

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

August 10, Sunday.—Thirteenth Sunday after Pentecost. St. Lawrence, Martyr.
 „ 11, Monday.—St. Sixtus II., Pope and Martyr.
 „ 12, Tuesday.—St. Clare, Virgin.
 „ 13, Wednesday.—St. Philomena, Virgin and Martyr.
 „ 14, Thursday.—St. Hormisdas, Pope and Confessor. Fast day.
 „ 15, Friday.—The Assumption of the Blessed Virgin Mary. Holy Day of Obligation. No abstinence.
 „ 16, Saturday.—St. Roch, Confessor.

St. Hormisdas, Pope and Confessor.

St. Hormisdas, who was unanimously elected Pope on the death of St. Symmachus, in 514, displayed great energy in propagating the Gospel and eradicating heresy and schism. He died in 523.

The Assumption of the Blessed Virgin Mary.

The Church has always believed that the body of the Immaculate Virgin was, after death, assumed into heaven, and reunited to her spotless soul. Without being an article of faith, this belief, first expressed obscurely by the early Fathers, has gone on developing, like so many other truths; so much so that it is now formally held by all Catholics. It seems indeed appropriate that the reunion of soul and body, which, in the case of the generality of men, will take place on the day of final resurrection, should have been anticipated on behalf of her who had been, by Divine intervention, preserved from that original sin of which death and corruption are the consequences. To-day, therefore, we honor the glorious Assumption of the Blessed Virgin, both body and soul, into heaven, where her intercession is a power to succor us in our wants, comfort us in our trials, and protect us from the dangers to which we are exposed during the course of our mortal pilgrimage.

GRAINS OF GOLD

HYMN TO THE SACRED HEART.

Oh! Sacred Heart of Jesus,
 I place my trust in Thee!
 Whatever may befall me, Lord,
 Though dark the hour may be,
 In all my joys, in all my woes,
 Though naught but grief I see,
 Oh! Sacred Heart of Jesus,
 I place my trust in Thee!

When those I love have passed away,
 And I am sore distressed,
 O! Sacred Heart of Jesus,
 I fly to Thee for rest!
 In all my trials, great or small,
 My confidence shall be
 Unshaken, as I cry, dear Lord,
 'I place my trust in Thee!'

This is my one, sweet prayer, dear Lord!
 My faith, my trust, my love,
 But most of all in that last hour,
 When death points up above,
 Ah; then, sweet Saviour, may thy face
 Smile on my soul set free,
 Oh! may I cry with rapturous love—
 'I've placed my trust in Thee!'

—The Missionary.

The man who has his price gives himself away.
 He that studieth revenge keepeth his wounds open.
 Judge men by what they do, not by what they
 promise to do.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.—II.

The second, and in many ways the more important part of the Decree of Pius X., is disciplinary: it contains, apart from some declarations, a number of regulations for the more effective carrying out of the Pope's wishes.

I.—'Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank or condition of life; so that no one who is in a state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.' In this very plain statement, the Pope makes it clear that frequent and even daily Communion is a right possessed by every member of the Church, no matter what his or her state or condition of life may be, provided always that he or she is in the state of grace and approaches the Holy Table with a right and pious intention: if these two conditions are verified, everyone of the faithful has as much right to receive Holy Communion daily as he has to be present at Mass daily.

II.—'A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine or vainglory or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.'

Two conditions—and only two—are laid down as essential for the frequent and daily use of Holy Communion; other dispositions of soul, as we shall see, are strongly recommended, but these two are sufficient. They are: (a) *A State of Grace*. St. Paul gave this rule: 'Let a man prove himself, and so let him eat of that Bread' (1 Cor. xi., 28), and the Council of Trent has explained that this proving of oneself, or the making sure of the state of one's conscience before approaching the Holy Eucharist means a search for mortal sin, and when the search reveals the presence of mortal sin, a sacramental confession of that sin. It is freedom from mortal sin only that is insisted upon by the Council as a necessary condition for receiving daily; hence we may conclude with Bishop Hedley—and indeed with all Catholic theologians nowadays: 'It is not necessary even for daily Communion that one should be free from venial sin, even such as is deliberate, or from affection thereto. This indeed were earnestly to be desired; but all that is necessary is freedom from mortal sin with a firm purpose not to sin gravely any more.' And, as if to remove all doubt and difficulty in a matter that readily lends itself in many cases to scrupulosity, the Decree makes the following declaration: 'Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto; nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto' (No. 3). (b) *A Right and Pious Intention*. To illustrate the nature of this right motive, the Decree gives some samples of what is right and what is wrong. Good motives for receiving frequently would be 'the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects,' in brief, any motive of a genuine spiritual kind, such as zealous charity for the spiritual welfare of others or for the souls in purgatory, and so on. On the other hand, unworthy or sinful motives would be to receive 'out of routine or vainglory or human respect.' 'To communicate,' explains Father Zulueta, 'in order to gain repute for piety would be "a vain" motive. To communicate

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years. Rent, 43d per acre. Price, as a going concern, £3300.

L.I.P.—DEEP STREAM—2500 acres L.I.P. Rent, £52. Situate 8
miles from Outram. Subdivided into 9 paddocks. Buildings: 5-
roomed house, 6-stalled stable, barn, sheep-yards, etc. 1200 x-bred
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merely because some one would laugh at me if I did not, would be a motive of "human respect." But we must distinguish between human respect and a reluctance to give disedification to others by abstaining, which would be virtuous. To communicate automatically simply because all the others rise from their places to approach the rails would be "routine." A Communion, however, is not one of "routine" because constant practice makes it a habit requiring little effort—for that is a virtuous habit: nor because our emotions and pious feelings are not stirred by a religious act which we perform so continually, and hence get accustomed to' (*The Spouse of Christ*, p. 36). And here it may be well to explain that pious feelings are not everything in the spiritual life: they come and they go at God's good pleasure. If He gives them to make our path heavenwards easy and pleasant for the time, we should be grateful; if He withdraws them in order to harden our virtues with the freezing cold of temptation, difficulty, and discouragement, we can still, with His never-failing grace, do His will, and so remain pleasing in His sight.

The Storyteller

THE ASHTON EXCHANGE

Like a joyous young whirlwind, Rachel McCoy burst into the quiet home sitting-room. 'Mother McCoy!' she cried. 'I want you to listen, please!'

'I met Miss Chloe Deane down town,' Rachel began, 'and she asked me what I thought of taking the telephone exchange—running it here, you know, in this house. They decided two weeks ago to give it up, now that Mr. John's come back with money enough to take care of them. He says they mustn't bother with the thing any longer, and Miss Chloe and Miss Lydia are delighted. Right away they thought of me, and—'

'And I know what you thought of, right away,' said Mrs. McCoy, smiling.

'What I am always thinking of,' the girl replied, wistfully. 'It means a way for my music at last, if you and father are willing to let me accept. With a year or two of saving I could begin.'

Rachel had left her high school with one dear ambition—to study music, and in time to teach it. She had had small chance during school-days even to begin, although she had had a few lessons from the one instructor in town, Miss Lydia Deane, who soon had had to acknowledge that her pupil was overtaking her. So now Rachel's music was at a standstill. The family fortunes were too slender to do more for her dream than buy a shiny piano, on the instalment plan; and rack her brain as she would, there seemed no way to procure the means to the glorious end. Talent tingled in her finger-tips, but there, to all appearances, it was fated to remain.

'We'll talk it over with your father,' said Mrs. McCoy, secretly almost as excited as Rachel. 'I suppose old Mrs. Deane will have a holiday from now on.'

'Oh, old Mrs. Deane. She's not well, Miss Chloe says—takes no interest in their new plans, and won't eat. And that makes them all the gladder about giving up the exchange, especially as they're going on with their teaching and sewing just the same.'

'And, mother,' Rachel continued, 'I already understand how to manage the switchboard, from helping when they were sick over there, and Miss Chloe says that a week or two more of practice will put me in good trim. And after a while, I can begin to save and save.'

A family conference took place at supper, and finally the great question was settled in the affirmative. Mrs. McCoy would assist Rachel in the work, and fourteen-year-old Linda might prove a great help. Ashton was ten miles from the railroad, and although most of its citizens owned telephones, the exchange was not a large one, and the three McCoy's were confident that they could succeed with it. The future musician was on fire with happy expectation.

The next day, ensconced in the big front room at the Deane house, which for fifteen years had sheltered the local exchange, she began her training. While she sat that morning busily responding to calls, it seemed as if Ashton were suddenly all one tongue; and from the next room, old Mrs. Deane's monotonous arguing with her elder daughter flowed on like a vexing undercurrent. Into the girl's mind came a vision of the little old woman perched at this same window, bent crookedly before the board throughout the changing seasons. Then the picture faded, and her absorbing task went on, growing steadily easier and smoother, becoming more truly her own as she mastered it.

Miss Chloe thrust her head in at the door. 'Rachel,' she said, 'ma's pestering me with a dozen things to tell you. Don't let Mary Watkins talk to young Mrs. Green more than ten minutes; she'll hold the line all night if you don't cut her off. And when Jasper Wright's house calls up his store, ring long and hard, because his children are forever falling into wells and things, and he has to be sent for in a hurry. And the Benson number has changed lately; and—Mercy, ma, isn't that all? She says, charge those Graham children to hang up their receiver, else it'll dangle all night and leak electricity.' She drew her head back like a turtle.

'The idea,' remarked Miss Lydia, 'of her lying there fretting over the telephone, when she's freed for once from slaving over it!'

Miss Lydia was the younger of the Deane sisters, and had always resented the presence of the exchange in her home. While her sister surrendered it rather from a sense of duty, Miss Lydia felt that she was bidding glad good-bye to a loquacious intruder.

Miss Chloe came in the next day to help in case there should be any hitch. 'John's in yonder, trying to make mother laugh with his jokes,' she observed, as a bass voice boomed cheerily from the next room. 'The doctor looks puzzled; but the fact is, she's worn out with that switchboard. And we never could have got her away from it without John's help.'

'She used to seem so well, always,' Rachel ventured.

'Yes,' replied Miss Chloe, 'but this reaction simply shows that she wasn't.'

That second day, the work was troublesome. A thunderstorm had interfered with the current, and the wires seemed to twist and snarl with every call. In the afternoon Miss Chloe went down town, and the clamorous subscribers appeared to be taking advantage of her absence to confuse the young operator. Rachel was repeating 'Number?' in weary crescendo, when she heard the wheels of Mrs. Deane's rolling-chair. A moment later the invalid was beside her.

'Such goings on!' complained a querulous old voice that never had been very cross before. 'Child, you've put every call through crooked for the past half hour. It takes me to mend the lightning's mischief; it takes me.' She raised herself to her feet by Rachel's shoulder, and stood peering down at her. The sharp tones softened, wheedling.

'Honey, let me get there a minute; there's no reason why I shouldn't. Quick, before the girls come back!'

Not without misgivings, Rachel yielded. She helped the old lady gently into the chair, arranged cushions and brought a footstool. Mrs. Deane went swiftly to work. The pathetic droop left her figure; in the waning light, her face was as eager as a child's.

'That you, Allie Burns? Scott's drug store's busy now. How's little Benjie's arm? Too bad. Well, rub it well with the liniment I'm going to send down; now do as I tell you. Mrs. Wetherbridge, Charlie and Mac passed here, running uptown, ten minutes ago; heard 'em under my window. You can head 'em off at the court house. Listen, tell the Wares their black heifer has strayed off; I see her making for Denman's pasture. No. The doctor's gone down to Riverside, won't be back for an hour. My, my! Emily, put the baby in water as hot as she can stand; I'll ring up young Doctor Rice at the hotel. My, my!'

So she went on; her deft fingers worked quickly, and every moment her face lighted with a different

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expression. Rachel was stirred as she listened. All day she had been conscious of a vague exasperation with the switchboard, such as she remembered she had once felt toward a talking doll. Now the thing seemed a throbbing medium that connected this lonely woman before her with the lives and hearts of her fellows. Mrs. Deane straightened a tangle here, smoothed a rough place there; it was as if her small, knotted hands were weaving upon some busy loom, spinning a web over space.

Worker and watcher started simultaneously when Miss Lydia flung the door open, and then turned with a little provoked cry: 'Chloe, will you look at mother?'

As the wheel-chair disappeared into the bedroom, guided on either side by an aggrieved daughter, Rachel caught the sound of a quick sigh, a breath of combined exultation and disappointment. 'What,' Miss Chloe demanded, 'will the doctor say to this?' And the old lady's answer came, defiant, 'Tom Bruce can say on.'

The girl turned to her task. Over the buzzing wire a faint, incoherent speech came to her ear, an insistent call of which she could make nothing. Again and again she asked what was wanted, and she was almost in despair, when Mrs. Deane's voice rose clearly:

'Chloe, quarrel if you want to, but help me out of this bed. Yonder's little Harry Wilkins trying to call his mother. I know by the way Rachel answers. They've sent him away because of the children's scarlet fever, and this time every night he gets homesick. I let him talk to his ma five minutes, and then he goes to sleep. But it takes me to get her past that trained nurse. Hand me my bedroom slippers.'

When the patient had had her way, and Miss Chloe was putting her to bed again with the air of one recapturing a prisoner, Rachel gave her place to Miss Lydia, and slipped softly out of the house. Her day's work was done, all but one task.

'If I don't run,' she said to herself, sharply, 'I'll back down before I get there.'

The windows of Doctor Bruce's little office were mellow with light when Rachel reached it, and the doctor was inside, stretched out comfortably in his chair for a brief rest in the early dark.

'Well, Ray McCoy,' he said, as the girl slid down on a hassock beside him, and he put a hand on her fluffy hair. Many a burden Rachel had unloaded at the feet of the stalwart old doctor, physician to hearts as well as to bodies.

'I'm just from the Deane's,' she began.

'And how's the invalid? Have Chloe and Lydia conquered her yet? I don't know how it is, but there's the smoke of battle in the air every time I call.'

Rachel struggled with a laugh that rang feebly. 'Why, my sakes,—the doctor's hand went under her chin,—is your job too heavy for you, Miss Operator?'

'Doctor Tom, what's the matter with old Mrs. Deane?'

'Now there you have me.' The doctor grew serious. 'She's hale and hearty as a winter apple, naturally; she never had a nerve in her life. Now those girls, they're sure as daylight it's nervous prostration, and I might as well be talking to two deaf adders. But it's not body, and not nerves, and Doctor Bruce has struck a snag, that's all.'

Rachel raised her head and looked at the doctor. 'I can tell you what the matter is with Mrs. Deane,' she said.

The doctor chuckled. 'Let's have the diagnosis, Doctor McCoy.'

'She's pining to get back to that telephone. She's run it fifteen years, ever since she stopped walking. She's been at it the first thing in the morning and the last at night, and she hated to let the others take their turn.'

Rachel told in detail the story of that afternoon, and her companion listened silently.

'I know,' he said, slowly, as if to himself, when she stopped. 'I remember. Weddings and funerals and births, goings and comings, formulas and receipts, and all the news of the four winds. Never talked it round, though; true to her trust. But it kept her in with the others. Loss of appetite, weakness, depression—h'm! 'Twas the breath of life, sure enough. Don't

see why I didn't understand. Taking away her bread and butter, and then standing back to watch her perk up.' He stroked Rachel's hair absently. 'Well, I'll change the prescription, doctor,' he remarked, as she got to her feet. 'But look here, Ray McCoy! I did a lot of thinking while you were talking. The medicine I take away from her you'll have to swallow. How about that?'

Rachel's answer was only a murmur.

'How about the musical career?'

'Why, nothing about it,' she replied, stoutly; then as she went out, she turned to thrust her head back through the door. 'Next time you're baffled in a case, Doctor Bruce,' she said, saucily. 'I'm at your service.'

The following morning, when Doctor Bruce came softly up the Deane steps, he almost stumbled over the wheel-chair on the verandah. Mrs. Deane was sitting idle; the untouched sewing had slid from her hands; in her old eyes, fixed on the far distance, was a look of listless indifference.

The sight smote him. 'Martha,' he said, as he steered the chair into the house, 'I've come to change your treatment.'

From a corner of the telephone-room Miss Chloe looked up with puckered brow and poised needle. 'There! I had just settled mother out where it was cool!'

'And we were going out presently to show her that lovely fancy stitch she's forgotten,' Miss Lydia chimed in.

'She doesn't want to remember any fancy stitch,' said the doctor, brusquely. 'Get up, Rachel.' He leaned over the wheel-chair, and lifting Mrs. Deane bodily, placed her in the chair that Rachel had left. 'Now,' he remarked in a satisfied tone, as he fitted the ear-piece clumsily over the willing head, 'I've changed your medicine. One dose every morning for three hours, and every evening, late, for one.'

The sisters were astonished, they were outraged; they doubted his sanity.

'Look here, girls,' commanded Doctor Bruce, when they were at last speechless. He had seen them both open their eyes to the light of day, and when he said 'Look,' they usually looked. 'Whose case is this?'

Miss Chloe sniffed a little. 'But now, when there's no necessity for it any more,' she began, 'and when mother's sick from it, anyway—'

'There is necessity,' the doctor asserted, 'and she's not sick from it, she's sick for it.'

Miss Lydia, with two bright spots in her cheeks, rushed into the fray. 'Crippled, too,' she began.

'It's not Martha that's crippled, and, anyway, she doesn't work the switch-board with her feet; it's this town that's crippled for lack of telephone service. Ray, here, would make a first-rate pianoforte-tinkler, but Martha's got telephoning down to an art. Ashton's been demoralised ever since you two well-meaning blunderbusses drove her out of her corner. I can't and won't stand being rung up at all hours to tell the price of eggs, or whether I have fresh butter for sale any longer.'

Rachel laughed.

'After consulting with another authority,' the doctor continued, soberly, 'I knew this to be the best course.'

The two daughters were slightly mollified. After all, had he not brought the family back safely, for two generations, through a sea of ailments?

'You will have to shoulder the responsibility,' Miss Chloe said, grudgingly, after a moment.

That evening Rachel turned reluctantly into the doctor's little office when he hailed her. The day had seemed long since the hard hour of making explanations to her surprised family at the dinner-table. She had told her story briefly, without comment or complaint, and they, divining her state of mind, had received it, for the most part, in sympathetic silence. But it was impossible not to hear, as she left the room, Jimmie's 'Ho, the bounce has gone out of poor old Ray!' and her mother's gentle murmur. She decided instantly that the 'bounce' should come back, but the business

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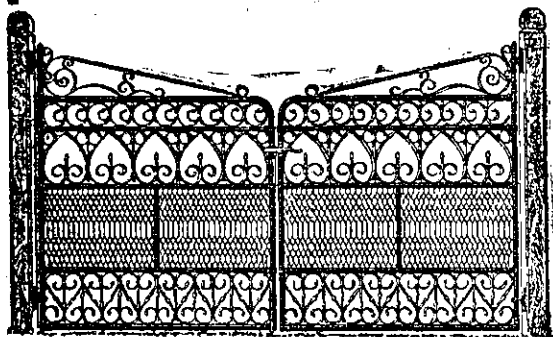
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of regaining it had made the remainder of the day seem endless.

'Here,' said the doctor, 'sit down, girl. I suppose you understand that you were working that exchange better than nine greenhorns out of ten could have worked it, don't you? But a wizard couldn't fill Martha Deane's place. And the truth is, that was the only course to take after you opened my eyes.' He rose, lighted the gas, and then turned a searching look on his companion. 'And you knew it would be, Ray McCoy!'

'What other could there be?' replied Rachel, cheerily.

'Martha didn't mean to be obstinate, the doctor said. 'She wasn't conscious of any crankiness at all. But she was flickering out like a lamp after the oil is gone.'

Rachel got to her feet.

'Wait a minute,' commanded Doctor Bruce. 'I, for one, am not going to have a hand in nipping that career of yours in the bud.' His big laugh rang through the little room. 'I've been talking with the directors of the telephone company for about the twenty-fifth time, and they've agreed at last that Ashton ought to give her operator a rise. Then I settled things with the Deanes. The girls jumped at my plan, and Martha, as long as she can peg away even a little at her old job, doesn't care if she never sees a red cent again, and said as much. So the upshot is, you're to do most of the work and draw most of the pay—that is, if you want the contract.'

'If I want the contract!' exclaimed Rachel. 'And more than I was expecting to earn!'

'Certainly,' said the doctor. 'That surplus is for your consultation fee. Now, let's call up our patient.'

As he bent over the telephone, he pulled Ray's head down to a level with his own.

'Listen to Martha Deane, will you?' he whispered. 'Getting things to rights along the line. Bowling over her patrons like so many tenpins. Here, here, Central,' he broke in, 'can't you stop rigging your patrons long enough to answer your physician? How're you feeling to-night?'

The little instrument in his hand seemed fairly to vibrate with the keen joy of the old voice that leaped back over the wire.

'Me, Tom Bruce? Fine as a fiddle!'

NOBODY'S FRIEND

'You will probably have a little trouble with Bernard at first,' said Mr. Russell on entering his son, aged fifteen, in Holy Cross Academy.

'In what particular?' asked Brother Lawrence, the president.

'Well, you see, the boy's mother died when he was but eight, and I, being busy with my professional duties, was rather negligent in training him. The consequence is that he has been permitted to run the streets and associate with a rough class of boys.'

'I noticed that he is rather undisciplined, but he will get over that.'

'I hope so; but make him toe the mark, even if you have to use the rod.'

Bernard was a typical boy of the street grafted on a boy of good breeding. It is not surprising, then, that he found it hard to get used to the new life. From the very first he did not take well with the other boys.

Among the boys who had taken a special dislike to him were Daly, coach, and Moran, captain, of the first track team. Said Daly to a group of the students:

'That new guy's got too much gall. Did you hear him trying to give me pointers on coaching yesterday?'

'Yes, and did you hear him brag what he can do? He's punk,' returned Moran.

'He's as grouchy as an old cluck,' chimed in Bobby Johnston. 'He says this place is worse than a prison, and I suppose he knows.'

'Whew! wasn't he sore last night when the boys

put him under the pump? They're going to keep it up till he gets over his grouch.'

Then Daly spoke impressively. 'I know something about him. I wouldn't have peached on him, but he's so confounded fresh. I read in the paper that he and a gang of other toughs beat up an old Italian and got away with all his stuff—so I warn you fellows to look out for your pocket-books and other valuables.'

'He'd better not try that here,' declared Moran, 'or he'll get worse than the pump.'

