, the Dominion Department of Agriculture has appointed a sheep specialist and two expert wool-sorters (who will take charge of the sorting of wool at shearing-sheds), while for the current year it will pay 25 per cent. of the freight charges on wool from port of shipment to the London market.

The hen is simply the manufacturer of the raw material—the food—into the finished product—the egg. The food serves various purposes. Part of it is to furnish energy to carry on the various activities of the body, and to keep the body warm. Other purposes are that of building up the tissues and organs, and keeping them in repair, and supplying material for egg production. For these various purposes different classes of nutrients are demanded. The heat and energy required by the fowl are (says an exchange) derived mainly from the fat and a number of other carbonaceous materials in the food termed carbohydrates.

At Addington last week there were fairly large entries of stock and a good attendance of buyers. Store sheep, except lambs, were rather easier. Fat lambs, except prime sorts, were easier, and fat sheep opened firmly. Fat cattle showed some improvement, and fat pigs sold well. In fat lambs tegs made 20s to 25s; medium, 17s to 19s 6d; and lighter and unfinished, 13s 4d to 16s 6d. Extra prime wethers made 32s 6d; prime, 21s 6d to 27s; others, 16s 10d to 21s; prime lines, 19s to 24s; medium, 16s 6d to 18s 6d; aged and light, 8s 9d to 16s. Steers made £7 10s to £11 2s 6d; and extra, to £16 15s; heifers, £5 17s 6d to £10 10s; cows, £5 10s to £10; and extra, to £12—equal to 26s to 31s per 100lb. There was a small entry of pigs, and fats sold well, choppers making £3 10s to £4 10s; large baconers, £3 5s to £3 15s; lighter, 52s 6d to £3—equal to 5½d per lb. Large porkers made 46s to 50s; smaller, 38s to 44s—equal to 6d to 6½d per lb.

A correspondent writes as follows to the *Journal of Agriculture*:—‘I have a couple of acres, and intend putting potatoes in for early spring. Would you tell me how much and what kind of manure is best per acre; what is the best way to apply it; what kind of potatoes are best for early market; and how many hundred-weight of seed potatoes per acre? If you will kindly answer these questions, with any hints that would be of value, I should be very much obliged. The soil is a light one.’ To the query the ‘Fields and Experimental Farms Division’ replies:—‘Well-rotted farmyard manure is a good fertiliser where humus is deficient. If heavy amounts are not available, small amounts used in connection with artificial fertilisers will be found very beneficial. The following mixed fertiliser can be recommended per acre: 2cwt to 4cwt superphosphate, 1cwt to 2cwt sulphate of potash, and 1cwt to 1½cwt sulphate of ammonia. This should be applied before planting the potatoes. The following are good varieties for light soils: Early Vermont, American Early Rose, Henderson Improved Early Puritan, Robin Adair, and British Queen. Twelve cwt to 15cwt of cut sets per acre should be planted.’

At Burnside last week there were medium entries in all departments, and a good attendance of buyers. The entry of fat lambs totalled 3885. The usual export buyers were operating, but prices were slightly easier, and may be quoted 1s to 9d per head lower than previous week's rates. Quotations: Extra heavy, to 23s 3d; good, 17s 6d to 19s 6d; medium 15s 6d to 17s. There was an entry of 203 head of fat cattle. The yarding consisted of about 50 good bullocks, the balance of the yarding being made up of cows and heifers, a great number of which were of medium quality. Prices

were slightly easier than at previous week's sale. Quotations: Extra heavy bullocks, to £15 12s 6d; good bullocks, £11 10s to £13; medium, £8 10s to £9 10s; extra heavy heifers, to £12 17s 6d; good cows and heifers, £7 10s to £9 10s; medium, £5 10s to £6 15s. Of the 3360 fat sheep offered, there were several pens of prime quality. Prices were a shade easier than those of previous week. Freezing buyers were operating keenly for suitable sheep. Quotations: Extra heavy wethers, to 31s; heavy wethers, 25s to 27s 6d; good wethers, 21s 6d to 23s 6d; lighter sorts, 18s 6d; good ewes, 18s to 22s; medium, 12s 6d to 15s. There was a small yarding (72) of pigs, and prices were firm. Quotations: Heavy baconers, to £3 15s; light baconers, £2 15s to £3 5s; porkers, £2 5s to £2 12s 6d.