Hence Bernard's life at the Academy was not the most pleasant. The students took delight in tormenting him, and the professors were obliged to punish him for misconduct and lack of application. Twice he had been up for expulsion; but, chiefly through the intervention of Brother Luke, who was his prefect and his teacher of mathematics, he had been given the alternative of doing a long detention.

Time passed, but things did not improve. The real cause of his unpopularity was due to Daly and Moran, both of whom resented a criticism by Russell. Being recognised as leaders, they took advantage of their influence to discredit him and to make him the butt of the academy.

The situation had become almost unbearable to Bernard and he was thinking seriously of running away, but an ever-watchful eye was observing him. Brother Luke, more than any other member of the faculty, had the confidence of the boys. He was organiser of their teams and the most enthusiastic promoter of all student activities. A strongly marked trait was his sympathy for the timid and the persecuted. Noticing that Bernard was very dejected, he spoke to him kindly and offered to help him in any possible way. At first Bernard met his advances with indifference; but he soon recognised the Brother's sincerity and opened his heart to him. Brother Luke then pointed out Bernard's worst faults and gave him a few helpful suggestions. He also spoke to Roberts, captain of the second track team, requesting him to give Bernard a chance to make good in the sports and to help him along in every way.

Sympathy was what Bernard needed; it cheered him up. Progress was slow, however. It was hard to change from a tough, as he had been called, to a good boy; but Bernard really improved in his conduct and in the sports. His popularity, however, thanks to Daly and Moran, had not increased.

Holy Cross, like most academies, had its athletic contests, among which the most important was the annual track meet with St. John's Academy. The previous meet had been won by St. John's and the Holy Cross team were determined to recover their lost prestige. They had practised until they thought themselves invincible. Bernard tried to get on the team, but Daly ignored him. Brother Luke, however, saw that they were weak in substitutes; and, when he heard that Bernard had done track work at home, induced Roberts to try him out. Bernard surprised Roberts and the Brother, especially in the dashes.

At last the great day arrived. An enthusiastic crowd of Holy Cross supporters wearing purple and white ribbons occupied the west bleachers, and about an equal number of St. John's rooters occupied the east bleachers.

At the end of the sixth event, the score stood 28 to 22 in favor of Holy Cross. In the 440-yard dash, Moran, the Holy Cross star who had already taken part in several events, weakened, and fell back to third place. Roberts ran in the 220-yard dash and barely succeeded in taking second place. The score was now 36 to 32 in St. John's favor. There was great cheering from the St. John's crowd. With Moran out of the relay, it looked like certain victory for them. The prospects, surely, did look dark for the purple and white. Coach Daly was at his wit's end. There was no one to replace Moran. Roberts suggested Russell, but Daly scowled and said:

'What are you giving us? This is no time for kidding!'

'You'd better try him,' advised Brother Luke. 'He'll surprise you.'

Seeing no other way out of the difficulty, Daly reluctantly consented to let Bernard run. The Holy

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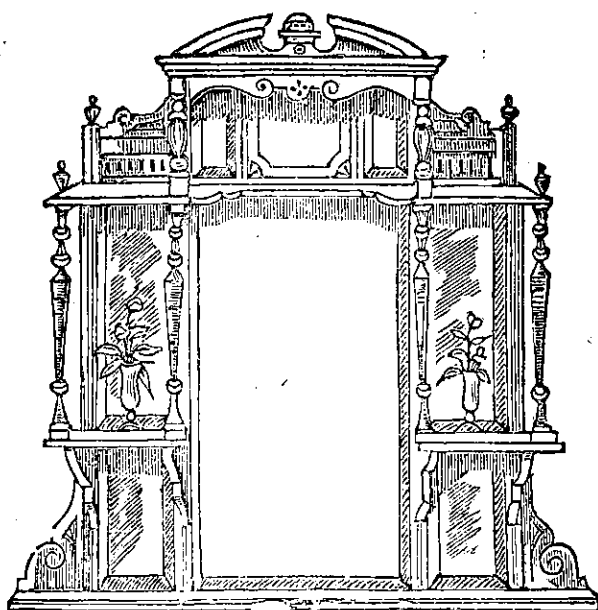
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Cross crowd meanwhile were anxious to see who would replace Moran, and when they saw Russell come out, there was a general groan of dissatisfaction.

'Why, that fresh guy can't run as fast as a chicken,' one remarked.

The signal was given and the runners on each side sped around the track. The third Holy Cross man crossed the line a yard behind the St. John's man; and Bernard, who was the fourth Holy Cross runner, had to make up that yard against Brown, the fastest man on the St. John's team. At the end of the first lap, Bernard was not more than a foot behind Brown. The excitement of the spectators was intense. Everyone was shouting at the top of his voice. Ten yards more. They are even. Bernard makes a spurt and wins by less than a foot. Holy Cross wins the meet. The cheering from the west bleachers was deafening. The students swooped down upon their new hero, hastily threw a robe around him, and raised him to their shoulders, shouting with all their might. Then they executed a snake dance until they were exhausted. That night a bonfire, which had been prepared the day before, was lighted, cheers were given, and songs were sung. Bro-

ther Lawrence was called on for a speech, to which he responded with great pleasure. When Brother Luke's name was called there was a prolonged cheer. Then Daly and Moran spoke. Both gave credit to Bernard for winning the meet. When at last Bernard's name was announced, there was such a demonstration that it was several minutes before he could speak. Although a little embarrassed at first, he succeeded in thanking them warmly for their kind ovation. 'But,' said he, 'you owe the victory to Brother Luke, who in my hour of dejection extended to me a helping hand. If there has been anything that impressed me, it is this; and it shall be one of my objects in life to help the friendless and the persecuted.'

The remainder of Bernard's academy life was a period of happiness; and when a few years later he was graduated, he carried with him the love and esteem of the faculty and of the students.

In one of our large Western cities a certain young man has earned by his great devotion to the poor and the friendless the name of 'Everybody's Friend.' The sign on the door of his modest office reads 'Bernard J. Russell, M.D.'—*Sacred Heart Review*.

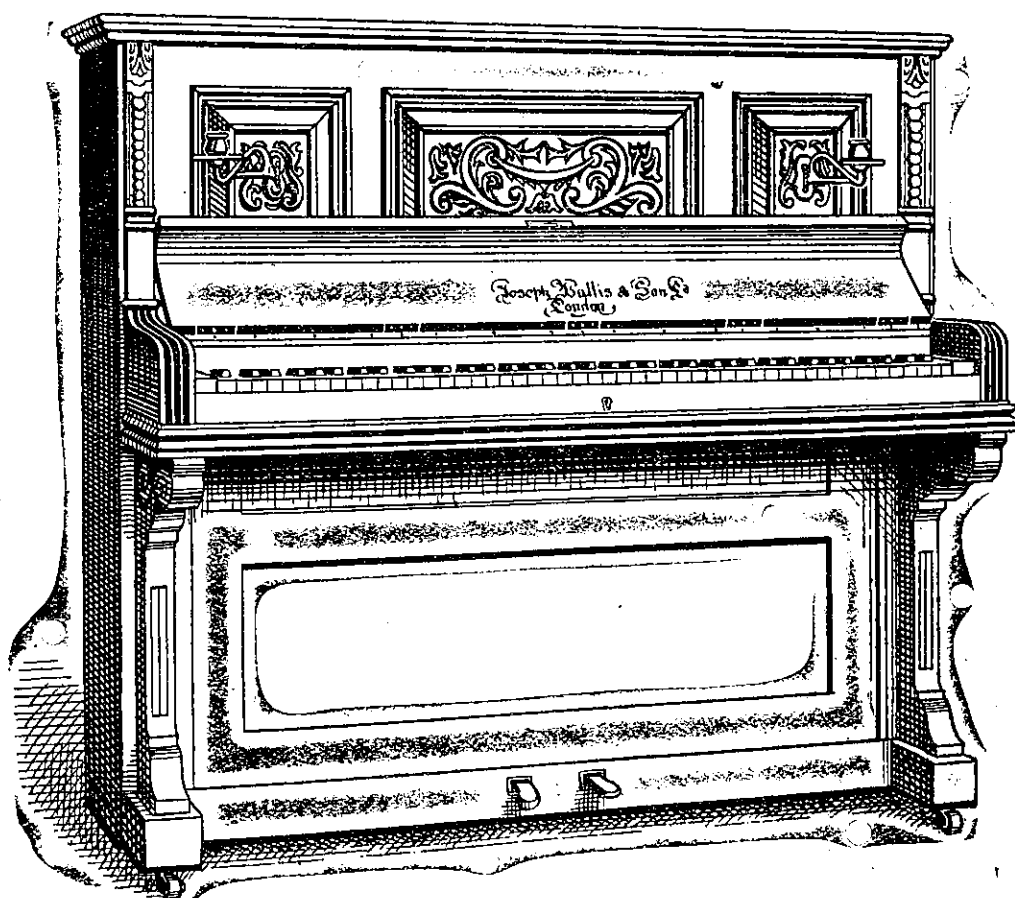
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Sir Humphrey Davy's Rosary

Sir Humphrey Davy, best known perhaps as the inventor of the safety-lamp, called 'Davy lamp,' 'Davy's lamp,' or simply 'davy,' which has been well said to be one of the most useful presents ever made by science to humanity, was the proud possessor of a rosary which he valued very highly, although he was not a Catholic. The reason for this is given by himself in his *Consolations in Travel; or The Last Days of a Philosopher*, which appeared in 1831, two years after Sir Humphrey's death. The passage will doubtless be new to most of our readers.

'The rosary which you see suspended around my neck is a memorial of sympathy and respect for an illustrious man. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a savant, on my road to Italy. I had just returned from the Holy Land, and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the Holy Sepulchre. Pius VII. was then a prisoner at Fontainebleau. By a special favor, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious Pontiff. I carried with me one of my rosaries.

'He received me with great kindness. I tendered my services to execute any commissions, not political ones, he might think fit to intrust me with, in Italy, informing him that I was an Englishman. He expressed his thanks, but declined troubling me. I told him that I was just returned from the Holy Land; and, bowing with great humility, offered him my rosary from the Holy Sepulchre.

'He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands,—supposing, of course, that I was a Roman Catholic. I had meant to present it to his Holiness; but the blessing he had bestowed upon it and the touch of his lips made it a precious relic to me; and I restored it to my neck, round which it has ever since been suspended. . . . "We shall meet again. Adieu!" And he gave me his paternal blessing.

'It was eighteen months after this interview that I went out, with almost the whole population of Rome, to witness and welcome the triumphal entry of this illustrious Father of the Church into his capital. He was borne on the shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthusiasm with which he was received; it is impossible to describe the shouts of triumph and of rapture sent up to Heaven by every voice. And when he gave his benediction to the people, there was a universal prostration, a sobbing, and marks of emotion and joy, almost like the bursting of the heart. I heard everywhere around me cries of "The Holy Father! His restoration is the work of God!!"

'I saw tears streaming from the eyes of almost all the women about me, many of whom were sobbing hysterically; and old men were weeping as if they were children. I pressed my rosary to my breast on this occasion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerable Pontiff. I preserve it with a kind of hallowed feeling, as the memorial of a man whose sanctity, firmness, meekness, and benevolence, are an honor to his Church and to human nature. And it has not only been useful to me, by its influence on my own mind, but it has enabled me to give pleasure to others; and has, I believe, been sometimes beneficial in insuring my personal safety.

'I have often gratified the peasants of Apulia and Calabria by presenting them, to kiss, a rosary from the Holy Sepulchre, which had been hallowed by the touch of the lips and the benediction of the Pope; and it has even been respected by, and procured me a safe passage through, a party of brigands who once stopped me in the passes of the Apennines.'

One reflection, incidental to the perusal of the foregoing, is that genuine scientists have not been, either in the mass or in the majority of cases, enemies of religion or religious sentiment.—*Ave Maria.*

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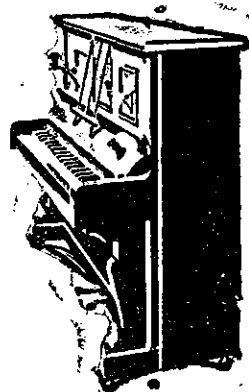
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PUBLICATIONS

Collected Poems of Alice Meynell. Burns and Oates, London. Price, 5s nett; pp. 117.

We have all, when endeavoring to wade through pages of uninspired verse, felt inclined to echo Thomas Carlyle's scathing stricture on the poetaster: 'To the poet we say first of all—See. If you cannot do that, it is of no use to keep stringing rhymes together, jingling sensibilities against each other.' What we want to get at is the thought of the man, if he had any: why should he twist it into jingle if he could speak it out plainly? Indeed a large quantity of the verse published by obliging firms reminds one of nothing so much as of the painful, regular, reiterated, and utterly futile noises made by a motor-cycle the owner of which is vainly trying to start the machinery working. Like the motor-cycle, the versifier succeeds in making noises at regular intervals, but the divine afflatus is conspicuous by its absence—Pegasus refuses to soar. It is indeed matter for congratulation when a book of poems, containing seventy-five poems is met with; and from the beginning to the end of the volume there is not one that is not replete with true poetic life, not one, to quote Carlyle again, when the poet is not 'rapt' into true passion of melody, and the very tones of him become musical by the greatness, depth, and music of his thoughts. The 'him,' in this case, is a woman, Alice Meynell, who was during the last few weeks spoken of as a possible Poet-Laureate. We in New Zealand have heard little of her; but this new edition of her poems ought to do much to spread her fame. The short, dainty poems in which she delights are distinguished mainly by their originality of thought, their singular felicity of phrase, the melody and spontaneity of their rhythm, and the simplicity and directness of their poetic appeal. Individual tastes will have of course their individual preferences, but the poems which might be singled out as especially charming include what Ruskin spoke of as 'that perfectly heavenly "Letter from a Girl to Her Own Old Age,"' 'After a Parting,' 'Song of the Night at Daybreak,' with its truly Elizabethan ring, and 'The Shepherdess,' which must be one of the most beautiful examples of the value of the choice of words in the English language. One of the many gifts of Alice Meynell's muse is her unerring choice of the right measures and rhymes for her poems. She never makes a mistake. There is, for instance, the regular, changeless, almost monotonous measure of the 'Letter.' As the poem proceeds, one recognises its echo of the restrained, but intense pathos of her subject, the dulling of ideals and faculties in the aged woman, and her contrast with the young and high-spirited girl who bids her own old age—

'Listen, the mountain winds with rain were fretting,
And sudden gleams the mountain-tops besetting,
I cannot let thee fade to death forgetting.'

In this tragic masterpiece the poetess finds an echo in the heart of every reader; for her subject is the fate that must overtake us all—the inevitable end of mortal humanity, the loss of our bright youth.

'Only one youth, and the bright life was shrouded,
Only one morning, and the day was clouded,
And one old age with all regrets is crowded.'

Yet, despite her keen realisation of the tragedy of man's life, there is in this book a poem on 'Death' which is perhaps more genuine in its beauty than any utterance of the many poets who have sought to reconcile us to passing through the stern gateway by which all flesh must leave this visible world. Walt Whitman, with his praises of 'delicate death,' sounds extravagant and forced beside this calm and tender acceptance of the natural aspect of death.

'Thou shalt ultimately lie
In the roots of flowers that thrust
Upwards from thee to the sky,
With no more distrust
When they blossom from thy dust.'

'Nought will fear thee, humbled creature,
There will lie thy mortal burden
Pressed into the heart of Nature,
Songless in a garden,
With a long embrace of pardon.'

This is of course merely the natural aspect of death. But when the poetess touches on the supernatural—and not a few of her poems are intimately Catholic in their standpoint;—her utterances are striking and delightful in their deep insight into spiritual things, and her daring, vivid portrayal of them. Two instances may be cited—'In Portugal, 1912,' and 'The Unknown God.'

A word of praise must be given to the publishers, who have most fittingly housed the beautiful soul of poetry committed to their charge. The paper, the type, and the artistic binding are all a delight to the reader.

Life, Science, and Art: Being Leaves from Ernest Hello. Translated from the French by E. M. Walker. R. and T. Washbourne, Ltd., Paternoster Row, London. Price, 1/6 nett; pp. 176.

This little book, with its record of the intimate thoughts and aspirations of a gifted and devout Frenchman, will to many readers be reminiscent of that other famous Frenchman whose centenary we celebrate this year—Frederic Ozanam. In both there is the same keen intellect, the same rare spiritual insight, and the same intense fervor, conviction, and energy. The pages of both are full of trumpet blasts, calling the Catholics of this prosaic age to a place in the mighty army of Christendom beside their devoted ancestors of the bygone centuries. 'It is the crime of the age,' says Ernest Hello, 'not to hate evil, but to discuss terms of peace with it and make it proposals. There is only one proposal to make to it—that it should disappear.' 'If you are alive at all, rouse up the life in you. Take up your soul, and rush into the thick of the fight. Take your wishes, your thoughts, your prayers, your love. Catch up any weapon you can possibly wield, and throw yourself body and soul into the struggle where everything is at stake.' We plead guilty to intense pleasure in his defence of the much-abused individual who cannot keep his temper in an argument. 'A man who is liable to grow angry is almost always a man of deep affections. The man who gets heated in an argument, who pursues his adversary with accusations, who wishes at all costs to carry the citadel by storm, to convert, to persuade, is a man full of affection.' Among the different essays, perhaps the most successful is that on 'Art.' In this subject Ernest Hello is at his best in beauty of thought and diction. His essays possess depth and originality; they are most happily expressed; and the work of the translator has been unusually well performed, inasmuch as there are none of those exasperating Gallicanisms of construction which often mar a translation from the French. The little volume is most attractively got up, and should make a most suitable gift book.

The Trumpet Call: A True History of My Conversion to the Faith. By Clement A. Mendham. R. and T. Washbourne, Ltd., Paternoster Row, London. Price, 3d nett; pp. 72.

A useful little résumé of the arguments and the sentiments which brought one soul into the true fold. The history of a conversion is always interesting, and this account is written with transparent sincerity and earnestness.

The Way of the Cross, and Other Verses. By Dismas. R. and T. Washbourne, Ltd., Paternoster Row, London. Price, 1/9 nett; pp. 72.

A devotional blank-verse rendering of the story of the Passion. We confess, however, to a preference for the two poems the book contains, which are not taken from Scriptural sources—'Reflections' and 'A Legend of the Penitent Thief.' It is probably impossible for anyone but a genius of the highest order so to clothe the events narrated in Scripture as to make us forget the old, sublime cadences of the Latin and English Gospels.

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work of Frederic Ozanam (C.T.S. of Ireland), price 1d; and from the Australian Catholic Truth Society the following publications:—*The Church*, by the Rev. Dr. Keane, O.P.; *The Vision of Peace*, by Rev. M. Forrest, M.S.H.; *On Ghosts in General*, or the necessity for refuting calumnies, by the Rev. P. C. Yorke, D.D.; *Spiritualism and Christianity*, by Rev. P. J. Manly, and *Adventures in Papua With the Catholic Mission*, by Beatrice Grimshaw, which we propose to reproduce in full in the *N.Z. Tablet*.

DEAN FITCHETT'S 'REPLY' TO BISHOP CLEARY

The following letter from his Lordship Bishop Cleary appeared in the *Otago Daily Times* of August 4:—

'Sir,—In its membership card and elsewhere the Bible-in-Schools League officially demands "the system of religious instruction in State schools prevailing in Australia." The first part of that "system of religious instruction" is officially "described" by the League as non-denominational lessons "from Scripture books provided by the Education Department." Under this "system" the Government devises and establishes an "unsectarian" State religion to suit some sects only, and coerces conscientiously-objecting State officials to impart it, and conscientiously-objecting taxpayers to endow it. In these days of disestablishment, even Dean Fitchett condemns a Government-taught religion.

'1. New South Wales, West Australian, and Queensland laws (quoted by me) expressly state that the Government (through the teachers) shall impart (non-denominational) "religious instruction" and "general religious teaching." Dean Fitchett privately interprets this to mean that the Government shall not impart "religious instruction" or "general religious teaching" of any kind whatsoever. He is flatly contradicted by the provisions of the law; by the departmental regulations, syllabuses, reports, and circulars; and a hundred times or more by Ministers, inspectors, State teachers, and leaguers in some eight official League publications. Against this mass of testimony (already cited in your columns) the worthy Dean advances only his own unsupported private gloss or interpretation, making lawmakers, departmental officials, and the League enter into a conspiracy to mean "non-religious teaching" wherever they say "religious teaching."

'The Dean declares (2) that, under the "Australian" system demanded by the League, the Government gives what it terms "moral instruction" or "moral teaching" as a Government subject; but (3) that this "moral teaching" rigidly excludes, in law and fact, all "religion," "religious instruction," "religious teaching," or religious doctrine. Statement (2) is true; statement (3) is ludicrously against fact. Under the 'Australian system,' demanded by the League, the Government imparts (a) "moral teaching," "moral instruction and hygiene," etc., on a purely secular and non-religious basis; also (b) "moral instruction" and "moral lessons," grounded upon mutilated Biblical religious doctrines and principles, as part and parcel of the Government "religious instruction" and "general religious teaching." The Government treats these two kinds of "moralities" as distinct subjects. The Dean has (doubtless in good faith) confounded them.

'2. The Government non-religious "moral instruction" deals with "good conduct," "good manners," temperance and health. Regulation 33 under the New South Wales Act has, for this non-religious moral teaching, provisions distinct from those for the Government Biblical lessons. The report of the Western Australian Education Department for 1911 (page 59) makes a sharp distinction between this "moral instruction" and "Scripture." The Western Australian Ministerial Education Circular for January, 1913 (pages 314-315), also emphasises the distinction when it says that "moral instruction is not to be confined to the Scripture lessons only," and that the Biblical lessons are "sacred," containing specified doc-

trines and duties concerning God. (Examples of non-religious "moral instruction" are given on p. 315). The preface to the syllabus under the Queensland Act states that, "in teaching morals, the instruction must be wholly secular"; while the official margin of section 22a, the regulations, and schedule XVIII., describe the Government Biblical lessons as "religious instruction." This non-religious "moral instruction" in conduct, manners, and health is, then, something distinct from the Biblical lessons; it is based upon purely natural and this-worldly motives, such as self-interest, vague humanitarian or social sentiment, or the fear of the policeman. Such motives are also utilised in Catholic schools. They help, no doubt, in some measure, but are not accepted by Christians as adequate bases of moral conduct.

'3. There is absolutely no foundation for the following assertions:—(a) That the "Australian" law binds Government to limit the Scripture lessons to "moral teaching," and (b) that this "moral teaching" must utterly exclude religious teaching or application. Here again we require something vastly more cogent than the Dean's desperate private interpretation to prove that law makers, departmental officials, inspectors, teachers, and the league have conspired to mean "non-religious instruction" whenever they say "religious instruction."

'The "Australian" Government religious manuals or syllabuses are (as shown by me) mere "emasculated caricatures" of the Bible. But they teach children—substantially as the Anglican, Presbyterian, and Methodist catechisms do—(a) sundry things "to believe concerning God," and (b) "duty" towards God. These are the "two parts" of "our whole duty to God" which the Methodist second catechism defines as "religion." These Government religious manuals also emphasise "duty to God" by sundry biographical and historical examples and warnings. God, for instance, is presented doctrinally in the "Australian" Government religion as creator, revealer, lawgiver (Ten Commandments, etc.), conversing with men, appeased by prayer, performing miracles. Queensland (like our so-called "Bible" organisation of 1904) flings aside the Virgin-Birth and makes Christ a sort of super-man. All the Bible-in-Schools Governments present Christ doctrinally as having wrought miracles, instituted a commemorative supper, founded a boiled-down compromise styled "unsectarian" Christianity, died, risen again, and ascended into heaven. On such expressed or implied religious "beliefs concerning God" Government builds up religious "duties" towards God. Among these are praise, prayer, worship (in sectarian forms), including a sectarian version of the "Lord's Prayer." Even this maimed and unhistorical Christianity is as much "religion" and "religious teaching"—of its kind—as if imparted in church or Sunday school. It is correctly described as "religious teaching" in the already cited laws and departmental and League publications. The New South Wales Scripture lessons are described in the preface as moral and "religious instruction"; the official League pamphlet, *Notes on the Australian System*, gives numerous examples of doctrinal and moral "religious instruction given by the teachers"; and an official League leaflet (by the Bishop of Waiapu) dogmatically declares that the Government Scripture lessons have "inspiration" and are part of "the record of God's revelation to man."

'Will Dean Fitchett now abandon a League which makes Government invent, teach, and endow a sectional religion, with each succeeding Prime Minister its Supreme Head or Grand Panjandrum? And all this to accommodate groups of clergymen and parents who have neglected their God-ordained duties.

'I ask leave to deal briefly in another letter with two strange statements of the Verv Rev. Dean and with his letter on the Irish proselytising conscience clause.—I am, etc.,

* HENRY W. CLEARY, D.D.,

Bishop of Auckland.

'July 29.'

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Rotorua

(From an occasional correspondent.)

A meeting was held on the evening of July 24 in Sloane's Hall, Rotorua, for the purpose of taking steps to start a Catholic Club. There was a representative attendance, among those present being the Very Rev. Dean Lighthouse and Rev. Father Schoonhof. Apologies for unavoidable absence were received from several parishioners, all of whom expressed their approval of the proposal. Very Rev. Dean Lighthouse was voted to the chair.

After some preliminary remarks by Mr. D. Power, who explained the aims and objects of a Catholic Club, it was decided on the motion of Mr. J. Sullivan, seconded by Mr. T. J. Sloane, that a Catholic Club be started in Rotorua, and that it be named St. Michael's.

The election of officers then took place, and resulted as follows:—Patrons, Very Rev. Dean Lighthouse and Rev. Father Schoonhof; president, Mr. T. Fitzgerald; vice-president, Mr. J. Sullivan; secretary, Mr. Rowland Thompson; treasurer, Very Rev. Dean Lighthouse; committee—Messrs. O'Dwyer, Cann, Slade, Geany, and Young, with power to add to their number.

At the conclusion of the election Dean Lighthouse vacated the chair, which was taken by the president (Mr. T. Fitzgerald), who congratulated those present on the formation of the club, and suggested the ad-

visability of discussing ways and means. After some remarks with regard to finances, it was decided, on the motion of Mr. Slade, that a subscription be taken up at the meeting for the purpose of starting the club on a sound financial basis. This was readily responded to, and a sum of £10 18s 6d was received. It was stated that many who could not attend had intimated their intention of subscribing, so that the venture might not be hampered for want of funds. The secretary was instructed to write to St. Benedict's Club, Auckland, for a copy of the rules and other information which might prove useful in the running of the club. It was decided to hold another meeting, on July 31. The proceedings terminated with votes of thanks to the patrons and the president.

The two petitions which were circulated here recently, were signed by a large number of persons, whilst the enrolment of members of the Catholic Federation was most successful.

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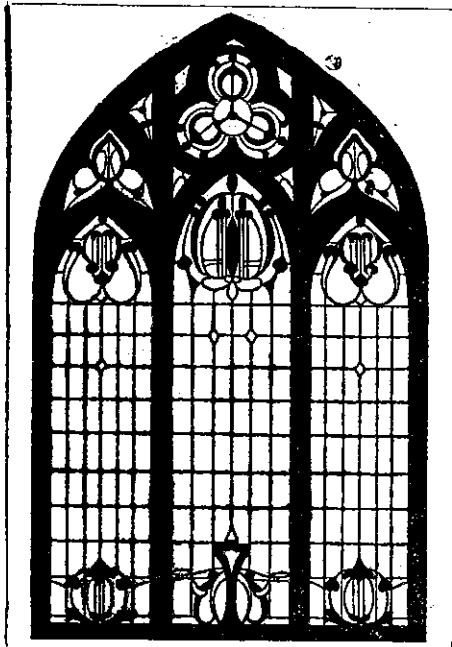
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Current Topics

An Agnostic's Queries

A Christchurch correspondent has forwarded to us a list of questions—nine, no less—which had been submitted to him by an Agnostic or Rationalist acquaintance. We do not hold ourselves, of course, under any obligation to answer questions merely because they have been asked—we naturally wish to have some reasonable assurance that the questions are asked with a sincere desire for enlightenment and some reasonable ground for supposing that our answering them is calculated to do good. In the present case the questioner has quite evidently made up his mind on the whole subject. He does, indeed, profess to be open to conviction; but the character of the questions, and still more the emphatic comments by which they are accompanied, make it clear that he is so in much the same sense as the old Scotchwoman who declared that 'she was open to conviction, but she would like to see the man that would convince her.' The questions, moreover, cover a fairly wide range; and to answer them all at all fully would take more space than we feel justified in giving to alleged difficulties which are, with one or two exceptions, nothing more than crude repetitions of the very shallow objections of Ingersoll and his school, and which have little interest for the vast majority of our readers. However, out of courtesy to our correspondent, we make a compromise. We will take the questions in order, and answer the first three, which may fairly be taken to have been regarded by the questioner as the most important, and the answers to which will furnish a sufficient indication of the truth or otherwise of his statements and of the general value of the arguments suggested by his queries. We may remark in passing that one has only to read the questions, together with the dogmatic but almost invariably inaccurate assertions, to see at once that the questioner's reading on the subject has been wholly one-sided, and that it has been—to put it in the mildest possible terms—anything but deep.

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Question 1.—'If Christianity is a religion founded by the man known as Christ, how is it that the chief ceremonials of that Christianity, namely, Holy Communion, baptism, etc., are found to have been practiced by so-called heathens long before the Christian era? Even the word Sunday is a relic of the old days of sun-worship.'

Answer.—Of the three statements here made, the first two are—so far as the Catholic doctrine and practice regarding Holy Communion and Baptism are concerned—wholly untrue; and the third is wholly irrelevant. At the outset we may point out that even if there were discovered to be a certain amount of similarity between the Christian rites and those of Paganism it would not necessarily follow that the one was borrowed from the other. It is absurd to suggest that every resemblance necessarily implies connection or imitation, or to contend that if the same usage is found in any two places in the world, the one place must have derived it from the other. It so happens, however, that the religious practices or ceremonials of the pre-Christian heathen do not furnish anything that can honestly be regarded as affording even the most distant parallel to Holy Communion and Baptism, as these are believed and practised in the Catholic Church, the mother Church of Christendom, embracing the vast majority of those who name the Christian name. Holy Communion is the reception by the faithful, one by one, of the Body of our Lord, as a means of spiritual sustenance, and of bringing the human nature into direct and intimate union with the Divine. It has been sought to find a heathen parallel in the celebration of funeral feasts in honor of the dead, which admittedly dates back to very early times. The dead, in the region beyond the tomb, were thought to derive both pleasure and advantage from these offerings. Feasts were held at stated seasons; and the food brought by the guests was meant

for the use of the departed. The milk and wine were poured out on the earth around the tomb, while the solid food was passed in to the corpse through a hole in the tomb. What sane and unbiassed man can suggest that there is here anything approaching 'communion' in the Christian sense; or that, either in their matter or in their purpose, there is the faintest parallel between the two practices. It is true that in the early Christian Church the custom grew up of holding an *Agape* or love feast, which in some respects resembled the funeral feasts of the heathen. Little feasts were held, to which each of the guests contributed his share; and at an early period the companies so assembled probably undertook the burial of deceased members. The meal, as understood by the Christians, was a real supper, which followed the Communion; but in its nature and essence it was quite distinct from the Eucharistic celebration. The Councils of Laodicea (363) and of Carthage (397) imposed stringent restrictions on the holding of the *agape*; and between the sixth and eighth centuries it disappeared altogether from the churches. So also with the alleged parallels to the rite of baptism. The symbolism of exterior washing to indicate interior purification was so natural and expressive as to suggest itself instinctively, without any example being necessary. The use of lustral water is found among the Babylonians, Assyrians, Egyptians, Greeks, Romans, Hindus, and others. The symbolism of the sacrament instituted by Christ was not new; but its aim and purpose, and the significance and efficacy which He attached to it made it wholly distinct from all other rites. The one feature which the purifications of the heathen and the practice of baptism had in common was the use of water. To declare, on that account, that the two practices were parallel, would be as reasonable as to assert that, because the Bacchanalian mysteries were celebrated with an initiation through drinking wine out of a cup, the Bacchanalian orgies were identical with the celebration of the Eucharist!

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We have discussed the Agnostic questioner's statement from the point of view of common intelligence, and of the facts. We are able to confirm our contention by appeal to an authority which the most agnostic of Agnostics must respect, and which is certainly not partial towards historic Christianity. We refer to the *Encyclopædia Britannica*, latest edition. The article on 'Sacrament' is contributed by Mr. F. C. Conybeare, one of the most prominent Rationalists in England. His statement regarding the origin of Holy Communion and Baptism is quite explicit and decisive. We quote as follows: 'That baptism is called the Seal and Illumination in the 2nd century has been set down to the influence of the pagan mysteries; but as a matter of fact the former term is a metaphor from military discipline, and the idea conveyed in the latter that *gnosis* or imparting of divine love is an illumining of the soul is found both in the Old and New Testaments. As a thousand passages in the earlier (Christian) apologists attest, they viewed the pagan mysteries with horror and detestation. That catechumens could not participate in the *agape* or love feast (of which in this epoch the Eucharist was merely an episode) does not give to those feasts the character of a Greek mystery. The uncircumcised proselyte was similarly excluded from the Paschal meal on which the Eucharist was largely modelled, even though it may not have been in any way a continuation of the same. *Baptism and the agape took their rise in Palestine, and in their origin certainly owed little or nothing to outside influences.*' Again, in the article on 'Baptism,' the same *Encyclopædia* writer remarks: 'It is not to be supposed that the Christians borrowed from these (the heathen) or from any Gentile source any essential features of their baptismal rites.' We presume that the Christchurch sceptic will not dispute the authority of the *Encyclopædia Britannica*; and its explicit statements may, therefore, be fairly considered as definitely disposing of the first two statements in his question.

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The questioner's further statement that 'the word Sunday is a relic of the old days of sun-worship' is

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only partially correct, and has in any case no bearing on the relation of Christianity to heathenism. As the name of the first day of the week Sunday is derived from Egyptian astrology. The seven planets known to us as Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, each had an hour of the day assigned to them, and the planet which was dominant during the first hour of any day of the week gave its name to that day. During the first and second century the week of seven days was introduced into Rome from Egypt, and the Roman names of the planets were given to each successive day. The Teutonic nations adopted the week as a division of time from the Romans, but they changed the Roman names into those of corresponding Teutonic deities. Hence the *dies Solis* (day of the Sun) became Sunday (German, *Sonntag*). The 'Sunday' of the heathen world was not, as the Christian Sunday is, a day specially set aside from the other days of the week for the purpose of worship. As everybody knows, the Jews observed the seventh day—and not Sunday—as the sabbath or day of rest. In the time of the Apostles this arrangement was superseded by the setting aside of the first day of the week for the public and solemn worship of God. The day was referred to by Christians simply as the Lord's Day; and it was some time before they adopted the current usage and called it Sunday. The important matter is, of course, not the mere name by which the day is designated, but the distinctive religious character and observance by which it is marked. The Christian Sunday is the institution of one day in seven for the commemoration of Christ's Resurrection, and for the special public worship of God. As such it had absolutely no counterpart in heathen times and institutions.

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We had hoped to answer also in this issue the next two questions on the list; but exceptional pressure on our space, arising from a welcome and lengthy report of the important doings of our Catholic Federation, has compelled us to curtail our editorial matter. We will deal with these next week, merely remarking now that they show a surprising want of knowledge on the part of one who professes to find in them a ground for the rejection of that historic faith which has revolutionised the world, and which by its prolonged and varied successes has demonstrated its claim to be a religion for all mankind and for all time.

**LETTER OF
HIS LORDSHIP THE BISHOP OF DUNEDIN
TO THE VERY REV. AND REVEREND CLERGY
OF THE DIOCESE.**

ON THE

UNIVERSAL JUBILEE

PROMULGATED IN MEMORY OF CONSTANTINE'S EDICT OF PEACE, A.D., 313.

DEAR REV. FATHERS,—

During this year we commemorate the sixteenth centenary of an event of Church history which is of deep interest to all Christians. It was in the year of our Lord 313—sixteen centuries ago—that the great Emperor Constantine gave liberty to the Church of Jesus Christ and repose from the persecutions which had afflicted her for nearly three hundred years.

The Divine Founder of our Holy Church, our Lord Jesus Christ, was contradicted and persecuted during His life upon earth. His Apostles were cast into prison, scourged, and sentenced to death. For over 250 years the early Christians were most cruelly persecuted. They were treated as slaves, and forced to labor on the public works. They were cast into prison, cruelly tortured, or put to death. But they cheerfully endured every suffering rather than abandon the Faith which they had

received. In spite of all the efforts of the pagan world the Christian religion spread over every part of the great Roman Empire, and at length, by the interposition of Divine Providence, persecution ceased, and liberty was granted to the Church.

The tenth general persecution was still raging at the beginning of the fourth century, but great events were then taking place in the Roman Empire which prepared the way for a new order of things.

The Western portion of the Roman Empire was then governed by the Emperor Constantine, whilst Italy was held by Maxentius, a cruel tyrant who ruled in Rome. In the year 312, Constantine, led on by the course of events, or rather guided by Divine Providence, resolved to crush Maxentius and take possession of Rome. Accordingly he conducted his troops across the Alps and passed triumphantly through northern Italy. One day, about noon, as he was preparing for a decisive conflict, he saw in the heavens a bright Cross surrounded by rays of light and bearing this inscription: 'With this sign shalt thou conquer.' This wonderful sign was witnessed by the whole army. On the following night, our Lord Jesus Christ appeared to Constantine and commanded him to make the Cross and its inscription the standard of his army. Constantine obeyed, and under the standard of the Cross he marched to victory. On the banks of the Tiber near the Milvian Bridge, within a few miles of Rome, he encountered the army of Maxentius. A great battle was fought, in which Constantine was completely victorious. His rival Maxentius lost his life in the waters of the Tiber. In commemoration of that victory the Senate and the Roman people erected a triumphal arch which still stands near the Coliseum in Rome, and records that under 'Divine guidance' Constantine had delivered the city and the Empire from the tyranny of Maxentius.

Some months afterwards, in the year 313, the famous Edict of Milan was published. It declared that the limitations which were imposed on the Christians in former rescripts were to be done away with; that every subject of the Empire who desired to profess the Christian religion might do so without fear of being in any way molested; that churches and church property which had been confiscated should be restored to the rightful owners; and that Christians as a legal association might acquire and hold property. This decree was destined to produce most important effects on the fortunes of the Church. As our Holy Father says in his Apostolic Letter: 'Then at last the Church Militant gained the first of those triumphs which throughout its history have invariably followed persecutions of every sort, and from that day ever increasing benefits have accrued to the human race.'

Our Holy Father Pope Pius X. has ordained that the sixteenth centenary of this great event should be celebrated with great solemnity in Rome. And in order that all the faithful spread over the globe may share in the celebration he has proclaimed a General Jubilee, which will continue until the eighth day of December of the present year. 'To the purpose,' he says, 'that the humble prayers that should be offered on the occasion of this solemn commemoration throughout the Catholic world may redound to the greater spiritual good of the faithful, We ordain that they be enriched with a Plenary Indulgence in Jubilee form, urgently exhorting all the children of the Church that they unite their prayers and their works of piety to Ours, to the end that by means of the spiritual favor of Jubilee offered to them these may bear the greatest possible fruit both to the profit of souls and the advantage of religion.'

The conditions for gaining the Jubilee, as laid down by the Sovereign Pontiff in his Apostolic Letter are:—

1st. To make six visits to a church or churches to be designated by the Bishop of the diocese.

Persons residing in the city of Dunedin will make three visits to St. Joseph's Cathedral, and three visits to St. Patrick's Church, South Dunedin, or to the Church of the Sacred Heart, North-east Valley. Persons who cannot without inconvenience visit two churches may make the six visits in any one of the three above-mentioned churches.

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Persons living in other parts of the diocese will make six visits to the principal church of the district, or to the church where they usually assist at Holy Mass on Sundays. Members of religious communities will make their visits to the church where they usually hear Mass on Sundays. All who are residing in the Sacred Heart Home at Anderson's Bay will make the visits to the community chapel.

'The visits and the prayers must not be otherwise obligatory. Hence a visit for the purpose of hearing an obligatory Sunday Mass does not suffice; it is necessary to leave the church after the obligatory Mass and re-enter for the Jubilee visit.'

'Two or more visits may be made on the same day, but the six visits must be six distinct visits, so it will be necessary to leave the church after each visit and re-enter for a new visit.'

During each of the visits the faithful will pray according to the intention of the Holy Father for the prosperity and exaltation of the Catholic Church and of the Apostolic See; for the extirpation of heresies, and the conversion of all who are in error; for concord amongst Christian Princes, and peace and unity amongst all the faithful.

2nd. Almsgiving according to the means of each individual.—The alms may be given to the needy, or to some pious object. I would suggest that the alms be given to St. Vincent's Orphanage, South Dunedin. 'In the case of those who are under disability by reason of subjection to parents, guardians, or religious superiors, it is sufficient if parents, guardians, or religious superiors make the donation in the name and with the sanction of their subjects' (*I. E. R.*).

3rd. A good confession.

4th. A Holy Communion.

It is not necessary that the prescribed works be performed in any fixed order. What is prescribed is that the works be completed on or before the 8th of December, and that the last work be performed in the state of Grace.

The plenary indulgence of the Jubilee may and can be applied by way of suffrage to the souls in Purgatory.

It will be useful to have special Jubilee triduum in the various churches throughout the diocese, during which priests from other parishes may be invited to give instructions and to assist in hearing the confessions of the faithful. In each church, on one or two Sundays set apart for special Jubilee devotions, there may be Solemn Exposition of the Blessed Sacrament from Mass until evening devotions, if circumstances permit.

Ample choice of a Jubilee confessor who has all the Jubilee faculties is given to the faithful by the Apostolic Letter of his Holiness Pope Pius X.

The selected Jubilee confessor can commute the prescribed works into other works of equal moral value, and can also dispense from Communion children who have not as yet been allowed to receive their First Holy Communion. Moral impossibility or serious difficulty will suffice to enable the confessor to exercise his power of commutation (see *Irish Ecclesiastical Record*, May and June numbers).

You will be good enough to read this letter and explain the Apostolic Letter in each of the churches of your district as soon as circumstances will allow you to do so. Exhort your flocks to perform all the Jubilee works with great fervour. Frequently invite them to pray for our Holy Father the Pope, for the exaltation of the Holy Catholic Church, for our own wants, and for the conversion of sinners. God in His mercy will hear our prayers and shower down His blessings very abundantly upon us.

The grace of our Lord Jesus Christ be with you all.

* MICHAEL VERDON,

Bishop of Dunedin.

Dunedin, 1st day of August, 1913.

CATHOLIC FEDERATION

MEETING OF THE DOMINION COUNCIL

(From our Wellington correspondent.)

The following is a full report of the proceedings at the first meeting of the Dominion Council of the New Zealand Catholic Federation, held at St. Patrick's Hall, Wellington, on July 27 and 28:—

Present: Rev. Father Coffey, Adm. (Dunedin), Rev. Father Edge, Messrs. Casey and McLaughlin (Auckland), Messrs. Girling-Butcher, Hoskins (secretary), and Callaghan (Wellington), Hayward (Christchurch), Shiel (Dunedin), and Poppelwell (Gore).

On the motion of Mr. Hayward, seconded by Rev. Father Coffey, Mr. Girling-Butcher (chairman of the provisional Executive) was elected chairman of the meeting.

The report and statement of accounts submitted by the provisional Executive were read and adopted.

His Grace Coadjutor-Archbishop O'Shea (Wellington) then addressed the meeting. He apologised for the absence of his Grace Archbishop Redwood, who was unfortunately compelled to be away in Wanganui. In Archbishop Redwood's absence, and on behalf of Wellington, he gave the delegates from Auckland, Christchurch, and Dunedin a very hearty welcome, and hoped that their stay in Wellington would be a very pleasant one, as well as a very beneficial one as regarded the work they had on hand. He assured the meeting that it was a very great pleasure, indeed, to him to see assembled there, from all parts of the Dominion, the representatives of the Diocesan Councils, about to establish the work of Catholic Federation. For some time past the provisional Executive, which went out of office that day, had been working very strenuously, as might be judged from the report just read, and he thought they had done very creditable work. They had labored under the disadvantage of having to provide a scheme of organisation for the whole country though they had not had the opportunity of discussing with the representatives of the different parts of the Dominion the various points of that scheme. However, he thought they had done a great deal of good work, and it now remained for the present meeting to amend in whatever way they deemed it necessary the constitution drafted by the provisional Executive, and make of it something that would suit the whole of the Dominion, and be for the benefit of the whole Catholic people of New Zealand. He admitted that they in Wellington did not believe for a moment that they possessed the monopoly of wisdom or brains. On the contrary, he was sure that the delegates from other centres would be able to suggest points of very material help towards a satisfactory scheme of Catholic Federation. In the past, they as a body had been a minority in this country; they had labored under serious disabilities, but he believed that if the Catholic people were united, as he hoped the Federation would unite them, these disabilities would be removed. They had a voting strength of 80,000, and surely in a total voting strength in the Dominion of half a million that 80,000 could do something. If they worked together they would become a grand Catholic Federation in this country, so that when the leaders spoke their voice would be the unanimous expression of opinion of the Catholic people. That would, he felt sure, go a long way towards getting righted those wrongs under which they were suffering, and it would mean that the Catholic body would be respected. He prayed that God would bless their labors for the Catholic people, and trusted that the result would be a strong united Catholic Church in the Dominion. (Applause.)