SUPPLYING HUMUS.

The vegetable matter in the soil goes under the general name of humus, and when a farmer puts on a dressing of farmyard manure he is adding very largely to the store of humus in the soil, and, in fact, it is from this very point of view that ordinary dung is of the greatest value, because the actual amount of fertilising ingredients in it is comparatively small. This humus or farmyard manure, as the case may be, tends to open up stiff soils, and, on the other hand, to light soils it tends to give body or ‘staple’ and improves the texture as well as fertilising it.

SILVER-BEET AS A FORAGE PLANT.

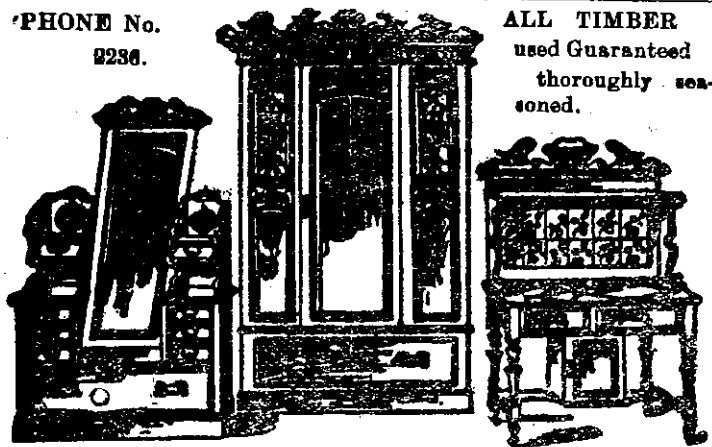
The phenomenal success which has attended the introduction of silver-beet is naturally attracting the attention of farmers in all parts of the Dominion (says the *Journal of Agriculture*). Its freedom so far from insect pests and fungoid diseases, its great prolificacy in producing a wealth of stem and leaf (giving quite six feeding-off with sheep in twelve months' time from date of first feeding), its resistance to drought and severe frosts, its apparent freedom from causing scour or bloat in sheep, the appreciation of all classes of farm stock for it (trials having proved that it is relished before rape, kale, or roots), the enormous tonnage of succulent forage it produces, and its fairly high feeding-value place it in the forefront of all other forage or root crops grown for stock in this country at the present time. The remarkable results obtained last year in the growing and feeding capabilities of silver-beet with sheep at the Canterbury Frozen Meat Company's experimental farm at Belfast, and at other farms in the South Island where co-operative field experiments have been conducted, prove in a practical way its possibilities for the feeding and fattening of all farm-animals. At Belfast a quarter of an acre was sown with silver-beet on the 9th October, 1911, and was ready to feed off in the last week in February, 1912. Owing, however, to a flush of other feed, the silver-beet was not stocked until the 12th March, 1912, from which date till the 1st March, 1913, it was stocked at intervals with sheep, and fed off six times. The results from this quarter-acre show that one acre would approximately carry 1014 sheep for eighty-four days. The weight of stems and leaves was 218 tons per acre, this weight of forage being produced within twelve months from the date of first stocking. It should be emphasised that the plants were by no means exhausted after the sixth feeding, and would have continued to give further feedings but for the fact that too long a period had been allowed to elapse between one or two of the foldings. Some of the plants had thereby thrown out seed-stalks, with the result that their feeding-value for subsequent growth was impaired. It was therefore decided not to keep further records.

Let politicians disagree,
And pull each other's hair;
It makes no difference to me,
For little do I care.
But what I do care much about
You'll never guess, I'm sure
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With Woods' Great Peppermint Cure.