Apologies for absence were received from Very Rev. Dean Hyland (Rangiora), Very Rev. Dean Holley (Wanganui), and Very Rev. Chancellor Price (Christchurch).



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The chairman explained that though an agenda paper had been drawn up, no order or business had been fixed, as several remits had been received only the previous day. It remained for the delegates to decide as to the procedure. Personally he thought they should take the points of the constitution seriatim, and if any delegate had a remit to move on any particular point it could be discussed when they were dealing with that matter, and the amendment, if carried, could be inserted as part of the constitution.

Rev. Father Coffey submitted that it would be as well for future meetings at which they expected representatives of the Federation from other parts of the Dominion, to be arranged for some other day than Sunday. It was, he pointed out, almost impossible for many priests to be present on that day. Indeed, had it not been for the importance of the present meeting he would not have been able to attend. Of course he recognised that the Federation was primarily a laymen's movement, and while he quite agreed that they should have the first say in the matter, if any of the dioceses chose to elect a priest on the executive it was very necessary that they should attend, and that was almost an impossibility if the meetings were held on Sunday. It was very inconvenient for a clergyman to get away on that day, as it was liable to upset the work of the parish. Continuing, he wished to move the resolution suggested by the chairman that the meeting take the constitution drawn up by the provisional Executive, and ask the secretary to draw their attention to any remit which he had received upon any question as they reached it. This was seconded by Father Edge and carried.

CONSTITUTION.

Clause 1: The name of the organisation shall be 'The New Zealand Catholic Federation.'—Carried.

Clause 2: The objects of the Federation shall be: (a) The expression of a consolidated Catholic opinion on social and public questions affecting Catholic interests. (b) The promotion and extension of Catholic education. (c) The dissemination of Catholic literature. (d) The mutual support and advancement of Catholic societies.—Carried.

Mr. Poppelwell submitted that it would be as well to add a general clause as follows: (e) 'The promotion and control of such other matters of Catholic interest in the Dominion as might from time to time arise.'—Carried.

Explanation of Objects.

It was agreed that the first paragraph stand as printed. In regard to the second paragraph, 'It is not a political party organisation, and does not seek to influence the political views of its members, nor to touch politics except where politics touch religion,' Mr. Casey (Auckland) said that this question had been discussed in Auckland, and Bishop Cleary had expressed the opinion that if this paragraph were interpreted as it had been it would do the Federation an immense amount of harm. It was his intention to make a protest against the interpretation which had been placed upon it by the provisional Executive. He desired to obtain a ruling from the Dominion Council as to how far this paragraph was going to limit the members of the Federation as to politics. Taking the liberal interpretation of the words, he submitted that there was nothing in them to debar any member of the Federation from taking part in politics. Under the circumstances he would take the responsibility of withdrawing the remit from Auckland on the subject, but he would like the Council to give an official opinion of its ideas, or an explanation of its action in connection with this paragraph.

The chairman admitted that perhaps the circular letter which was sent to the various committees on this point was rather more drastic than was intended, and it had subsequently been left to the Dominion Executive. It was now left to the various Diocesan Councils to interpret the clause in the way they thought best. The circular had been withdrawn in consequence of a general expression of opinion that it went too far. It was quite obvious that they did not desire to make the Federation a political association,

and it must be left to the discretion of each Diocesan Council as to what action it should take in the matter.

Rev. Father Edge pointed out that if this rule was retained office-bearers of the Federation, who might also be members of public bodies, should resign their public positions or leave the Federation; that was the only reason why the Auckland branch looked for the abolition of this clause and sent its remit. He would like it to be made clear that office-bearers and members of the Federation might become members of any public body.

Mr. Callaghan desired to make a definite statement that this clause 2 by no means debarred any member of Parliament or a public body from becoming a member of the Federation, or of a committee or of that Executive. He had opposed the interpretation of this clause when it had come under his notice, and he had been told that Auckland approved of the circular on the point, but he was very pleased to hear that that was not so. He moved that 'Clause 2 in no way debars members of Parliament or local bodies, or even candidates, from taking part in the Federation or acting on any of its committees.'

Mr. Hayward seconded the motion. This point (he said) had been discussed by the Diocesan Council in Christchurch, and it was one of the matters which he had been instructed to bring up that day. The Diocesan Council in Christchurch held that a man capable of filling a public position should not be debarred in any way from becoming a member or officer of the Federation.

Rev. Father Coffey said that this matter had also been brought up in Dunedin, where there were members of Borough Councils who considered, from the report which went out, that they could not become members of the Federation. He thought the Dunedin remit on this point should be worked in in connection with this clause, 'that while this Council hopes that it will have no occasion to take an active part in politics, it is of opinion that all branches of the Federation should be given a free hand to take such a part should it be deemed necessary for the safeguarding of Catholic interests.' There should, he contended, be a distinct clause to the effect that we consider that every Catholic may hold office or be a member of the Federation whether he holds a political appointment or not. He would move that the words 'not to touch politics' be struck out, and that a clause be inserted before Clause 2 that 'every Catholic man and woman in the Dominion is entitled to be a member of the Federation.'

Mr. Poppelwell drew attention to the words in the clause to the effect that the Federation 'does not seek to influence the political views of its members.' This, he contended, was an absurdity, and the words should be struck out.

Clause 2 was accordingly amended by deleting the above words.

On the motion of Mr. Callaghan, seconded by Mr. Hayward, it was agreed that 'Clause 2 in no way debars any member of Parliament or of any public body from becoming a member of the Federation, or holding any office of the Federation, or any of its committees.'—Carried. (This was to be regarded as an explanation by the Executive, and not to be part of the constitution.)

It was agreed without discussion that the remaining portion of the clause stand, as printed.

3. Qualification for Membership.

All Catholics, male and female, shall be eligible for membership in the Federation.

Mr. Poppelwell raised the point as to at what particular age members of the Federation should be entitled to exercise the vote. On the motion of Mr. Poppelwell, seconded by Mr. Shiel, it was decided that the following words be inserted at the end of Clause 3: 'but only the members over 16 years of age shall be entitled to vote on Federation matters.'

Clause 4—Subscriptions.

After a short discussion on clause 4 it was decided, on the motion of Mr. Casey, seconded by Mr. McLaughlin, to defer the consideration of this clause so as to

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enable the meeting to take the discussion on all matters of finance later.

Clause 5—Organisation.

Mr. Poppelwell moved that the words 'local committees' be struck out since they had no representation on parish committees. Mr. McLaughlin seconded.

Mr. Hayward objected: he thought they should not cut out local committees; they should be allowed to come in if they wanted to do so.

On being put to the meeting the motion was lost, consequently the words remain as part of the constitution.

Clause 6—Parish Committees.

(a) 'The Parish Committee shall consist of the parish priest (*ex officio*), two representatives of each Catholic society in the parish, elected or appointed by and from each respective society; six representatives of the general body of parishioners, appointed by the parish priest; and the representatives of local committees (if any).'

Rev. Father Coffey said that Dunedin had sent a remit to the effect that the six representatives of the parish should be elected by the parishioners and not appointed by the parish priest. He said there were two solid objections to the parish priest's appointments. The first was that it would be putting the parish priest in an invidious position. He calls a meeting of the parishioners, and tells them that they are called together for the purpose of establishing a branch of the Federation. Then the parish priest would nominate six of them on the committee, and then he would have to tell them that they had no say in the election of the committee. A great many of the parishioners might think that they ought to have been elected and the result is that they have a grievance, and discuss the foolishness of the priest's action—so that he is put in an invidious position. The clause had apparently been introduced for the purpose of keeping out persons who may not work for the interests of the Federation, but, he maintained, it did not attain that object in the proper manner. He maintained that the priest could have other means of keeping out undesirable members, without nominating six members from his parish on the committee. There was another and still stronger objection to the nomination of six members on the committee by the parish priest. The Federation was supposed to represent the Catholic laity of New Zealand. They might require to form a deputation to a Minister in regard to some matter which might crop up, and they might wish to claim that they represented the Catholic laity. But the Minister could say 'No, you do not represent the parishioners: you are the nominees of the parish priest.' Therefore, he thought that they should allow the whole of the committee to be elected, so many by the societies and so many by the parishioners; that was his opinion. He would move that the words 'appointed by the parish priest' be struck out and the following words inserted in lieu thereof: 'elected by them (i.e., the parishioners) at a general meeting called for the purpose.'

Rev. Father Edge said that he had allowed the parishioners to elect their own representatives, and had then appointed those whom they elected. He had afterwards found that that had been done in other cases, though he was not aware that it was to be done at the time. He had considered that he had not a sufficient knowledge of the parishioners to appoint them. He also pointed out that power would be given to parts of the parish which was denied to the whole parish, which was not right.

Mr. Callaghan explained that the Wellington members were determined not to have the clause as printed. The matter came up in a remit from Napier, and he called it an undemocratic proposal, and was surprised that it should have been put into the New Zealand constitution. He contended that there was nothing so likely to cause disunity and discord than the right of the parish priest to appoint his nominees on the committee. The laymen paid their subscriptions and they should have the right to say who should be on the committee. He quite agreed with Father Coffey on the

matter, and he hoped the clause would be altered in the direction suggested by him.

After further discussion Father Edge moved as an amendment, and Mr. Casey seconded—'That clause (a) stand as printed, with the additional words "Provided always that the parish priest may leave to the general body of parishioners the election of the six representatives aforesaid"'. On being put to the meeting this amendment was lost.

Rev. Father Coffey's motion was then put and carried.

Clause (b)—Mr. Poppelwell moved that this clause be struck out. He could hardly imagine a parish where there was no society. There should be no necessity for six representatives.—Carried.

Clause (c)—'In parishes where there is more than one church, the Parish Committee shall arrange for the formation of local committees (one for each extra church) to act in conjunction with it, each such local committee to elect two representatives on the parish committee.'

On the motion of Father Coffey, seconded by Mr. Callaghan, it was decided to insert after the word 'one' in the third line of the printed clause the words 'not to exceed six members,' and to strike out the words in the same line 'to act in conjunction with it.'

Clause (d)—'The following societies shall be entitled to representation on the Parish Committee: Hibernian Australian Catholic Benefit Society (men's and women's branches), St. Vincent de Paul Society (men's and women's branches), Catholic Club, Sacred Heart Society (men's and women's branches), Children of Mary, Christian Doctrine Society, Altar Society, Confraternity of the Holy Family, Newman Society, and such other approved Catholic societies as may be established in the parish.'

Mr. Poppelwell raised the point as to whether a football club confined to Catholics came under 'Catholic societies' in the last line of the printed clause.

The chairman ruled that a sporting club such as a football club could not be called 'an approved Catholic society.' The Catholic societies referred to were generally literary clubs.

Mr. Poppelwell said that these clubs represented one of the energies of the Catholic Church, and should be entitled to representation. He submitted that the clause should read 'such other Catholic societies approved by the parish priest.'

To get over the difficulty Father Coffey moved, and Mr. Poppelwell seconded, that the words 'or clubs' be inserted after the word 'societies' in the seventh line of the clause.—Carried.

Clause 7—Diocesan Councils.

Diocesan Councils shall consist of two representatives elected or appointed by each Parish Committee in the respective diocese.

Rev. Father Coffey said he thought the clergy should have direct representation on the Diocesan Councils. They were *ex officio* members of the Parish Committees, but not on any other association in connection with the Federation. He thought they should give the Rector of each parish the right to sit on the Diocesan Council, with two lay representatives. He accordingly moved—'That the Diocesan Councils shall consist of the Bishop of the diocese, the parish priest of each parish, or his representative, and two laymen elected or appointed by each parish committee in the respective dioceses.'

Mr. Casey moved, and Mr. McLaughlin seconded, that the following further words be added to the clause 'and one representative of one non-parochial society.'

Mr. Callaghan objected to this amendment; such a society had representation already on the Parish Committee.

On being put to the meeting Mr. Casey's motion was lost, and that moved by Rev. Father Coffey carried.

Considerable further discussion took place regarding the constitution of the Diocesan Councils (Clause 8) and the Dominion Executive (Clause 13), and it was ultimately decided, on the motion of Rev. Father Coffey, to refer these matters to a special committee consisting of Messrs. Hayward, Casey, Poppelwell, and

Callaghan, to draw up rules in substitution of the above rules, and report to the meeting subsequently.

Clause 9 (a) 'Representatives on all Parish Committees, local committees, Diocesan Councils, Dominion Executive, and Dominion Council, shall be elected or appointed annually, and must all be members of the Federation.' It was decided to strike out the words 'or appointed' in the above clause.

Clause 9 (b) It was decided that this clause stand as printed.

Clause 9 (c) 'A deputy may, from time to time, if properly authorised in that behalf, attend meetings and act generally in the place of any representative of the general body of parishioners, a society, local committee, Parish Committee, or Diocesan Council, who is, for valid reason, prevented from attending or acting personally.'

On the motion of Mr. Casey, seconded by Mr. Poppelwell, it was decided to strike out the words 'the general body of parishioners, a society, local committee, Parish Committee, or Diocesan Council' and insert in lieu thereof the words 'any body or committee under the Federation.'

On the motion of Mr. Casey, seconded by Mr. Poppelwell, Rule 10—Annual Conference—was deleted, and the following rule substituted therefor:—

Annual Meetings.

Rule 10 (a) 'The annual meeting of parishioners in the first week in June of each year to receive reports and balance-sheet, and for the election of officers, and the transaction of general business.' (b) 'The annual meeting of the Diocesan Councils shall be held during the first week in July, and the annual meeting of the Dominion Council shall be held during the first week in August in each year.'

Mr. Poppelwell reported on behalf of the special committee appointed to deal with Clauses 8 and 13. The committee had gone into the matter carefully, and had drafted rules which he thought would commend themselves to members. Clause 8 had been recast. The clauses were as follow:—

The Dominion Council and Executive.

'The Dominion Council shall consist of the Archbishops and Bishops of the Dominion *ex officio*, and three representatives elected by each Diocesan Council, and shall meet half-yearly in Wellington, in the months of August and February. The Dominion Council at its annual meeting shall elect a president and three vice-presidents, and a secretary and treasurer (neither of whom need necessarily be a Diocesan Council representative, but both of whom shall hold office respectively at the pleasure of the Dominion Council.)'

Dominion Executive.—'The Dominion Council at its annual meeting shall elect a Dominion Executive, consisting of the members of the Dominion Council resident in Wellington, together with seven other members, all of whom shall be residents of Wellington. The Dominion Executive shall select one of their number to be chairman thereof. The general control of the Federation shall be vested in the Dominion Council, which body shall be empowered to initiate all work coming within the scope of the aims and objects of the Federation as set forth in the constitution, and whose decision in all matters pertaining thereto shall be final: Provided always that during such time as the Dominion Council is not in session, the powers of such Council shall be vested in the Dominion Executive, who shall be responsible to the Dominion Council, and shall report to each half-yearly meeting of that body: Provided further that the Dominion Executive shall have no power to make any alteration in the constitution.'

Mr. Poppelwell explained that the effect of these rules, if adopted, would be that there would be three diocesan representatives from Wellington, who with the Archbishops, the secretary and treasurer, and the seven other members, would give an executive of fourteen in the aggregate, to manage the work of the Council when that Council was not in session. Of course they would be under the instructions of the Council. While this

proposal would have the effect of preserving intact the representation of the Diocesan Councils, it would enable the affairs of the Federation to be managed in Wellington during such period as the Dominion Council was not in session. He moved formally that these clauses be adopted and form part of the constitution. Mr. Callaghan seconded the motion, which was carried.

The chairman in declaring the motion carried, remarked that the rules just read would be substituted for Rule 8 and 13 (a) and (b).

Clause 11 (a)—Parish Committees.

'The parish priest, or such other priest as may be, from time to time, nominated by him, shall be the president of the Parish Committee. Two vice-presidents and a secretary and a treasurer, shall be elected or appointed by and from the Parish Committee. Meetings of the Parish Committee shall be held at least monthly.'

Rev. Father Coffey suggested the substitution of 'person' for 'priest.' That would give him the right to act if he wished to do so.

Mr. Hayward desired to alter the clause a little further. While he quite agreed with Father Coffey's proposed alteration, he would suggest that the words 'elected by the committee' be substituted for 'nominated by him' for this reason, that if the parish priest did not wish to act himself he could leave it to the committee to elect their own president.

Mr. Callaghan agreed with Father Coffey's amendment; the parish priest should have the right to put someone else in that position if he so desired. He would most likely know the most suitable man for the position.

Rev. Father Coffey added to his motion the deletion of the words 'from time to time,' and the substitution of the word 'quarterly' for 'monthly.'—Carried.

It was decided to defer the consideration of Clause (b) as same dealt with the question of finance.

Clause 12 (a)—Diocesan Councils.

'The Diocesan Council shall elect a president, two vice-presidents, a secretary, and a treasurer, and shall have control of the work of the Federation within the diocese. Meetings of the Diocesan Council shall be held at least once a quarter.'

Mr. Casey moved that 'The Diocesan Council shall consist of the Bishop *ex officio*, as president, or such other member as may be nominated by him, two vice-presidents, a secretary, and a treasurer.'

The motion was seconded by Mr. McLaughlin.

Mr. Hayward objected. He did not think the Bishop would wish to be forced to nominate anyone to act as president. As Rev. Father Coffey had said, the parish priest would prefer to leave the nomination of the six members to the Parish Committee, so also he (Mr. Hayward) thought the Bishop would prefer not to have to nominate the president of the Diocesan Council. He moved accordingly that the words 'who shall be the Bishop of the diocese if he shall so act' be added after the word 'president' in the printed clause. He also moved that the word 'half-yearly' be substituted for the words 'once a quarter' at the end of the clause.

Rev. Father Coffey seconded the amendment.

Mr. Casey's motion, on being put to the meeting was lost, and Mr. Hayward's carried.

Clause 12 (b) As this clause dealt with a question of finance, consideration of same was deferred.

Clause 12 (c) Mr. Poppelwell moved that the following new clause be substituted for this clause:—

'No motion, having for its object the repeal or alteration of any rule, or the promulgation of any new rule, shall be considered at any meeting until at least one month's notice of the intention to propose such repeal, alteration or new rule, shall be given to the secretary of the Diocesan Council, who shall forthwith transmit a copy to each delegate.'—Carried.

On the motion of Mr. Poppelwell, seconded by Mr. Hayward, the word 'Council' was substituted for the word 'Executive' in the first line of the clause.

Clause 14. 'The Dominion Executive, Diocesan Councils, and Parish Committees shall respectively frame by-laws (consistent with the rules, regulations,

and constitution of the Federation) for carrying on the business pertaining to each.'

This clause was passed as printed with the substitution of the word 'Council' for 'Executive' in the first line, and the insertion of the words 'Dominion Executive' immediately thereafter.

Clause 15. 'The Dominion Council shall have power to make, from time to time (either at the suggestion of the Diocesan Councils or on its own initiative), such changes in the constitution, rules, and regulations of the Federation, as it may think fit.'

On the motion of Mr. Casey, seconded by Mr. Callaghan, it was decided to insert the word 'only' at the beginning of the clause, also to add the following at the end of the clause: 'Provided that two months' notice of such intended change shall be given to the Diocesan Councils.'

At it was now 10.30 p.m. the Council decided to adjourn until 2 p.m. on the following day.

On resuming on the afternoon of the following day the chairman explained that he had overlooked on the previous day that the provisional Executive had been allowed to be present to explain matters in connection with the report of their period of office, but not to propose any motion or to vote. They were simply there as members of the provisional Executive.

FINANCES.

In connection with the sub-committee set up to go into the matter of finance, the chairman stated that he and Mr. Callaghan had met and conferred: he submitted the following statement:—They estimated the receipts and expenditure on the present indicated strength of the Federation—namely, 12,500 at 8d—would net to the Council the sum of £416 as the total revenue.

Expenditure.

Literature, pamphlets, monthly bulletins, etc. ...	£ 75
Printing, stationery, postage telephone, etc. ...	75
Expenses of Dominion Council meetings ...	100
Office rent ...	50
Sundry expenses ...	20
	£320

Leaving a balance for salaries, etc., of ... £96

If the strength can be maintained at 20,000, the revenue of the Dominion Council would be £666, leaving a better balance, from which a proper salary could be paid to a secretary, who could devote the whole of his time to the business of the Federation.

Travelling expenses to two Dominion Council meetings annually:—

Dunedin—3 delegates at £6 per meeting ...	£36
Christchurch—3 delegates at £4 per meeting ...	24
Auckland—3 delegates at £6 per meeting ...	36
	£96

Mr. Shiel was of the opinion that every Catholic in the Dominion should be netted. His Grace Archbishop O'Shea had stated that there were 80,000 voters in the Dominion. If all these became members of the Federation a larger income would result. If not, the subscription must be increased. He said that practically nothing had been done to enrol members, and instanced Dunedin, where no efforts whatever had been made.

Rev. Father Coffey said this was not so, every effort had been made, even to a house to house canvass over most of the town.

Mr. Poppelwell said that people in the south knew practically nothing about the Federation. He suggested that the Dominion Executive should appeal to the parishes by means of circulars.

After further discussion Mr. Poppelwell moved, and Mr. Casey seconded, that the report be received.—Carried.

Mr. Casey suggested the postponement of consideration of the motion on the order paper to be moved by Christchurch, re the distribution of contributions to be paid to Parish Committees, Diocesan Councils, and the Dominion Council. He thought that the Dominion Executive should go into the matter of finance and report in six months.

Mr. Hayward considered that there should be a fairer distribution of the amount. He opposed the postponement suggested by Mr. Casey. He contended that the figures submitted proved that on the revenue quoted the Diocesan Councils should be granted another 1d per member. He suggested that the Dominion Council should receive 6d, the Diocesan Councils 3d, and the Parish Committees 3d out of each 1s. Should the Dominion Council find the revenue insufficient to pay expenses, he thought wealthy Catholics would come to the assistance of the Federation.

Mr. Callaghan thought there should be no difficulty in raising the membership to 30,000. He agreed with Mr. Casey that consideration of the distribution should be left over.

Mr. Hayward did not agree with the proposal for Diocesan Councils to pay delegates' expenses, as suggested by Mr. Casey; that body should be granted another 1d per member.

Rev. Father Edge said there was another matter to consider, and that was the question of the payment of a salary to the secretary.

Mr. Callaghan, in reply, said that in connection with the payment of a salary to the secretary, if a revenue from 20,000 members could be depended upon payment of salary to the secretary could be made at the rate of £250 per annum.

Rev. Father Edge said that if the Catholic population of New Zealand was 120,000; there should be no difficulty in obtaining 20,000 members.

Mr. Callaghan suggested that the proportion remain as stated in the constitution.

Rev. Father Coffey moved, and Mr. McLaughlin seconded, 'That the subscription for adults over 16 be 1s, and that life members be charged a subscription of

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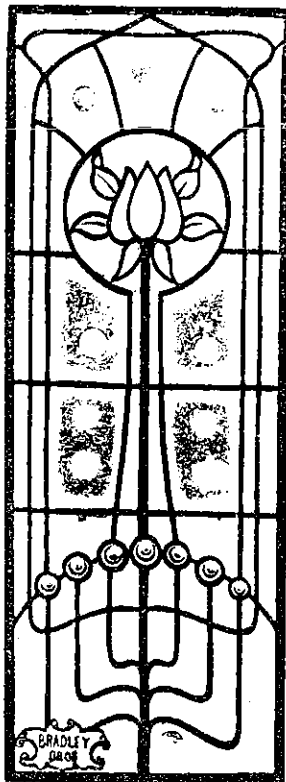
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In connection with this motion Mr. Hayward thought the allocation should be reconsidered. He said the Diocesan Council of Christchurch could not finance that body at 2d a member.

Rev. Father Coffey said the rules could be amended later on after some experience of the working of the Federation had been obtained.—Carried.

Rev. Father Edge moved, and Mr. McLaughlin seconded, that another clause (c) be inserted in Rule 11, that 'The Parish Committee shall forward to the Diocesan Council 10 per cent. of the net proceeds of socials, lectures, etc., held under the auspices of the N.Z. Catholic Federation, and also 10 per cent. of any bequests made to such committee.'

This evoked considerable discussion, and finally Rev. Father Coffey moved, and Mr Poppelwell seconded, that 'Parish Committees may retain all sums raised by them other than by subscriptions.'

On the amendment being put it was carried, and the motion lost.

Mr. Hayward then moved that seven-tenths be the amount forwarded to the Dominion Council for next year's subscription by Diocesan Councils. The chairman seconded this *pro forma* in order to allow of discussion. Rev. Father Edge suggested that matters remain as at present. Rev. Father Coffey supported Rev. Father Edge. After discussion, the motion was eventually carried.

Mr. Poppelwell moved, and Mr. Callaghan seconded, 'That the Diocesan Councils retain all sums raised by them other than by subscriptions.'—Carried.

Rev. Father Edge then brought forward a remit from Auckland, and moved that power be given in the constitution for imposing a levy of 1s per head to pay for circulating literature. This was seconded by Mr. Casey.

Mr. Hayward spoke to the motion, and said that the Federation was under a deep debt of gratitude to Dr. Cleary, and suggested that the Dominion Executive be requested to send out circulars to leading Catholics requesting donations for this purpose.

The motion was lost.

Mr. Poppelwell moved, and Mr. Callaghan seconded, 'That the matter be referred to the Dominion Executive for favorable consideration, and to take such steps as it deemed advisable.'—Carried.

Rev. Father Edge brought up another motion in connection with finance, and said there was a little misunderstanding *re* his expenses as an organiser. He was absent five Sundays, and had to pay more than what he had received for a *locum tenens*. He had no wish to ask for his present expenses, but in future he would expect payment of any expenses incurred while doing organising work.

Mr. Hayward suggested that the Auckland Diocesan Council should bear the expenses in connection with Father Edge's work of organising.

Mr. Casey moved, and Rev. Father Coffey seconded, 'That delegates to the Dominion Council be paid by the Dominion Council their travelling expenses when acting as delegates at the rate of 10s per day, and locomotion expenses.'—Carried.

Mr. Casey moved, and Rev. Father Edge seconded, 'That all meetings of Parish Committees should be open to any financial member of the Federation without the power of voting or actively taking part in the proceedings.'

Messrs. Poppelwell and Shiel objected to this. The former said there were many matters of a confidential nature which perhaps the enemy would only be too glad to take advantage of.—The motion was lost.

In connection with Wellington's remit for the Council to consider the desirability of inaugurating a system of transfer when a member moved from one parish to another, this matter, on the motion of Mr. Callaghan, seconded by Mr. Poppelwell, was referred to the Dominion Executive for necessary action.

In regard to Wellington's remit as to the number to form a quorum for the Dominion Council, Rev. Father Coffey moved, and Mr. Hayward seconded, 'That five form a quorum at a Dominion Council meeting.'—Carried.

The next matter brought up was the question of defining the executive for a Diocesan Council. Mr. Casey suggested that this was a matter for consideration of Diocesan Councils. This evoked some discussion, and eventually Mr. Poppelwell moved, and Mr. Hayward seconded, 'That a Diocesan Council may elect an executive as it may think fit.'—Carried.

The next matter discussed was the question of *School Journals*. Mr. Hayward moved, and Mr. Poppelwell seconded, that the Minister of Education be written to and requested to issue the *Journals* free to Catholic schools. The mover said that he had learned on good authority that the *Journals* were so promiscuously distributed to State schools that many copies found their way to the waste paper basket, while Catholic children were charged 1d per copy.

Rev. Father Edge questioned whether the *Journal* was a suitable book for schools to take the place of readers.—Carried.

A general discussion then took place on educational matters. Rev. Father Coffey detailed his experience with the Otago Education Board. He said he found that body always willing to help him as far as possible. He also stated that any Catholic child, with a sixth standard certificate, on a letter from him would receive free tuition at the Technical School, if he also certified that such tuition would be of benefit to the child. Even those who did not pass the sixth standard would be accepted by the Technical School Board on a certificate that the tuition would benefit the child and that the parents could not afford to pay for the tuition.

The question of scholarships was also mentioned, and it was suggested that a deputation should interview the Minister and bring before him such matters as scholarships, *School Journals*, and swimming classes.

In connection with the attitude of certain boards towards scholarships in Catholic secondary schools, Mr. Poppelwell said that he was personally of opinion that the Education Boards could not be forced by legal proceedings to declare a Catholic secondary school to be a place where scholarships could be held.

Rev. Father Coffey then at some length detailed his interview with the Minister of Education, who suggested that they should fight this matter out. Mr. Hayward suggested that they should wait upon the Minister as a deputation on Tuesday.

Rev. Father Edge submitted that this and the matter of Bible-in-Schools were subjects which should only be raised by the Hierarchy.

Mr. Poppelwell suggested that the matter be left to the Dominion Executive. Legal advice, he thought, should be obtained from an eminent counsel, and if found unfavorable the Minister should then be deputationised.—This motion was left over.

This concluded the afternoon's proceedings of the Council, which adjourned till 7.30 p.m.

Upon resuming at 7.30 p.m. the education discussion was continued. Rev. Father Coffey proposed that the Executive, with Dr. Kennedy, meet the Bishops who were to meet in Wellington in a fortnight, and consult with them on the matter as to what course of action should be taken. This was seconded by Mr. Hayward, and carried.

Rev. Father Coffey moved that the Dominion Executive take counsel's opinion on the scholarship question prior to meeting the Bishops in consultation thereon. This was seconded by Mr. Callaghan, and carried.

The next subject discussed was that of immigration. The chairman moved 'That all Diocesan Councils be advised to enlist the aid of ladies' auxiliaries of the St. Vincent de Paul Society in forming Catholic immigration sub-committees, to meet and care for Catholic immigrants. This was seconded by Mr. Hayward, and carried.

The chairman stated in regard to the other remits the matters were now in the hands of the provisional Dominion Executive.

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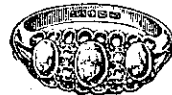
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Considerable discussion took place on the remit from Christchurch 'that in instances such as that at Timaru, where in carrying out the work of the Federation with regard to objectionable plays legal expenses were threatened, the Dominion should indemnify such parish authority or committee.'

It was decided that a resolution be drafted by Mr. Poppelwell, and submitted later.

Rev. Father Coffey moved, and Mr. Hayward seconded, 'That no publication purporting to be issued under the auspices or with the authority of the Federation be issued unless such publication has been first submitted to and approved by the Dominion Council.'—Carried.

It was decided that both the Dominion Council and Diocesan Council be empowered to appoint honorary legal advisers.

It was also decided that no member of the Federation, or any other person whatsoever, shall have any authority to bind the Federation, or any body thereunder, without direct authority in writing from the Federation, or such body respectively; nor shall the Federation, or any body thereunder, be in any way responsible for any act, matter, or thing, purporting to be done on its behalf, unless such authority shall have previously been given in writing; no body under the Federation shall have any power to act on behalf of or bind the Federation, or any other body, unless specially authorised in writing so to do by the Dominion Council, or Executive, or such lesser body respectively.

Rev. Father Coffey moved, and Mr. Callaghan seconded 'That it be a recommendation to the Diocesan Councils to set up Catholic literature committees of four or more members, to submit lists of suitable books for adoption in public libraries, such lists to be interchanged through the secretary of the Dominion Council, and transmitted to the respective Parish Committees, with a request that they make application at the local public library, and that such diocesan literature sub-committees suggest similarly what books are considered objectionable as unfit to be read by general subscribers.'—Carried.

Rev. Father Coffey suggested that the Dominion Executive be recommended to consider the best means of publishing and circulating, say monthly, an account of Federation matters.—Carried.

Mr. Hayward moved, and Father Coffey seconded, that it be a recommendation to the Dominion Executive that a bonus of £20 be handed to Mr. Hoskins, provisional secretary, as some recognition of his services.

Election of Officers.

The next matter dealt with was the appointment of the officers of the Dominion Council:

Mr. George Girling-Butcher was nominated by Messrs. Hayward and McLaughlin as president, and duly elected by acclamation. On the motion of Mr. Callaghan, seconded by Rev. Father Edge, Mr. Poppelwell (Otago), Mr. Hayward (Christchurch), and Mr. McLaughlin (Auckland) were elected vice-presidents.

Rev. Father Hurley was elected Dominion treasurer, on the motion of the chairman, seconded by Mr. Hayward.

In connection with the office of secretary, Mr. Poppelwell moved, and Mr. Callaghan seconded, 'That the question of the appointment and remuneration of a paid secretary be left to the Dominion Executive.'—Carried.

The following gentlemen were duly elected as members of the Dominion Executive:—Messrs. T. J. McCosker, P. D. Hoskins, A. H. Casey, F. K. Reeves, M. O'Kane, D. S. Columb, J. E. Ward.

On the motion of Mr. Poppelwell, seconded by Rev. Father Edge, a very hearty vote of thanks was accorded the provisional Dominion Executive for the excellent work which they had done since the inauguration of the Federation, and under such trying circumstances.—Carried.

A hearty vote of thanks to the chairman concluded the proceedings.

HYDE.

Immediately after Mass on Sunday, July 13, the congregation assembled in the church for the purpose of forming a branch of the Catholic Federation. After the objects of the Federation had been explained by Rev. Father Lynch, a local committee was elected, consisting of the following:—Rev. Father Lynch (president), Messrs. P. Kinney and H. McAuley (vice-presidents), Mr. M. Prendergast (secretary), Mr. T. Dowling (treasurer), Messrs. O. Laverty, P. Kinney, jun., W. Hally, M. Kinney, P. McBride, J. E. Carvalho, P. Cushman, J. Gill, Mesdames Kinney, Lynch, and Carvalho (Altar Society), Misses McAuley, E. A. Kinney, and Katie Kinney (Christian Doctrine). It was decided to hold meetings monthly. About 40 members are already enrolled.

CHRISTCHURCH.

The ordinary monthly meeting of St. Mary's branch of the Catholic Federation was held on Sunday, July 27, when an interesting discussion on several important questions eventuated. The secretary was empowered to act in the formation of sub-committees at Hornby and Papanui. Decisions were arrived at on several subjects sent out by the Diocesan Council for consideration. On the Bible-in-Schools question the following resolution was carried:—'That the Bible-in-Schools measure as promulgated by a certain section of the community is against the natural right and conscience of the Catholics of New Zealand, and that the League's scheme will also violate the natural right and conscience of many non-Catholics of New Zealand; that Catholics as taxpayers in common with others pay an education tax. They also provide their own schools for the education of Catholic children, and they resent having to pay for a mangled and emasculated Bible being read in the public schools of New Zealand; that the scheme of Government religious instruction that is proposed by the Bible-in-Schools League is admittedly suited for only a section of four religious denominations in this Dominion, and that it is admittedly unsuited to the remaining forty or fifty denominations; that the League's scheme is notoriously unjust, and the rights and consciences of a minority will be outraged, which is against all true democracy.'

WANGANUI.

A meeting of the parish committee of the Catholic Federation was held in St. Joseph's Hall on Thursday, July 24, Very Rev. Dean Holley occupying the chair. The routine business of the parish committee was gone through and a quantity of correspondence read and received, after which it was resolved that a meeting of those who canvassed for signatures to the petition to Parliament against the Bible-in-Schools League's proposals be called for the purpose of undertaking a house-to-house visitation amongst Catholics for Federation enrolments.

Very Rev. Dean Holley, being unable to attend the first meeting of the Dominion Council, of which he is a member, then conferred with the committee on the matter of remits to the Executive, the following remits being the outcome:—(1) 'That the Dominion Executive be requested to consider the advisability of agitating for an amendment of the law, so that Catholic children obtaining Education Board Scholarships shall have the absolute right to take them out at a Catholic secondary educational institution without having to obtain the approval of an Education Board'; (2) 'That the Dominion Executive be urged to consider the need at the present time of proceeding with the proposed lectures on proportional representation.'

MIDDELMARCH.

On Sunday, July 27, a branch of the Catholic Federation was inaugurated at Middlemarch. After the aims and objects of the Federation were explained by Rev. Father Lynch, the following were appointed a committee:—President, Rev. Father Lynch; vice-presidents, Messrs. E. O'Connell and M. Moynihan; treasurer, Mr. M. McGrath; secretary, Mr. John O'Connell. About 40 members were enrolled.

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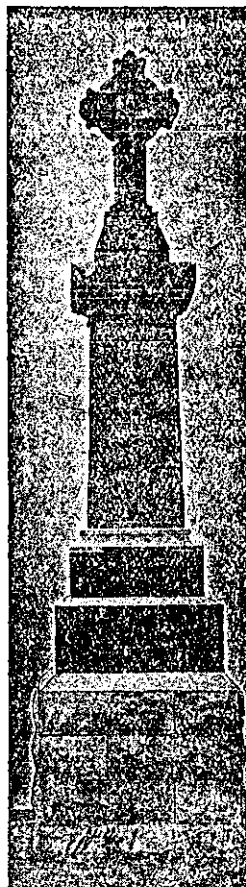
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BRADLEY—BROWN.—On August 5, 1888, at the Church of St. Mary of the Angels, Wellington, N.Z., James Edwin Bradley, Auckland, to Mary Brown, of Bridge of Allan, Perthshire, Scotland, and now of Hinuera, Waikato.

DEATHS

HANNAN.—At his residence, 107 Elles road, Invercargill, on Monday, July 21, 1913, Michael, beloved husband of Mary Hannan.—R.I.P.

McBRIDE.—At the residence of her sister, Mrs. Frank Pritchard, Spey street, Invercargill, on Friday, July 25, 1913, Hilda Gertrude Gabriel, youngest daughter of Sarah and the late Hugh McBride, Lake Hayes, Arrowtown; aged 21 years.—R.I.P.

McDERMOTT.—On July 6, 1913, at Auckland, Annie, dearly beloved wife of Thomas McDermott.—R.I.P.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 7, 1913.

THE LEAGUE AS RUNAWAY



N old couplet has it:

He either fears his fate too much,
Or his deserts are small,
That dares not put it to the touch
To gain or lose it all.

The champions of the Bible in State Schools League have been again and again invited to put their fate 'to the touch' in ways that required perhaps a little courage but that would at least be obviously decisive one way or the other; but they have invariably declined, and the refusal has at times been accompanied by a 'climb-down' of a distinctly humiliating, not to say ignominious character.

*

The latest cases in point are furnished in connection with League meetings at Wanganui and at Hawera. At the former place it will be remembered that Bishop Cleary some few weeks ago had a remarkably fine meeting; and in the Wanganui papers of July 21 it was announced that a meeting would be held, under the auspices of the League, on July 31, at which the Rev. Dr. Gibb would 'reply to Bishop Cleary.' Bishop Cleary thereupon wrote, under date July 22, to the secretary of the Wanganui branch of the League submitting to Dr. Gibb and to the League the following proposals:—1. Have a proper public meeting, as his (Dr. Cleary's) had always been. 2. Give him (Bishop Cleary) at least a clear hour for relevant questions, granting also the right of the questioner to rise to a point of order if he feels satisfied that the lecturer is evading, side-tracking, or talking around the question. As a further alternative, and one which he much preferred, Bishop Cleary submitted the following:—1. I offer a hall or theatre free of cost to the League for a public meeting of 2½ hours. 2. (a) Half the time to be devoted by me to questioning the Rev. Doctor on matters relevant to the League's scheme, and to his answers thereto; (b) the balance of the time to be occupied by the League's relevant questions to

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me on matters connected with the League's scheme and my attitude thereon, and by my answers thereto; (c) the time limit and the point of order provisions (as above) to apply to both parties.' Bishop Cleary added that he would do his own questioning unaided; while the League was invited to put on as many of its picked men as it liked to question him.

*

To this the secretary of the Wanganui League sent a palpably evasive reply, intimating that 'his Committee felt that the proposition as submitted by the Bishop was one to be made to the Executive in Wellington, and that their arrangements with Dr. Gibb were already completed.' The Very Rev. Dean Holley, S.M., through whom the correspondence on both sides was conducted, then addressed a pointed letter to the local League secretary, in which he remarked that 'in consideration of Bishop Cleary's demonstrative earnestness to meet the Rev. Dr. Gibb fairly and squarely, on the occasion of his lecture, it seems to me that his request embodied in his long telegram is just and reasonable,' and asked the secretary to again bring the matter under the consideration of his Committee. The tenor of the telegram referred to, which followed immediately on the heels of the letters above summarised, was that Bishop Cleary was prepared to deal either with the local Committee or with the Wellington Executive, that as the lecturer was then in Wellington and was a member of the Executive he would have no difficulty in seeing the matter through, and asking that a reply be sent at the local Committee's earliest convenience. The secretary replied, declining to call a special meeting of his Committee to consider Bishop Cleary's wire; and finally, on July 28, wrote again, intimating that the Committee 'could not alter the decision already arrived at'—which was, in effect, to run away from both of Bishop Cleary's offers—and that 'as far as they were concerned the matter must now be considered closed.'

*

A very telling letter from Bishop Cleary followed; but the matter even then was by no means 'closed.' Dr. Gibb's meeting duly eventuated on July 31; and although, as we are informed, extraordinary and by no means creditable measures had been adopted to secure that the so-called 'public' meeting should be 'packed' with League supporters, the speaker encountered no small degree of opposition in the course of his remarks. As to the tone and spirit of the lecture, they were, in so far as the references to Bishop Cleary and to Catholics are concerned, what the public have now, unfortunately, learned to expect from Dr. Gibb—uncouth, ill-tempered, bitter, and to the last degree undignified. To interjectors he could reply with nothing better than that 'he would like them to shut their mouths and cultivate some sense.' We quote a sample sentence from the lecture: 'He remarked with some sarcasm that Dr. Cleary was an ardent supporter of liberty. A lot had been heard of the Catholic conscience. What about the Presbyterian conscience and the Anglican conscience? The Roman Catholics wanted the children taught as they desired. Who are the Roman Catholics? the speaker asked. The Anglicans, Presbyterians, Methodists, and Salvation Army represented 750,000 people of the population, and the Roman Catholics represented 14 per cent. of the community. Are those four bodies to be tyrannised by Roman Catholics? He said No! The League was going to have its way.' But it was at question time that Dr. Gibb's discomfiture and humiliation were made complete. We quote from the full, and, on the whole, very fair report given by the *Wanganui Chronicle*. 'In response to the Mayor's application for questions, Mr. Whiting put the following:—"Can the rev. lecturer inform the audience whether the Bible-in-Schools League is sincere in asking for relevant questions to be put here to-night? Is he aware that Bishop Cleary has been in correspondence with the local branch of the League for the past seven or eight days with the object in view of being permitted to put questions at his meeting, and that he requested the observance of the two conditions of ordinary debate, point of order

and of the time-limit in replying to questions, that his sole object in doing so was to elicit direct and concise answers which would be of real benefit to the public as between one expert and another, and that his perfectly legitimate and reasonable request was not entertained?" Answer: "Who is the Bishop," the lecturer asked, "that he should be specially treated." Question: "Is the rev. lecturer prepared to accept the offer of Bishop Cleary which I am authorised to make on his behalf to debate the question publicly on any platform in the Dominion?" Answer: "I stand for truth, not for casuistry." Question: "Is the rev. lecturer aware that anticipating a crowded and mixed audience, an advertisement appeared in the *Herald* of last and of this evening, inviting supporters to be at the stage door at 7 p.m. punctually, and a local in last evening's *Herald* warning all sympathisers to be in their seats early, and that two of the doors were not open to the general public until 7.30 p.m., and if he is aware of this, does he not regard it as a studied attempt to stifle discussion and adverse voting." Answer: "I was not aware of it." The speaker explained that he had had experiences of Dr. Cleary before. He was not afraid. He knew Dr. Cleary's methods, and had not the time to embark in the endless business.'