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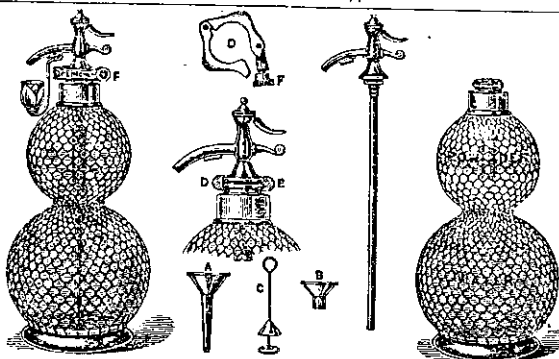
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The Family Circle

GRANDPA AND ME.

My grandpa says that he was once
A little boy like me.
I s'pose he was, and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys and race with Duke,
As I do every day.

He's come to visit us, you see,
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpa's very straight and tall,
And very dignified;
He knows 'most all there is to know
And other things beside.

So, though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied,
They make such awful noise.
But when at dinner I asked for
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.

So yesterday, when they went out,
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run;
My, now I almost see
That p'r'aps he was, long, long ago,
A little boy like me.

—The Round Table.

DR. ROSEMARY'S FIRST CASE

Rosemary let herself in at the side gate and went happily hop up the garden path to the back porch. The screen door was fastened, so she rattled the knob impatiently and pressed her eager face against the wires.

'Mother,' she said, 'I'm back again.'

'Wait a moment, Rosemary.'

The little girl hopped up and down on one foot until her mother came to open the door.

'What happened, dear? Wasn't Anna at home?'

'Yes, she was at home—but, oh, come and sit down a minute, mother, I've such a lot to tell.'

Rosemary perched herself upon the arm of her mother's chair, drew a deep breath, and began:

'You see, mother, Anna was on her high horse to-day because she was expecting a cousin from Scotland, and she said she didn't feel like playing. I felt dreadfully about it at first, but on the way home, when I was passing the "playhouse" where Miss Milsom lives, I met Uncle Doctor just coming out. I asked him if Miss Milsom was sick, and he said, "A little—a kind of lonesickness because nobody ever goes to see her."

'I felt ashamed when Uncle Doctor said that, because Anna and I always laugh at Miss Milsom and call her crazy. You know every time we pass her house she runs to the window and watches us, so we thought we must be crazy. I asked Uncle Doctor if he thought it would do any good if I went to see her, and what do you think he said?'

'I can't quite guess.'

'Why he said I'd be a better doctor for Miss Milsom than he was, and he'd turn the case over to me! May I go right away now, and take a bottle of grape juice for a tonic, mother, please?'

'Of course you may,' said mother, stooping to kiss the rosy, intense little face.

As mother was putting the bottle of tonic and a small box labelled 'Comfort powders' into a little black bag, a sorrowful wail from Rosemary caused her to look up in alarm.

'Oh, oh, mother, it's pouring rain!'

'But doctors never mind about the weather. Put on Ray's rubber coat and take my umbrella, and you'll be as snug as possible.'

Feeling very important and happy, Dr. Rosemary skipped out into the pelting rain, swinging her little black bag. As she turned the corner close by the playhouse a sudden gust of wind made her lower her umbrella.

'Look out for my eye, I've only got two,' cried a voice. Rosemary peered out from the side of the umbrella and beheld the jolly postman, who was a special friend.

'Where are you sailing to?' he asked. 'It must be an important errand.'

'It is. I'm the doctor's assistant, and I'm going to see Miss Milsom.'

'Good!' said the postman. 'Here's a letter for her, that'll act like a plaster, maybe.'

'Oh, how lovely! Will you please put it in my bag.'

The next moment Rosemary rapped at the playhouse door.

It was a drooping, dejected little lady who opened it, but when she looked out and beheld the rosy, smiling face under the dripping umbrella, her eyes and mouth became one round oh! of surprise.

'I've come to see you,' explained Rosemary; whereupon Miss Milsom opened wide the door and cried:

'Come in! Come in! What is your name?' she questioned. 'I've wanted to know.'

'On other days it's just plain Rosemary, but to-day I'm Doctor Rosemary. I heard that you were sick.'

'Bless you!' exclaimed Miss Milsom; and after the small doctor had been relieved of her wet garments the little old lady said smilingly, 'Will you feel my pulse?'

'It's pretty bad,' said Rosemary, trying to look serious, but failing utterly. 'Here's a tonic for you. Now let me see your tongue. Oh, my! I should say you needed these powders. Take one right away, please, and one every morning.'

Miss Milsom took the small box labelled 'comfort powders' and eagerly opened one of the folded, colored papers, which looked exactly as if they had been prepared at the drug store. Inside, however, was merely a comforting verse.

'Oh, isn't that lovely! I feel better already, Doctor.'

'And now,' quoth the assistant doctor, gaining courage every moment, 'Let me examine your eyes. Ah!' she murmured in a most professional manner, 'they need this plaster.' And she presented her patient with a letter.

'I believe you are a magician,' laughed the little lady. 'It's from my niece,' she said, studying the postmark. 'She lives in Barryville and has five darling children. I've always wanted her to give me one, but she won't hear of it.'

'Open it, open it!' cried Rosemary.

'I must get my glasses,' said the little old lady.

When she returned the glasses were on her nose, and in her hand was a plateful of cakes. While Rosemary munched, Miss Milsom read her letter.

'Oh, dear!' murmured the little girl suddenly, 'is it a sad letter?'

'No, oh no! Don't mind me, my dear,' said Miss Milsom, wiping her eyes. 'I'm just a foolish old woman. My niece wants me to come and visit her, and I'm so happy! It's such a lovely place—Barryville is—and then those children!' 'Tell me about them,' begged Rosemary, but before Miss Milsom could finish her story of these remarkable Barryville children the clock struck five.

'Dear me, I must go,' said the little girl, with a sigh. 'I'm glad it's stopped raining.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.

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Less Pain.

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'You are a wonderful doctor,' smiled Miss Mil-som, kissing her. 'I haven't felt so good in years.'

Standing in the playhouse door, her face shining with a soft light, she watched the alert little figure until it disappeared from sight.

THE WISDOM OF THE LAW

'Gentlemen of the jury,' said the subtle counsel for the defence, 'I boldly ask for the acquittal of my client, and shall not rely upon technicalities of the law. On what grounds, then, do I ask you to pronounce him innocent and set him free? First, I shall prove to you that when the robbery was committed he was nowhere near the spot; secondly, that the witnesses who identified him have not proved that he committed the crime; thirdly, that no part of the stolen property was found upon him; fourthly, that it was concealed upon his person by witnesses for the prosecution; fifthly, that no robbery took place, and that the goods said to have been stolen never existed. So, gentlemen, with the greatest confidence, I,' etc., etc.

ORIGIN OF SILVER WEDDINGS

The fashion of silver weddings dates back to the reign of Hugues Capet, King of France in 987. Once as Hugues was arranging his uncle's affairs he found on one of the estates a servant who had grown gray in the service of his relative. He had been such a friend of his master that he was almost looked upon as one of the family. On the farm with this old man was also a serving woman, who was as old as he and also unmarried, and who had been the most devoted and hard-working of the women servants of the king's uncle. When the king heard these praises of the two, he ordered them to be brought before him, and said to the woman: 'Your service is great, greater than this man's, whose services were great enough, for the woman always finds work and obedience harder than a man, and therefore I will give you a reward. At your age I know of none better than a dowry and a husband. The dowry is here—this farm from this time forth belongs to you. If this man who has worked with you five and twenty years is willing to marry you, then the husband is ready.'

'Your majesty,' stuttered the old peasant confusedly, 'how is it possible that we should marry, having already silver hairs?'

'Then it shall be a silver wedding,' answered the king, 'and here I give you a wedding ring,' drawing a costly ring from his finger and placing the hands of the thankful old people together. This soon became known all over France, and raised such enthusiasm that it became a fashion, after a twenty-five years' marriage, to celebrate a silver wedding.