*

These answers require no comments. They speak eloquently for themselves; and in all the history of public movements and meetings in New Zealand we cannot recall a case in which a prominent public man has placed himself in such a pitiable plight. By the kind courtesy of the Editors, the whole of the correspondence between Bishop Cleary and the Wanganui League was printed in both the local papers in the same issue in which the report of Dr. Gibb's lecture appeared—an act of justice and journalistic fair play which reflects the greatest credit on the Wanganui press. Any moral effect that might have attached to the lecture was thus completely destroyed by the telling exposure of the evasive and shirking methods adopted by the League. We understand that a similar and even more complete *débâcle* occurred at Hawera, regarding which we will probably have particulars later. Both at Wanganui and at Hawera the League found it prudent to contradict the original announcement of the lecture as a 'reply to Bishop Cleary.' It is not a pleasant business to have to thus force humiliation upon the Bible-in-schools advocates, but it is obviously the best way of making the League's persistent shirking manifest to the public, and of pillorying its scandalous misrepresentations of Bishop Cleary and other opponents, especially in that shameful and now notorious League leaflet, entitled 'Methods of Opposition.' A few more such public exposures and collapses will probably convince the Executive that a very effective remedy has been found against that grave public scandal, and that from policy if not from principle, its better course is once and for all to abandon its practice of 'playing tricks with truth,' as the Rev. J. H. Mackenzie, clerk of the Presbyterian General Assembly, gently puts it.

Notes

Held Over

Owing to exceptional pressure on our space a quantity of matter, including comments on Catholic Federation meeting, is unavoidably held over.

A Teacher's Viewpoint

We have pleasure in reproducing and drawing attention to the following admirable letter, contributed by Mr. James Aitken, head master of the Victoria Avenue State School, Wanganui, to the *Wanganui Chronicle* of August 1. Mr. Aitken's communication is all the more weighty in that that gentleman is not only head master of the largest public school in Wanganui but is also a prominent Presbyterian Church worker and Sunday School teacher. Under the heading 'Bible in Schools,' Mr. Aitken writes: 'Sir,—It is with much pain and regret that I find myself unable

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to adopt the view of this highly important subject held by my brethren of the Evangelical Churches. I yield to no man in my admiration and approval of the Bible as the source of the highest morality known to the human race. I regard the Bible as the Word of God, and for years have been endeavoring to bring my fellow Christians to realise the loss that the future citizens of this Dominion are sustaining through the denial to them of the early religious teaching which ought to be regarded as their birthright. But I believe that the programme of the Bible-in-Schools League is not the proper solution of the problem, and my reasons for so believing are three:—1. It does not safeguard the children from the malign influences of such teachers as might be sceptical, materialist, or profane. 2.—It places the heavy end of the work on the shoulders of the State school teachers; and 3.—It will in a very short time, if adopted, lead to the introduction of a religious test in the appointment of teachers.'

*

'A few words under each of these heads. I do not say that I know of any teachers who fall into any one of these categories, but it is quite conceivable that there may be such teachers. There has been no test to determine what are teachers' views on religious questions, and, so far, what each teacher thinks concerning the Fundamentals of Religion is entirely his or her own affair. It is said, of course, that teaching of a dogmatic character is not to be part of the teacher's duties. Probably not, but who or what is to prevent the teacher who holds pronounced opinions contrary to revealed religion from casting doubt by scornful act or gesture (words are not necessary) upon things which are most surely believed among us? The teacher in his school is like the captain on the deck of his ship—it takes a strong man to interfere with him. Say what they will about teachers only being required to hear the lessons read, the teaching work will unquestionably fall upon the members of this profession, whose duties now are heavy enough, and a new syllabus which is promised for the beginning of 1914 will, if what we hear be true, tend nothing to the lightening of their load—rather the contrary. Look at the long lists of lady-teachers, and men too, who are constantly suffering from nervous breakdown as a result of their arduous work, and then ask if it is expedient to place more work upon them. Finally, I think most people will admit that the third proposition is true—the adoption of the League's programme would lead in the near future to the application of a religious test for teachers' appointments. That does not at present obtain except in districts where any one denomination or sect is particularly strong. But let us suppose a district in which say, Presbyterianism is largely predominant. Most probably a majority of the School Committee would be Presbyterian. A vacancy occurs in the teachership, and two names are sent on, one of a lady or gentleman of known Presbyterian leanings, and the other of an equally efficient teacher who is known to be a Roman Catholic. Would the issue be doubtful? I trow not. Nor would it be if the supposed conditions were reversed. I disapprove, then, of the handing over of the children's plastic minds to anybody and everybody who may chance to hold a teacher's certificate; I disapprove of any additions to the teacher's already heavy burdens; I disapprove of any measure which will impose a religious test upon persons who have entered the public service merely as teachers of secular subjects. That is to say, I disapprove of the League's programme.—I am, etc.,

'J. AITKEN.'

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We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland: Mr. C. O'Brien, Stonyhurst, 6s 6d.

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DIOCESE OF DUNEDIN

The annual meeting of St. Joseph's Conference of the St. Vincent de Paul Society (ladies) takes place in St. Joseph's Hall on Friday evening, August 15.

A euchre tournament in aid of the local stall at the forthcoming bazaar will be held in the Sacred Heart Schoolroom, North-east Valley, on Friday evening, August 8.

A successful euchre tournament in aid of the City stall at the forthcoming bazaar was held in St. Joseph's Hall on Thursday evening. The lady's prize was won by Mrs. Gray.

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

The Jubilee was proclaimed in the diocese of Dunedin at the 9 o'clock Mass at St. Joseph's Cathedral on Sunday, when his Lordship the Bishop read a Pastoral Letter on the Universal Jubilee promulgated in memory of Constantine's Edict of Peace.

There was a very large attendance at the euchre tournament, given in the Pavilion, St. Clair, on Tuesday evening to assist in the furnishing of the South Dunedin stall at the bazaar being organised in aid of the building fund of the Christian Brothers' new school. During the evening vocal items were given by Miss Samson and Mr. Perkins. The ladies' prizes were won by Mrs. Dickie and Miss B. Laffey, and the gentlemen's by Messrs. Brown and McGuigan.

LADIES' ST. VINCENT DE PAUL SOCIETY, DUNEDIN.

On Friday evening a meeting of representatives of the conferences of the Ladies' St. Vincent de Paul Society in Dunedin and suburbs was held in St. Joseph's Hall. Mrs. Mowat was voted to the chair, and there was an attendance of about 30 members. The object of the meeting was the forming of a Particular Council in connection with the Superior Council in Adelaide, which is affiliated to the General Council in Bologna, Italy. The conferences represented were:—St. Joseph's (Dunedin), St. Patrick's (South Dunedin), Sacred Heart (North-east Valley), and the Immaculate Conception (Kaikorai). St. Mary's (Invercargill) intimated through its secretary that it wished to be affiliated to the Particular Council.

Mrs. Mowat in opening the proceedings explained the objects of the meeting, and referred to the special works which would be undertaken by the Particular Council, the principal being the conducting of Sunday schools in outlying districts and the forming of new conferences in various parts of the diocese.

Rev. Father Coffey, Adm., said he was pleased to hear that one of the duties to be undertaken by the Council would be the conducting of Sunday schools, as this was a very necessary and useful work.

After some further remarks it was decided to form the Particular Council, consisting of the five above-mentioned conferences, and the election of officers resulted as follows:—President, Mrs. J. B. Callan (Dunedin); vice-presidents, Mesdames J. J. Marlow (South Dunedin) and Timpany (Invercargill); secretary, Miss B. Laffey.

It was decided to hold a Council meeting every three months, the first to be in September next.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

As usual on the first Sunday of the month there was Exposition of the Blessed Sacrament in the Cathedral from the 11 o'clock Mass until after Vespers, when the customary procession, prior to Benediction, took place.

Satisfactory sums are being raised by social evenings for furnishing stalls in connection with the Cathedral fund carnival. The Addington congrega-

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tion, Hibernian Society, Ladies of Charity, and Children of Mary have already promoted successful gatherings, and there are others to follow.

Although advanced in years, Mr. M. Nolan still wields a vigorous pen in defence of Catholic principles, his contributions to the local newspaper press being always most illuminating. Not alone in this respect has Mr. Nolan done good work, but we had lately an instance of his literary skill and learning in a lengthy article on the 'Irish Harp and Irish Music,' contributed to the *Lyttelton Times*, which interested many readers who were not of his nationality.

In the presbytery grounds of St. Mary's, Manchester street, the rector, Very Rev. Dean Hills, S.M., V.G., has just had erected a neat and commodious building to be used as a meeting place for the Society of St. Vincent de Paul and other parish organisations. This being the centenary year of the founder of the society, the Very Rev. Dean has decided to name it 'Ozanam Lodge.' Arrangements are being made for a formal opening at an early date.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

The Sacred Heart Church, Ponsonby, is now undergoing extensive repairs. The result of the recent bazaar was over £300.

The fortieth annual social of the local branch of the Hibernian Society will be held on Monday, August 25, for which preparations are now in active progress.

A fire broke out this evening in the shelter shed attached to the Marist Brothers' School, Vermont street. The Fire Brigade was quickly on the spot, but the shed was destroyed.

At the meeting of the confraternity of the Holy Family last week, Rev. Father O'Malley delivered a fine discourse on the 'Ven. Oliver Plunket,' in the course of which he dealt with the martyr's saintly life, and long suffering borne with Christian fortitude, which culminated in his cruel and indefensible execution at Tyburn.

Exposition of the Blessed Sacrament took place after the 11 o'clock Mass yesterday at the Cathedral, and was continued throughout the day until after Vespers. The church was crowded in the evening, when the Right Rev. Mgr. Brodie delivered a most impressive discourse on the Blessed Sacrament, after which the usual procession was held.

Sir Joseph Ward, who arrived last Friday from Europe, was accorded an enthusiastic welcome by a representative gathering of citizens. On Sunday he dined with his Lordship Bishop Cleary, and in the evening left by the express for Wellington. The railway station was thronged by an enthusiastic crowd, who cheered and sang 'He's a jolly good fellow' as the train left.

The children attending the various Catholic schools assembled this afternoon at an entertainment in St. Benedict's Hall, the proceeds of which are to be devoted to the fund for the bazaar to come off next October. The Sisters of St. Joseph organised the entertainment, which was eminently successful. After the good things on the tables had been disposed of, Rev. Father Forde threw several interesting pictures on the screen, greatly to the edification of parents and children. The whole was brought to a close with hearty cheers for the Sisters and clergy. The entertainment lasted from three to six in the afternoon.

Palmerston North

(From our own correspondent.)

A very successful euchre party was held in the Empire Hall on Friday last in aid of the funds for the coming bazaar. It was well attended, a very enjoyable evening being spent.

A sum of £25 was netted as the proceeds of a sacred concert given in the Opera House on Sunday evening by the Dandies, assisted by local talent, on behalf of the Gleeson family.

Rev. Father McManus announced last Sunday at all the Masses that the evening collection would be taken up for the St. Vincent de Paul Society. In the evening he gave a forceful address on 'Alms-deeds,' and exhorted all to assist the society. The collection realised £4 2s 8d.

His Grace Archbishop Redwood arrived in Palmerston on Saturday, and celebrated the 7.30 o'clock Mass to-day. At the close of the 11 o'clock Mass his Grace briefly addressed the candidates for Confirmation, and then confirmed 137, eight of whom were adults. There was a very large congregation. In the afternoon his Grace journeyed to Ashhurst and confirmed 32 candidates in the Church of St. Columba. His Grace returned to town for the evening service, and preached to a large congregation on the doctrine of 'Indulgences.' At the close of his sermon his Grace specially exhorted all to fulfil the conditions of the Jubilee.

Bluff

(From an occasional correspondent.)

A topic of great interest just now is the bazaar in aid of the convent school building fund, which opens on August 20. The goods are already on exhibition, and are greatly admired. A drawing-room suite of the very latest design and color stands first, then a full-sized drawing-room screen, the four panels of which are ornamented by a series of exquisite figures in a new and attractive style of coloring. The mounting of the screen is artistic in the highest degree. Both the suite of furniture and the screen came from the workshop of Messrs. Broad, Small, and Co., Invercargill. Painted-panels, mirrors, etc., elaborate fancy work, as well as useful articles such as clocks, quilts, and rugs, make a goodly show. A varied programme is being prepared for each evening, and no trouble is being spared to make the affair a great success.

Timaru

(From our own correspondent.)

The boys' school is now being thoroughly renovated, and will not re-open until Monday next.

The Children of Mary are holding an invitation social to-night, and a large number of acceptances have been received by the hon. secretary.

In connection with the complimentary concert to be tendered to Mrs. N. D. Mangos by the citizens of Timaru, her pupils and ex-pupils intend to make a separate presentation as a mark of their personal appreciation of her devotedness. Those in sympathy with the project are requested to communicate with Miss Naismith, Temuka, or Miss G. Atkinson, Timaru.

There was a very large congregation at the Sacred Heart Church last evening, when the usual monthly procession of the Blessed Sacrament took place. Very Rev. Dean Tubman preached a sermon appropriate to the occasion. The congregational singing was a striking feature of the devotions.

OBITUARY

MRS. ANNIE McDERMOTT, DANNEVIRKE.

The many friends of Mrs Annie McDermott (writes a correspondent) will regret to hear of her demise, which occurred on Sunday, July 6, at Auckland. The deceased, who was a native of Australia, was for many years a resident of Dannevirke, where she was looked up to by all the parishioners as a leader and a most strenuous worker in all things Catholic. Indifferent health occasioned a trip to Auckland, where apparently good progress was being made. Retiring to rest on Saturday evening bright and cheerful, she awoke in the early hours of the morning with a start, and died almost immediately. The body was brought by rail to Dannevirke, and taken to the church, where it remained till borne to the new cemetery on Wednesday afternoon. The funeral cortege was one of the largest and most representative seen in Dannevirke for many years. The deceased leaves a husband, four daughters, and two sons to mourn their loss.—R.I.P.

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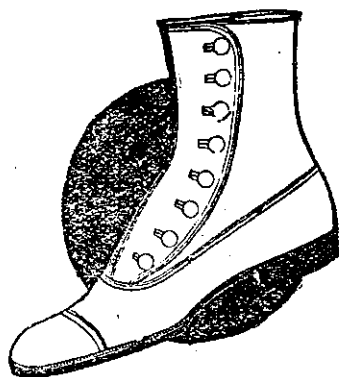
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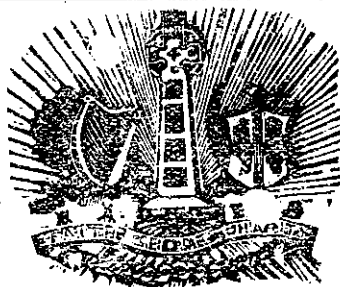
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Irish News

GENERAL.

Mrs. Hannah Forde has just passed away in Blarney in her 106th year. Thirty-five of her grand-children are living, and her son and daughter are over seventy years of age.

Over 20,000 people visited Kingstown on Sunday, June 15, to see the ships of war anchored there. On Monday there was only one case of drunkenness before the police magistrate.

The total number of emigrants from Ireland for the first five months of this year was 15,961, as compared with 14,070 for the corresponding period of 1912, being an increase of 1891.

Long Tower Church, Derry, was on Sunday, June 15, the scene of one of the most impressive celebrations of the Feast of St. Columba ever held in that city. A series of processions visited the church, in which it is estimated 20,000 persons took part.

An impressive Papal jubilee procession, numbering upwards of 7000 members of the men's confraternity, passed through the principal streets of Limerick on Sunday, June 15. All the streets were decorated, and the processionists wore their insignia and carried banners.

Mr. Birrell, in a Parliamentary Paper, says that according to statistics for December 31, 1911, in 2380 schools in Ireland, having 131,576 pupils, Irish was being taught either during school hours or as an extra subject. In 1907 other schools, with 16,361 pupils, the teaching was bi-lingual.

Mr. Robert Joseph McDermott, of Dalkey, Dublin, left personal estate in the United Kingdom valued at £25,771. He left £450 in annuities to two persons, £200 in legacies, and the residue of his estate to the Archbishop of Dublin for distribution between St. Michael's Hospital, Kingstown, the Society of St. Vincent de Paul, Dublin, and the Mater Misericordiae Hospital, Dublin.

Speaking at the annual distribution of prizes at Summerhill College, Sligo, the Right Rev. Dr. Coyne, Bishop of Elphin, said that a much larger grant for intermediate education was wanted than they at present possessed. Improvement was needed in the condition of both lay and clerical teachers, but they must object to hard and fast rules which would mean the compulsory retirement of several clerical teachers and the introduction of lay teachers, who might not possess the necessary qualifications. Above all, they must insist upon the supremacy of Catholic control over essentially Catholic colleges.

WEST BELFAST UNIONISTS.

The Unionists of Belfast have formed a 'West of Belfast Anti-Home Rule Association' for the purpose of securing the defeat of Mr. Devlin, M.P. A circular was published recently addressed to the secretaries of all the Orange Lodges in Belfast, and asking 'a return of the names of members of your Lodge (now residing outside the West) who would be agreeable to remove and to live in the West Parliamentary Division.' The circular is the first step towards outbalancing the 500 of a Nationalist majority on the register. But before next election the plural voting will be abolished, and it is possible that there might be Adult Suffrage, so that the Orange Lodgers who move into West Belfast may find that they have had their trouble for nothing.

CATHOLIC TOLERANCE IN LOUTH.

Mr. W. A. Doran, the only Protestant member of the Louth County Council, in thanking that body for his unanimous re-election to the vice-chairmanship, said that, considering the circumstances of their country at present, he felt deeply honored that they, a Catholic board, should have unanimously elected him as vice-chairman. He thanked them on behalf of those Protestants who, like himself, were Liberal and Nationalist in their views, for having elected one of their members to so honorable an office. There was still in the country that immemorial clashing between Unionist and Na-

tionalist, but he hoped that when the County Council assembled at their next meeting that would have passed into the limbo of forgotten things. They would then be all Nationalists. At the back of the present campaign organised by Sir Edward Carson there was a desire for the old ascendancy which still held a firm grip of Ireland and England. Old feudalism dies hard, and the persons interested seized this question with avidity, and were using it as a weapon to still entrench themselves in the nation. Sir Edward Carson knew that the idea of fighting in the North was absolute nonsense. Sir Edward and his prominent supporters were, however, playing a crafty game. There would be no fighting except the march was commenced to Cork. They (Nationalists) wanted to live at peace with their neighbors. The recent spectacular seizure of arms in Dublin and Belfast was part of the game, and was intended to show what poor, down-trodden Ulster was prepared to do. 'I may say,' continued Mr. Doran, 'that I am a member of a family who have been farming in your county for four generations, and that we have one continuous record of good relations with our Catholic neighbors. There never was the suggestion of interference or oppression. Everybody in the county knows that, but the Protestants of England and some in the North of Ireland may not know the true state of affairs. I am farming in this county, taking part in public life, working with Catholics, and employing Catholic labor, and never for a moment was the slightest distinction made against me on account of my religion.'

HOME RULE DEMONSTRATION IN GLASGOW.

The procession to the Liberal Club at the close of the great Home Rule meeting on Monday evening, June 16, in Glasgow, was unparalleled in the political history of the city, and the enthusiasm of the crowds that lined the route, which were estimated at 250,000, was unbounded. The procession, which was over a mile and a half in length, took an hour and five minutes to pass a given point. Those marching were members of all the Glasgow and district branches of the Liberal Association, the Young Scots Society, the Scottish League for the Taxation of Land Values, and the Glasgow University Liberal and Irish Nationalist Clubs. About fifteen hundred lighted torches were borne aloft, and numerous banners were displayed bearing such inscriptions as 'Home Rule has never led to religious persecution,' 'Ireland and Scotland are united for Home Rule,' 'Grant Ireland's demand; Scotland's next,' and 'Erin's dark night is waning; the day's dawn is nigh.' Over thirty brakes and twenty motor cars and char-a-bancs conveyed many of those taking part, while the remainder marched six deep, the procession altogether consisting of forty thousand men. At the head were six mounted policemen and the Springburn Rechabite Brass Band, and behind the first six brakes was a motor car, with Mr. W. A. Redmond and Mr. Thomas Scanlan, M.P., while the succeeding motor car conveyed Mr. John Redmond, Mrs. Redmond, Mrs. Scanlan, Mr. Joseph Devlin, M.P., and Professor Latta. The Irish Pipers' Band also marched all along the route. Great enthusiasm prevailed, and there was not the slightest hitch or accident. There was a vast assemblage at the Liberal Club, and Mr. Redmond, in a brief speech from the balcony, said he had experienced one of the most extraordinary popular welcomes he had ever received in any part of the world.

THE CARSONS AND HOME RULE.

On April 19, 1870, a private meeting of men of all Irish political parties, held at the Bilton Hotel, O'Connell street, Dublin, agreed that a movement for a Federal Parliament—afterwards styled 'Home Rule'—should be initiated. The meeting appointed a provisional committee to form a Home Rule Association. On June 7 of the same year, the provisional committee issued a letter to all the representative men, professional men, commercial men, and clergymen in Ireland, inviting their adhesion. The circular issued by the committee stated, amongst other things, that there was at present a great deal of dissatisfaction with the mode of managing Irish affairs, and an impression that a

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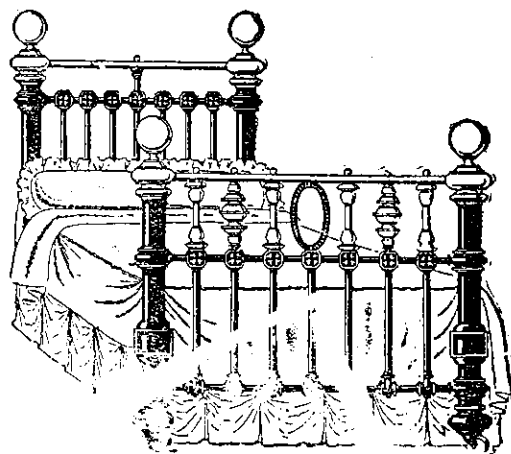
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necessity existed for a change. 'The absenteeism of royalty, of the nobility, and of a large portion of the gentry,' the circular stated, 'determines a constant waste of the resources of the country. It enfeebles also the public opinion of Ireland, and thus causes the disregard which is admittedly shown to that opinion by the British Legislature and the British public.' The document then goes on to say that the only adequate remedy for the defects of the present arrangement would be 'a measure which would give to an Irish Parliament the management of Irish affairs.' This, it was further pointed out, 'could be accomplished without any interference with the integrity or unity of Empire by adopting a federal arrangement under which the management of all purely Irish affairs might be conceded to an Irish Parliament, leaving it still to an Imperial Parliament to control and protect those Imperial interests in which the three parts of the United Kingdom are equally concerned.' To this document there are four hundred signatures, and amongst the first dozen was that of E. H. Carson, C.E., Harcourt street, father of Sir Edward Carson. At that time the present Sir Edward Carson was sixteen years of age, and presumably had come to 'the use of reason.' He evidently imbibed some of the ideas of his liberal-minded father, for he joined the National Liberal Club in London after the introduction of the Home Rule Bill of 1886. Sir Edward, as a Unionist, has tried to explain that awkward incident, but has failed to do so; he hasn't even convinced his friends in regard to that very peculiar business.