STORIES OF WOLSELEY

On one occasion as the soldiers were dining and the orderlies were hastening backward and forward with pails of steaming soup, the late Lord Wolseley stopped one of them and ordered him to remove the lid. It was promptly removed.

'Let me taste it,' said the general.

'But, plaze, yer—' began the orderly.

'Let me taste it, I say!' And he tasted it. 'Dis-graceful!' he exclaimed a moment after. 'It is for all the world like dishwater.'

'Plaze, yer honor,' gasped the orderly, 'and so it is!' Dishwater it was.

THE PSYCHOLOGICAL MOMENT

Little Edward was very proud of his courage. But one day he met a strange dog and rushed terrified into the house.

'Why were you afraid, Edward?' asked his father.

'I wasn't afraid, father. I thought it was a good chance for me to try how fast I could run—that was all, dad.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Very Effective Trick.—This is a new form of the popular 'Rising card trick.' Two cards are prepared by having a piece of strong elastic connecting them so that they are about two inches apart. These two cards are then put together into an oblong envelope and you are ready to perform. Have a card selected, and push this into the envelope between the two prepared cards. The chosen card will carry the elastic down with it and is held in position by the pressure of the thumb and finger of the left hand. The right makes some mystic passes above the card, and the conjuror commands it to rise. By slightly relaxing the pressure of the finger and thumb the card will emerge slowly from the envelope. It may then be replaced and made to jump almost to the ceiling by suddenly releasing the hold upon the envelope.

The Four Robbers.—Show four knaves fanwise in the right hand. Three other cards are concealed behind the second knave. Remark: 'Here are four robbers about to rob this house.' Close up the cards and replace on top of pack. Remove the top card, and throwing it face upwards on the table, say 'This one remains on guard at the hall door.' Take the second card, which will be one of the ordinary cards from the pack, and remark, 'This robber enters via the basement (insert card near bottom of pack); the next (one of the odd cards) through the drawing-room window (place in centre of pack); the next via the attic window (insert under the three knaves which are now on top). The guard hearing the watchman approach, follows (pick up knave from table and place on top of pack), gives the signal (ruffle the pack), and all four robbers assemble. Deal the four knaves upon the table.

Two Cards Placed in Centre of Pack Found on Top.—The trick depends upon the fact that very few people will remember for any length of time the suit and value of two cards, say the eight of spades and the nine of diamonds, without confusing them with other cards alike in value but of opposite suits. The difficulty is rendered greater by the fact that the person upon whom the trick is played is unaware of its existence. All will be made clear by the following experiment. Secretly arrange the eight of diamonds and the nine of spades on the top of the pack, then offer the eight of spades and the nine of diamonds to one of the company, asking him to remember them for a few moments, then to replace them in different parts of the pack. Ruffle the pack, and show what will appear to be the same cards on the top of the pack. An improvement on this is to attach one pair of cards by means of a clip to your coat tail. Give the other pair for examination and to be shuffled into the pack. Then place the cards behind your back and produce what will purport to be the two cards just shuffled into the pack.

An Excellent Card Trick.—Punch a clean hole, about the size of a pin's head through the centre of a picture card. This card you place on the top of the pack. Have a card freely selected and, while this is being noted, slip the card with the hole in it to the centre of the pack, and receive the chosen card on top of it. Seem to replace the upper half on the lower but really pass it quickly behind same. This leaves the two cards on top of the pack. Raise the two top cards together as though they were one and announce boldly that the picture card is the one which was chosen. This will of course be disowned. Whereupon the performer says: 'Very well; we will despatch it.' Here he takes up a needle in which is a length of thread knotted. This he passes through the hole in the picture card. It of course passes at the same time through the chosen card at the rear. The needle is then passed through the centre of a borrowed handkerchief, which is then allowed to fall over both cards, replaced upon the pack on the table. When the thread is again raised the chosen card only is lifted under the handkerchief, the picture card passing over the knot being left upon the others on the table. Thus, when the contents of the handkerchief are examined a wonderful change has apparently taken place.

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