A TRIBUTE TO THE IRISH PRIESTS.

The following tribute to the Irish priests from Sir Mark Sykes, a Conservative M.P., appeared in a recent issue of the London *Daily Telegraph*:—'A Catholic citizen of the British Empire cannot remain silent in the face of the statement that the Catholic clergy in Ireland exercise a monstrous despotism over the people, that the priesthood is tyrant over the body and soul of a whole nation, and that loathing and dread of the Catholic Church is justifiable in Irish Protestants. Surely, the history of Ireland for the last 200 years is a refutation of such cruel libels on the fair fame of a noble and devoted body of men. Irish priests may be drawn from a humble class, may be wanting in that polish which wealth and ease alone can buy, may be by nature warm and loyal partisans, but these are faults so near akin to virtues that no man need be ashamed of them. Let anyone read through the pages of Lecky, and he will see how through persecution, terrorism, injustice, pestilence, famine, and war one glorious band of brothers has stood by Ireland's poorest and most wretched people in the darkest hours of her troubled history. The native Irish found in the Catholic priesthood a friend who alone remained to console the dying, to bury the dead, to help the living to live, and this in spite of proscription, penal laws, and a whole library of inhuman statutes and enactments. To-day the singular morality of the Irish peasants, their increasing thrift and temperance, are to be attributed to the work which Irish priests are doing for the Irish people. In the dark days of civil strife in Belfast it is the priest who pours oil on the troubled waters—who by cajolery and entreaties draws the infuriated people either from the orange and green fight or from the conflict between the civil power and the strikers. In the foulest slums the Irish priest goes fearless of sickness and contagion. In the wildest Atlantic weather it is he who leads the lifeboat's crew. In the heat of England's battles it is an Irish priest who gives courage to England's Catholic soldiers. Ireland is torn asunder by the machinations of Nationalist secret societies on the one hand and virulent bigotry on the other. I have believed, and still believe, Home Rule to be an impossible dream; but I submit that the cause of the Union is not served either by attacks on Christianity in any form or appeals to passions which should now only survive among half-civilised people.'

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People We Hear About

A wonderful record in African travel has been set up by Lady Lever, wife of the soap magnate, who has been elected a Fellow of the Royal Geographical Society. She accompanied her husband on his recent journey to the Belgian Congo, a district in which she has probably made a more comprehensive tour than any other European woman. Lady Lever travelled 7000 miles in Central Africa, crossed the Equator four times, and visited many villages of former cannibal tribes, as well as those in which cannibalism is not yet extinct.

King Alfonso's thirst for information led him recently to inspect the new plant of *El Imparcial*, one of the principal newspapers of Madrid. In company with Count Romanones, his Prime Minister, the ruler of Spain went through in succession the editorial rooms, the business offices, and the composing rooms. In the latter the printers set up in linotype the words: 'Long live the King!' which his Majesty insisted on carrying away as a souvenir. As he stood watching one of the new rotary presses at work the King turned to his Prime Minister and said: 'Ah! those are the machines for "roasting" politicians.'

The Right Rev. Dr. Keating, Bishop of Northampton, in an address delivered at the interment of Lord Stafford, said they were committing to the earth the last representative of a race that had merited well of the Catholic Church in England. Not for one generation or two generations, and not for one century or two centuries, but for many centuries in that very spot that race had held up undauntedly the banner of the Catholic Church. For as many centuries that race had been as unswervingly loyal to the Church as it had been to king and country. In the days when to be a Catholic was no longer a title of honor, but of dishonor, a title to hatred, imprisonment, persecution, and death—even then this race was more than ever faithful, and there they cherished the light of the sanctuary in spite of fines and imprisonment, and what was perhaps harder even than those penalties, the being exiled from the social life to which their rank and merits entitled them. One of them sealed the glorious confession of his faith with his blood. Those, then, were titles to especial gratitude, and it was naturally right that on such an occasion as that the Church from his mouth should give frank recognition to that title.

The Rome correspondent of the *Universe* states that the Most Rev. Dr. Fennelly, Archbishop of Cashel, has resigned his See, and has been appointed Titular Archbishop of Metymnos. His Grace, who is a native of County Tipperary, where he was born 67 years ago, is a member of a family which has supplied some honored names to the Irish priesthood and episcopate at home and abroad. His great uncle on his mother's side, Bishop John Ryan, ruled the diocese of Limerick from 1825 to 1864; and two of his uncles on the paternal side were successive Bishops of Madras. He made his classical studies at Thurles Seminary and St. Vincent's, Castleknock, and after a distinguished ecclesiastical course of six years at Maynooth, he was ordained in 1870. His first curacy was with an uncle, Father John Bourke, whom he succeeded as parish priest of Moycarkey in 1891. He subsequently administered a cathedral parish, and was consecrated as Coadjutor to Archbishop Croke in 1901, succeeding him as Archbishop of Cashel and Adm. of the diocese of Emly (which is united to Cashel, having now no separate organisation of its own) in the following year. His Grace resides at Thurles.

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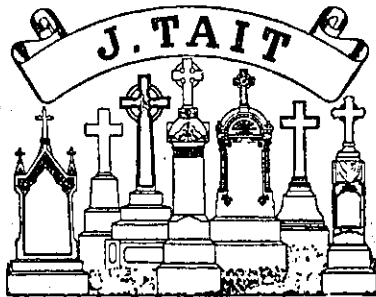
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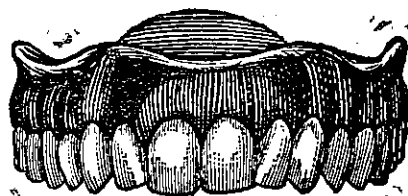
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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 2.

The Rev. Father Edge, Auckland, preached at St. Mary of the Angels' Church last Sunday evening.

His Grace the Coadjutor-Archbishop has been appointed by his Holiness the Pope to the Titular See of Gortyna. Gortyna is in Crete, and the first prelate of that ancient see was St. Titus, a disciple of St. Paul. This see is one of the sixteen Apostolic Sees, and it is considered a great mark of distinction for any prelate to be appointed as Titular Bishop of one of their number.

The death of Mr. Robert Miller, who was for some years in the New Zealand Defence Force, occurred in Wellington on Saturday afternoon. The deceased was born in Belfast in 1849, and on reaching man's estate joined the Dorsetshire Regiment, becoming in course of time drill sergeant in the second battalion. He saw service in India, and while there drilled the railway volunteers. In 1901 he was appointed drill instructor to the Second Nelson Battalion, New Zealand Rifles, with headquarters at Hokitika. He is survived by a widow and two sons, Mr. R. Miller, of the Audit Department, and Mr. George Miller, of the legal branch of the Advances to Settlers Department.—R.I.P.

Mr J. W. Callaghan, who has been appointed business and traffic manager of the Napier municipal tramways, was not allowed to depart from this city, where he is so well and favorably known, without some evidence of the esteem in which he is held not only by his fellow-Catholics but by all creeds. Perhaps the best demonstration in his honor was that of the residents of Northland, where he has resided for the past six years. Last Friday night, he and Mrs. Callaghan were entertained in the St. Vincent de Paul Schoolroom, Northland. Prior to the function they were escorted from their residence to the hall by the Kelburne Scouts, under Scoutmaster Grant. On their arrival in the hall they were lustily cheered by a gathering which numbered close on 400 people. They were received by Mr. Lance George, chairman of the Northland Ratepayers Association, who presided, and introduced them to the Hon. A. L. Herdman, M.P. Mrs. Callaghan was presented with a bouquet. The chairman addressed the gathering, and eulogised the good work and citizenship of Mr. Callaghan, and his great assistance to the Northland Ratepayers Association. On the completion of his address he called for three hearty cheers for their guests. He then called upon the Hon. A. L. Herdman to make the presentation on behalf of the residents, which consisted of a lovely silver tea service for Mrs. Callaghan, and an autograph album, containing the signatures of the presidents, for Mr. Callaghan. In making the presentation the Hon. Mr. Herdman referred in glowing terms to the esteem in which their guests were held, and what a grand thing it was to leave a district knowing that a person had gained the esteem and love of the people he had lived amongst.

The Hon. Mr. Herdman's remarks were ably supported by Mr. M. Walsh who, on behalf of the committee, thanked the residents for their assistance in the function. He had no doubt that Mr. and Mrs. Callaghan would not soon forget the magnificent expression of goodwill manifested on the occasion.

On rising to respond, Mr. Callaghan was enthusiastically received. He said he was deeply touched at the kind remarks made in reference to him by the various speakers. Words, he said, could not adequately express his feelings, and his deep sense of appreciation of the magnificent demonstration made in honor of Mrs. Callaghan and himself that evening. It was an occasion he never would forget, and he thanked them most heartily.

The remainder of the evening was spent socially, the following contributing items—Messrs. R. Sievers,

C. Hickmott, J. Donaldson, C. McErlean, Mrs. Walsh, Master Walsh, and Miss Florence. Miss Putnan acted as accompanist.

Mr. Callaghan was also entertained in Godber's Rooms, Cuba street, last Wednesday evening, by members of the City Council staff, and presented by the Mayor (Mr. J. P. Luke) on behalf of those present with a case of cutlery, containing sets of ivory-mounted carvers, fish servers, and fish knives. His Worship and Messrs. M. Cable (tramway traffic superintendent) and R. O. Petersen (tramways accountant), spoke in flattering terms of the manner in which Mr. Callaghan had carried out his duties. The later in replying, thanked the staff of the Tramways Cash Office for the presentation to him of a handsome hall clock. Mr. Callaghan is to be succeeded in Wellington, as cashier, by Mr. Norman J. Crombie.

A complimentary smoke concert by his many friends was also tendered Mr. Callaghan at Hall's Rooms last Thursday evening. Mr. J. J. L. Burke presided, and there were also present the Rev. Fathers Joseph and A. T. Herring. The principal toast, 'Our guest,' was proposed by Mr. Burke, and ably supported by Mr. McKeown. Other toasts were 'The clergy,' proposed by Mr. B. Doherty, and responded to by the Rev. Fathers Herring (2); 'H.A.C.B. Society,' proposed by Mr. T. O'Brien, and responded to by Mr. P. D. Hoskins; 'The visitors,' 'Ireland, a nation,' 'New Zealand,' and 'The ladies.' During the proceedings Mr. Donaldson, on behalf of the Northland residents, presented Mr. Callaghan with a brief bag. The following contributed items:—Messrs. C. J. McErlean, J. A. Sullivan, J. W. Callaghan, C. McKenzie, and Butler.

Temuka

(From our own correspondent.)

August 4.

On Thursday next the members of the local Catholic Club journey to Timaru to participate in a reunion with the Timaru and Waimate Clubs.

The weather in Temuka at the present time points to an early spring. The absence of rain in South Canterbury has been a source of pleasure to the farmers.

It is with regret I have to record the deaths of Mrs. W. Hooper, Mrs. J. Heron, and Mrs. T. Spillane, which took place during the past few days, and much sympathy is felt for the relatives.—R.I.P.

Exposition of the Blessed Sacrament took place in St. Joseph's Church yesterday after the 10.30 o'clock Mass. In the evening Rev. Father Taylor, Marist Missionary, preached an impressive sermon to a large congregation.

FOUND AT LAST.

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

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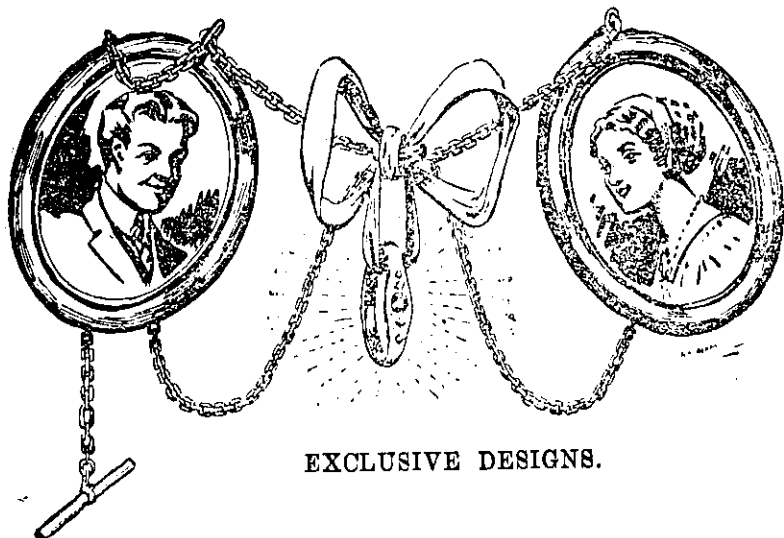
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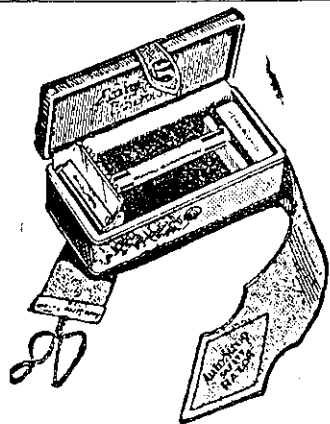
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WEDDING BELLS

SHALLUE—FITZGERALD.

One of the prettiest weddings that has been seen in Te Aroha for some time was that which took place at St. Joseph's Church on July 22. The contracting parties were Miss Ellen Fitzgerald, daughter of Mr. and Mrs. M. Fitzgerald, of Mangaiaiti, and Mr. James Joseph Shallue. The ceremony was performed by the Rev. Father McGuinness. The bride, who was given away by her father, looked very dainty in a beautiful robe of duchesse satin, exquisitely trimmed with handsome duchesse lace. She wore the customary veil and orange blossoms, and carried a lovely shower bouquet of spring flowers and fern. The bridesmaids were the Misses Nora and Julia Fitzgerald (sisters of the bride). Both were attired in cream charmeuse, and wore black picture hats, with large white plumes. The bridegroom was supported by Mr. Bolger as best man, and Mr. Hamserly as groomsman (both cousins of the bride). The bridegroom's gift to the bride was a handsome gold bangle, and to the bridesmaids gold brooches. The bridal party left the church to the strains of the "Wedding March," beautifully played by Mrs. James O'Neill, of Omaha, a friend of the bride. After the ceremony about one hundred guests were entertained at 'Linwood,' Mangaiaiti, the residence of the bride's parents. Mrs. Fitzgerald, mother of the bride, wore a handsome dress of black silk. The presents received were handsome, numerous, and costly, and included about twenty cheques. Mr. and Mrs. Shallue left by the evening express for Wellington, *en route* for their future home at Taranaki, the bride travelling in a navy blue costume with tan trimming, and a large black beaver hat, trimmed with tan feathers.

HEALY—SCANNELL.

(From an occasional correspondent.)

At St. Joseph's Church, Temuka, on July 9, Miss Mary Scannell, late of Castleisland, County Kerry, and Mr. Maurice Healy, late of Macroom, County Cork, were joined in the bonds of Matrimony. The Rev. Father Kerley performed the ceremony. The bride, who looked charming, was given away by her uncle, Mr. D. Scannell, of St. Andrews, and was attended by Miss N. Brosnahan as bridesmaid. The bridegroom was attended by Mr. J. O'Neill as best man. After the ceremony the happy couple, in company with a large number of friends and well-wishers sat down to wedding breakfast, which was provided by Mr. M. Crannitch of the Temuka Hotel. The Rev. Father Kerley, who presided at the breakfast, in proposing the toast of the bride and bridegroom, spoke in very high terms of both parties, and especially of the example which they gave as practical Catholics. The usual toasts were duly honored, and at the conclusion of the breakfast Mr. and Mrs. Healy joined the south express for Dunedin, where the honeymoon was spent. They were the recipients of many useful and valuable presents.

BEST—FORRESTER.

A wedding in which a good deal of interest was taken (writes a correspondent) was celebrated at the Catholic Church, Eltham, on July 17, the contracting parties being Miss Margaret Mary Forrester, eldest daughter of Mr. and Mrs. Forrester, of Mangamingi, and Mr. Robert W. Best, youngest son of the late Mr. R. Best, of Guernsey. The ceremony was performed by the Rev. Father Cahill. Mrs. O'Hagan presided at the organ. The bride, who was given away by her father, looked charming in a gown of white silk with train, trimmed with overall lace insertion, pearls, and orange blossoms, and carried a shower bouquet. She wore a tulle veil with a wreath of orange blossoms which had been worn by her mother. The bridesmaids—Misses Ellen and Mary Forrester—were attired in cream silk, trimmed with insertion, and wore black beaver hats. The bridegroom was attended by Mr. P. Forrester as best man, while Mr. J. Hickey acted as groomsman. The bridegroom's present to the bride was a gold brooch,

and to each of the bridesmaids a gold bangle. The bride's gift to the bridegroom was a chain and pendant. The bridesmaid also presented the bridegroom with a gold scarf pin. After the ceremony, a reception was held at Mrs. Reilly's tea rooms, where about 100 guests were present. Rev. Father Cahill presided. The usual toasts were duly honored, and Mr. and Mrs. Best, who were the recipients of many costly and useful presents, left by the afternoon train for Wanganui, and the south, where the honeymoon was spent. The bride's travelling dress was a navy blue costume, black beaver hat with lancer plumes, and a grey stole and muff, the gift of her mother.

Gisborne

(From our own correspondent.)

July 18.

The Bible-in-Schools controversy is still carried on in a desultory fashion in the local press, but since the Government intimation that no legislation would be introduced this session for the taking of a referendum, little interest is evinced locally. Rev. Father Lane, assisted by members of the Catholic Federation, have actively canvassed Gisborne for signatures to the petition now in circulation, and fully 1000 names have been obtained, which is a very good result for this district.

A social gathering is to be held on July 24 in aid of the convent fund, and keen interest is being manifested in it by the friends of the good Sisters of St. Joseph. Father Lane kindly permitted a special collection to be taken up at the church door on behalf of the project, and a fairly substantial amount is in the hands of the committee.

July 27.

The social gathering organised in aid of the funds of the local Catholic school was successful beyond all expectations. The school, so ably conducted by the Sisters of St. Joseph, will benefit to the extent of £132 10s, and this constitutes a record for any similar event hitherto held. Rev. Father Lane, speaking at Mass on Sunday, thanked all those who had assisted to make the affair so distinct a success, and specially mentioned the hard-working secretaries (Misses M. Neill and Haughey).

Hamua

The annual Catholic social in aid of the church funds was held in the Hamua Hall on the evening of July 23 (says the *Pahiatua Herald*). The social is always the most popular event of the year, and this one was no exception to the rule. Visitors were present from all parts, a particularly large number being present from Pahiatua. The hall was prettily decorated with evergreens and lycopodium, the stage being draped in red, white, and blue. An interesting programme of songs and recitations was gone through, the following contributing:—Mr. D. Connor (Nireaha), violin; Mr. Lewis (Pahiatua), song; Miss Taylor (Pahiatua), recitation; Miss Dempsey (Pahiatua), song; duet, Misses Connor (Nireaha); Mr. J. Golder (Foxton), humorous songs and recitation (encored); Mr. Andrews (Eketahuna), humorous song (encored); Master J. Walsh (Pahiatua), recitation (encored); and Mr. Walsh (Pahiatua), musical monologue. The accompaniments were tastefully played by Miss Tuckwell and Miss McKenna.

After an excellent supper had been handed round Mr. J. McKenna briefly thanked all who had in any way contributed to the success of the evening, and apologised for the unavoidable absence of the Rev. Father Harnett. On all sides were heard comments on the success of the evening, which must have been gratifying to the Misses Dougherty and Golder, the energetic and hardworking secretaries, and their committee of willing workers.

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OBITUARY

MISS HILDA GERTRUDE McBRIDE, INVERCARGILL.

(From our Invercargill correspondent.)

I regret to have to record the death of Miss Hilda Gertrude McBride, which took place at the residence of her sister, Mrs. F. Pritchard, Spey street, Invercargill, on the evening of Friday, July 25. The deceased, who was the youngest daughter of Mrs. Susan McBride and the late Hugh McBride of Lake Hayes, Arrowtown, passed away at the early age of twenty-one years. For some years Miss McBride had borne with fortitude a serious illness, which baffled the best medical skill. Her condition took a turn for the worse a week prior to her death, and she passed away in the presence of her mother and her eight brothers and sisters. She was at all times most devoted to her religious duties, and, fortified by the last rites of the Church, she died a happy and a holy death. The deceased was attended in her last illness by the Rev. Fathers Woods and Foley, the latter officiating at the graveside. This (Monday) morning the Children of Mary, of whom the late Miss McBride was an aspirant, had a Mass said for the repose of her soul.—R.I.P.

Westport

(From our own correspondent.)

July 28.

Public musical and elocutionary competitions, under the auspices of St. Canice's Club, are to take place at the Victoria Theatre on October 16, 17, and 18. Rev. Father McMenamin, of Petone, will judge the elocutionary section, and Mrs. A. A. Wilson, L.A.B. (Westport), will adjudicate in the vocal and instrumental sections.

The half-yearly meeting of St. Canice's branch of the H.A.C.B. Society was held in St. Canice's Club-rooms on Wednesday evening last, the president (Bro. F. Calnon) being in the chair. Bro. D. Dennehy, who has ably filled the office of secretary during the past four years, tendered his resignation, which was accepted with regret. The election of officers resulted as follows: President, Bro. F. O'Gorman; vice-president, Bro. F. J. Hansby; secretary, Bro. R. Annibal; treasurer, Bro. J. Lambert; warden, Bro. P. Hughes; guardian, Bro. M. Hennessey; sick visitors, Bros. P. Murphy and P. Niven; auditors, Bros. J. Radford and F. O'Gorman. Rev. Father Ormond was appointed to represent the branch at the half-yearly district meeting to be held in Auckland on August 28.

Wanganui

NEW CATHOLIC PRESBYTERY.

(From an occasional correspondent.)

The ceremony of the blessing and laying of the foundation stone of the new Catholic presbytery in Campbell street was performed by his Grace Archbishop Redwood on Sunday afternoon, July 27. After his Grace, who was attended by the parochial clergy, had blessed and laid the stone on which was an appropriate inscription in Latin, he delivered a very interesting address. The new building, his Grace stated, was an evidence of further progress in Catholic life, and a wonderful evidence of the advance which had been made. The present occasion brought vividly to his mind the small beginnings of the Catholic Church in Wanganui. He remembered the first little presbytery, also the first portion of the presbytery built by the late Dean Kirk, and the enlargement of the same, and paid a tribute to the late Dean Kirk for the wonders he had accomplished with the slender resources then at his command. His Grace brought before his hearers the recollection he had of the first church, comparing it to the wayside churches of Europe; and referred to an amusing incident—the falling through the white pine flooring of the whole congregation one fine Sunday. His Grace proceeded to tell of the new church, erected by the late Dean, which was one of great beauty for

those days, of its enlargements, of the beginnings of the convent, and of the successive enlargements of the same, and of the erection of the Marist Brothers' School on the same ground, the whole being a striking illustration of the proverb, *multum in parvo*. He also dealt with the need upon growth for leaving such cramped quarters, of the departure of the Brothers to their school in Wicksteed street, of the Sisters to their magnificent convent on St. John's Hill, in the immediate future of the clergy to their new and commodious quarters, and later on, perhaps in a few years, of the congregation to a new church of stone and brick. His Grace concluded by congratulating the Very Rev. Dean Holley and the congregation on their enterprise, and the architect on the beautiful design of the well-planned presbytery.

The Very Rev. Dean Holley, S.M., thanked his Grace for coming amongst them for the ceremony, dwelt on the pressing need that existed for a new and commodious residence for the clergy, and emphasised the many and useful purposes to the parish, which would be served by the new presbytery.

The architect is Mr John S. Swan, of Wellington, and the builders are Messrs. W. Husband and Son.

Invercargill

(From our own correspondent.)

The social in aid of the church funds, will be held in Victoria Hall on the 25th inst.

At the ordinary meeting of the Hibernian Society, held on Tuesday evening, July 29, Bro. T. Pound, P.P., was the recipient of a past president's certificate from the officers and brothers of the local branch.

At the last weekly meeting of the Catholic Club an instructive and interesting lecture on Socialism was given by the Rev. Father Foley for which he was cordially thanked by the members present.

Twenty-three teaching Sisters of various Orders were awarded the degree of B.A., at the Catholic University of America this year; while the degree of M.A. was given to 24. Forty-nine Sisters, representing sixteen different communities, were in residence during the academic year. Living accommodations were provided for a small number of the Sisters in the convents of the Benedictine Nuns and the Sisters of Divine Providence. Those who could not find accommodations in these two convents rented seven cottages in the immediate vicinity and turned them into temporary convents. The students of Teachers' College were all Sisters who, through long years of teaching and of religious life (says the *Sacred Heart Review*), were thoroughly accustomed to regularity and work. The needs of their religious life were amply provided for by five chaplains who said daily Mass in the several convents.

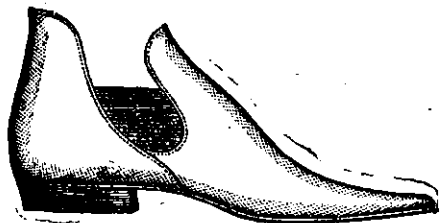
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Science Siftings

By 'Volr.'

The Largest Torpedo.

The largest size of torpedo at present manufactured by the principal naval powers is the 18in Whitehead. Its length is 16ft 1½in; its weight about two tons, and its diameter 18in. It is not of cigar shape, but is spindle-shaped, and it gets its name from the ray fish named torpedo. Its effective range depends on the object at which it is discharged, being from 1500 yards at rapidly-moving object, such as a swift cruiser or torpedo-boat destroyer, up to 6000 yards at a break-water or fleet in mooring. The latest form of torpedo, guided by an instrument called a gyroscope, travels at a rate of thirty knots.

Distilling Camphor.

Wherever camphor trees grow (says *Science Siftings*) you will find camphor distilleries. They are low buildings of mud brick, and their odor is so aromatic that it can be detected two miles off. In each building there are a dozen fires. On each fire is a kettle of boiling water, with a perforated lid. Fitted to the top of this kettle is an iron cylinder, filled with camphor wood chips of the size of your little finger. Fitted to the top of the cylinder is an empty inverted jar. The steam of the boiling water passing up through the cylinder extracts from the camphor wood its oil. This oil, mounting still upward with the steam, settles like brine on the side of the inverted jar at the top. And this brine, when the fire goes out, dries into a substance like frost or snow. White and aromatic, the frost-like substance is the crude camphor. It is scraped off the side of the jar, and refined and pressed into attractive shapes.

Electric Farming in Germany.

Figures worked out in Germany indicate that the electrification of crops on the farm will not be an expensive change, and it should soon become common if the practical increase in yield proves as great as the experiments have foretold. An area of about 15 acres was covered with a net-work of wires 1-32nd of an inch in diameter, stretching about 15 feet above the ground at a distance apart of 33 feet. The current was supplied at 65,000 volts, the position pole being connected to the network and the negative to the earth; and in dry weather of moderate temperature the power consumption was only 17 watts. Allowing twice as much for losses, it was calculated that the electrification of 100 acres for three months, at an average price for current, would cost about £18. The chief expense would be for wires and their maintenance, and this would vary greatly under differing conditions.

Telephone Experiment.

In experimenting with telephones surprising results were obtained by a Danish engineer named Petersen by simply heating the transmitter. It was found that this increased the volume of sound very considerably. In fact, a transmitter thus heated so increased the volume of sound that the receiver, laid on the table on the other end of the line, delivered the speech so plainly that all at a far corner of the big room away from it heard every word distinctly. Before the transmitter was heated this was impossible. A Paris telegraph engineer named Germain made practically the same discovery some time before, but it was not put to use. Now Professor Hannover, of the Danish State Experimental establishment, has taken up the matter and finds that a simple apparatus may be made for heating the microphone transmitter of a telephone, and thereby enable messages to be transmitted by telephone a much greater distance than is possible under ordinary conditions. The reason for this is simple enough. The heating of the microphone transmitter results in making the air about it rarefied, and this naturally carries the sound better. For telephones extending over high and weather-exposed mountain peaks, and in such places where there is difficulty in making the sound carry well, this heating can be resorted to and the line made as clear as a bell.

WYNDHAM CATHOLIC CLUB

A progressive euchre tournament, promoted by the Wyndham Catholic Club, attracted a large gathering to the Town Hall on Wednesday evening of last week (says the *Wyndham Farmer*). Rev. Father Tobin (Gore) made a short opening speech in which he expressed his pleasure at seeing so large an attendance, and trusted all would spend a pleasant evening. Mrs. John Trapski and Mr. Fred Bogue acted as joint secretaries to the committee, and are to be congratulated on the success of the club's initial social. Mr. G. T. Smart acted as supervisor. Musical items were contributed by Mrs. T. Murphy, and Messrs. T. Durham and Hawkins, L.A.B. Father Tobin announced the winners and presented them with their prizes. First honors went to Mrs. B. Ruston (silver shoe-horn and button-hook) and Mr. Edwin Rankin (silver serviette ring). Father Tobin stated that a similar social would be held later on, when he trusted the weather would be more propitious and the attendance even larger.

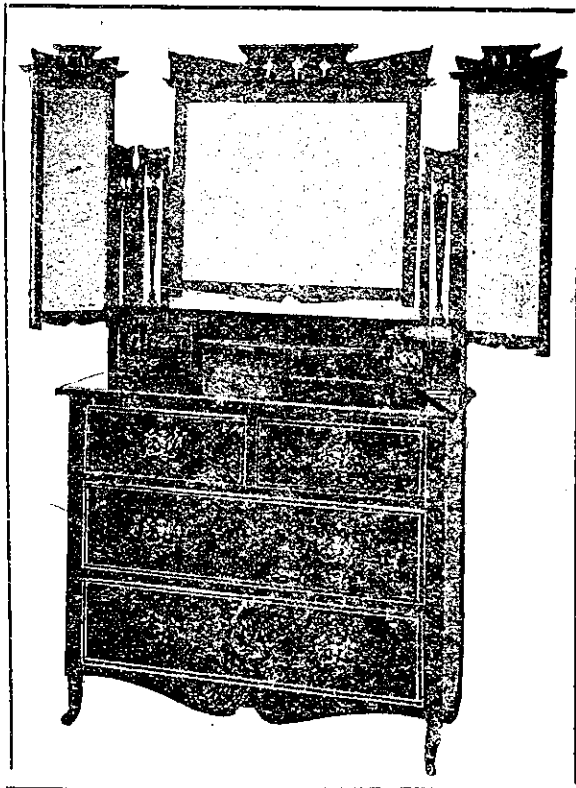
Greymouth

(From our own correspondent.)

The Greymouth *Star*, at the time of the Drednought's visit to Greymouth, offered eight prizes to the pupils of the West Coast, for the best essays on the visit of the warship. I note with pleasure that several pupils of the Convent and Marist Brothers' Schools were successful in securing prizes. In addition, Inspector Austin (the judge) said, 'That the work of the Convent pupils, as a whole, was by far and away the best in the competition.' When one considers that practically every school on the Coast sent in essays, we have every reason to be proud of the success of the convent pupils.

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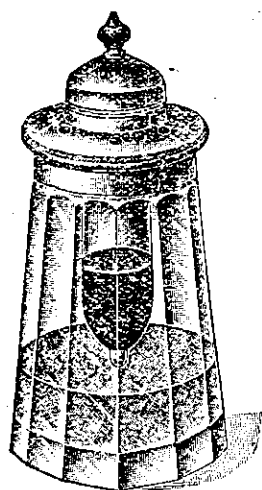
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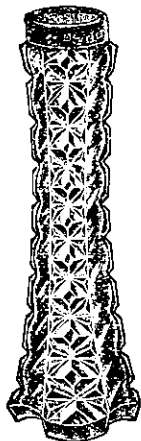
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Details of this Sale with prices will be found in the morning papers of June 24. Catalogue sent POST FREE to any address in the Dominion.

We give 1/- discount for every complete £ for cash.

AN AUSTRALIAN CONTROVERSY

Anglican Inventions: A Critical Examination of the Controversial Methods of the Anglican Bishop of Bathurst, N.S.W. By Very Rev. M. J. O'Reilly, C.M., President of St. Stanislaus' College, Bathurst. E. J. Dwyer, 705 George street, Sydney.

We can honestly and unreservedly recommend this publication. Father O'Reilly is cultured and scholarly, as would be expected from a priest occupying such an important position; and he is the possessor of a brilliant and breezy style, which carries the reader on with the minimum of effort, and which enables him to handle a subject which under other treatment would be dry and tedious in a way that is fresh, original, and interesting. Father O'Reilly is one of those fortunate controversialists who will always be read. If he were to engage in a public discussion on conic sections or the binomial theorem the man in the street would read and enjoy him, though knowing little enough of either. It is a great gift, and Father O'Reilly makes the most effective use of it.

The main subject of the brochure is the rickety claim which is still occasionally put forward on behalf of Anglican 'continuity'; but the work deals also, briefly but adequately, with a host of minor questions, such as 'Rome and Father Tyrrell,' Pope Honorius, the Clementine Romances, the Pseudo Isidorean Decretals, the Petrine Claims, the Primacy and the Holy Scriptures, Protestants and exclusive salvation, etc., etc. It might have been thought that the controversy on 'continuity' had already been worn threadbare; but Father O'Reilly, while stating the old facts and arguments in a new and always interesting fashion, is able at the same time to bring to the discussion much fresh matter of a particularly valuable kind. He gives, for example, a splendidly lucid exposition and an unanswerably cogent application of the Privy Council decision in the case arising out of the recent union of the Free Church with the United Presbyterian Church of Scotland. Here is a final and authoritative definition of ecclesiastical 'continuity,' which may serve as a touchstone whenever and wherever such a claim is advanced. 'The identity of a . . . Church,' said the Lord Chancellor, Lord Halsbury, 'must consist in the unity of its doctrines' (p. 612). And Lord Davey, another of the Judges (p. 644), said: 'It is not in the power of individuals having the management of that institution at any time to alter the purposes for which it was founded, or to say to the remaining members: "We have changed our opinions; and you, who assemble in this place for the purpose of hearing the doctrines, and joining in the worship prescribed by the founder, shall no longer enjoy the benefit he intended for you, unless you conform to the alteration that has taken place in our opinions."' The least learned reader may apply that definition for himself; and with its application the Anglican claim crumbles to the dust.

Father O'Reilly writes for the most part with a light and genial touch, but when necessary he can take the gloves off, and when he does he is very deadly. Here, for example, is an impeachment of the Anglican Church which no Catholic controversialist would have written except under extreme provocation—provocation such as the arrogant and somewhat insulting Bishop of Bathurst gave to a degree that left the Catholic apologist no alternative but to strike hard in self-defence and teach a much-needed lesson: 'To those who reject all definite teaching and rebel against all legitimate authority, Anglicanism is a veritable Cave of Adullam. It is liberal in respect of dogma, and, when it pleases, can "make the bounds of freedom wider yet"; it is conservative regarding endowments, because it considers them worth preserving. "Come to me," she says, "you who celebrate daily Mass, and you who regard it as a "blasphemous fable"; come to me, you who honor the Blessed Virgin, and you who treat her suicidally, "with cold neglect"; come to me, you who pray for your dear departed, and you who brand the practice as superstitious; come to me, you who venerate

the Crucifix, and you who discard it; come to me, you who believe in the supernatural, and you who aver that "miracles do not happen"; come to me, you who hold to the Bible, as did your fathers before you, and you who have cast the Holy Book into the alembic of the "Higher" Criticism; come to me, you who practise confession of sins, and you who deem it an impeachment of the one Atonement; come to me, you who stand by two Sacraments, and you who believe in seven; come to me, you who fast, and you who make merry—and I will refresh you.' The Chameleon is no parallel, for its hues, though varied, were limited; Janus does not resemble her, for he faced but two ways. There is nothing like her in heaven above, on the earth beneath, or in the waters under the earth. The medicine-man of the Choctaws had a creed; the Buddhist, the Confucian, the Theosophist, know in whom they have trusted; of Anglican teachers alone, as of the idols spoken of by the Prophet, can it be said: "They have mouths and speak not . . . neither shall they cry out through their throat." If, in the course of this impeachment, I have hurt the feelings of any believing Anglican, I am sincerely sorry. But the necessity was thrust upon me. Let him send the bill to Bishop Long. He began the controversy, and, like those who begin an unjust war, is responsible for the injuries inflicted on non-combatants.'

The book abounds in good things, and we might quote many sparkling and incisive passages; but we prefer that our readers should sample them for themselves. To priests, who may be called upon to defend the Catholic position, the work will prove of real value; while the laity will find it not only illuminating and instructive but—what is sufficiently rare in works of controversy—at the same time entertaining and enjoyable. The book is not provided with an index, but is very well worth one; and the omission might be made good should a second edition be called for. Price 1s. A limited number of copies are obtainable from the Manager, N.Z. Tablet Office, Dunedin.

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St. Vincent de Paul Society, Christchurch

(From our own correspondent.)

The meeting on Monday evening week of the Particular Council of the Society of St. Vincent de Paul marked the existence of the organisation in Christchurch (as at present constituted) for a period of twenty-five years. The society established a branch in Christchurch in the days of the earliest Marist missionaries practically at the beginning of settlement of the city. After a number of years' existence a lapse occurred, owing mainly to the continual changes among the missionary Fathers. Shortly after the arrival of his Lordship Bishop Grimes in Christchurch, one of the first acts of his Lordship was to re-establish the society as it is to-day.

The first president of the newly-established Cathedral conference of the society was the late Mr. R. P. Lonergan, who, with the late Mr. Edward O'Connor as secretary, guided its destinies for some years. Mr. O'Connor then became president and held the position for over fifteen years. He was succeeded for a brief period by Mr. Arthur Mead, who in turn vacated the

office, and Mr. G. C. Hayward, the present president, was appointed. Many of the principal laymen of the Church have been associated with the society.

For a considerable time the Cathedral conference was the only branch of the society in New Zealand. St. Mary's conference, Christchurch North, was then formed, and with the advent of another addition, a particular council, or governing body, was founded. An energetic propaganda was entered upon, with the result that no fewer than forty conferences were formed in the Dominion. Associated with the society in the chief centres are ladies' auxiliaries, under various titles. Those in the diocese of Christchurch are known as diocesan 'Ladies of Charity,' and are of the greatest assistance to the men's society in attending to cases where women and children require care and assistance.

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Thankful Mothers' Testimony.

From Mrs A. LAWLESS, Lisnadan, Corboy P.O., Co. Longford, Ireland.
January 10, 1912.

'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was in his life. You can make what use you like of my letter.'

From Mrs. JOHN SLEITH, 241 Leslie Street, Toronto.

January 22, 1912.

'I have been waiting to see if my son was permanently cured before writing to you. It is now eighteen months since he had an attack or any feeling approaching one.

'Since he was six years old he had been subject to them off and on, sometimes better and sometimes worse, and as he grew older they came on heavier and oftener. At eighteen he began taking your Remedy, and he got relief. At this time he got his leg broken and the shock brought on the fits again. He stopped the Remedy when he met with the accident. The attacks kept right on until two years ago. I begged him to take the Remedy again and give it a fair trial. This he did, dieting himself according to instructions, and we began to see a lessening of the attacks, until they ceased eighteen months ago, with no return of any since.

'He feels well and has gained in health and strength ever since. He spent six months out west in Saskatchewan on a farm and worked hard too. They were to report to me if there was any return of his trouble, but they said that there was none and he was enjoying the best of health, which I can truly say still continues. I am thankful to be able to report so highly of the good effect of your Remedy, and I trust, with God's blessing, my son may continue in good health. I have recommended your Remedy to several others, as I consider there is no other remedy so effectual for fits of any kind as Trench's Remedy.

'If this testimony from a thankful mother will induce any others who are afflicted to try your Remedy, you are at perfect liberty to make use of it.'

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The Catholic World

ENGLAND

A LEADING LONDON CATHOLIC.

The King, on the recommendation of the Home Secretary, has been pleased to appoint Mr. Lister Drummond to be a Metropolitan Police Magistrate, to fill the vacancy caused by the death of Sir Henry Curtis Bennett. Mr. Drummond is the eldest son of Mr. Maurice Drummond, C.B., and the great grandson of Charles Drummond, the banker. He is thus descended from the fourth Viscount Strathallan, who was slain at Culloden. His mother was an aunt of Lord Ribblesdale. Mr. Drummond, who was received into the Church in 1875, is the co-founder, with the Rev. Philip Fletcher, of the Guild of Our Lady of Ransom. In 1910 he was elected chairman of the London Catholic Federation, and in 1912 chairman of the Central Council of the Catholic Confederation. He is a knight of the Papal Order of St. Gregory.

PORTUGAL

THE ANTI-CHRISTIAN CAMPAIGN.

The prosecution of Mgr. Barroso, Bishop of Oporto, for having baptised a child at Custoras, a place in his own diocese, affords eloquent evidence of the tyranny exercised by the Portuguese Government. The Bishop, in accordance with the instructions of the Holy Father, refused to recognise the Associations Law and was expelled, but he was not to be deterred from doing what was possible to fulfil his duties. A Portuguese jury has acquitted him, despite the efforts of the Government to secure a conviction. The fact is (remarks the *Catholic Times*) that the people of Portugal, outside the Carbonario and Masonic circles, are thoroughly weary of the anti-Christian campaign and of the state of anarchy to which the country has been brought. They feel that they do not enjoy freedom and that life in Portugal is quite insecure. Bombs and bullets are used with frequency. It is a pretty common experience to find half a dozen young fellows firing shots from revolvers when a disturbance has occurred. A theatre in which a performance was given the other day at Lisbon in aid of political prisoners was the scene of something like a battle between Carbonarios and members of the Republican Guard. The Carbonarios forced their way in, and fired revolver shots wildly, to the peril of diplomatic representatives who were present. They were driven out, but none of them will be punished. Carbonarios, however lawless, are not subjected to punishment. Their services are too necessary to the Government.

ROME

RECEIVED THE HOLY FATHER'S BLESSING.

Seven thousand children belonging to Rome and the neighborhood who had made their First Communion assembled in the Court of St. Damasus at the Vatican on Sunday afternoon, June 15, and received the Holy Father's blessing.

RECEPTIONS AT THE VATICAN.

The Holy Father continues to accord audiences, private and public, daily (writes a Rome correspondent under date June 15). During the past week he has received in audience several Cardinals, including their Eminences Cardinal Di Pietro, Cardinal De Lai, and Cardinal Ferrata. Amongst the distinguished secular visitors admitted to private audience was his Excellency Mons. Nelidow, Ambassador of Russia to the Holy See. On June 10 the very interesting ceremony of receiving a large number of pilgrims in the Cortile of San Damaso was repeated. The cortile easily accommodates two thousand persons, and it has been filled on each occasion since the Holy Father's convalescence, upon which the faithful have been given the opportunity

of assembling in it. His Holiness on the 10th inst. descended by the lift from the second to the first loggia, accompanied by Mgr. Ranuzzi and Mgr. Mella di Sant Elia, and approached the central balcony, which was draped in crimson. The band of the gendarmes had played a selection of music while the people were assembling in the cortile, and when the Holy Father appeared, followed by the Italian Bishops, who had come to Rome with pilgrims from their respective dioceses, principally from Liguria, the vast crowd in the cortile welcomed him with loud acclamations and the waving of handkerchiefs. After a few minutes, when calm had been restored, the Pope in a clear and strong voice intoned the Benediction while the people knelt in silence. Though this arrangement of receiving in the Cortile of San Damaso was made with the view of causing as little fatigue as possible to his Holiness, it has proved very satisfactory to visitors also, as everybody can see the Pope quite distinctly in his elevated position on the balcony—a consolation not always obtainable when large numbers assemble in the great halls within the Vatican, and the people also enjoy the satisfaction of being free to give more scope to their expressions of enthusiasm.

SCOTLAND

AN INTERESTING COMPARISON.

Preaching on a recent Sunday evening in the Church of the Sacred Heart, Edinburgh, Rev. J. C. Donlevy, S.J., gave some interesting statistics, comparing the spread of Catholicity in the diocese of Philadelphia, U.S.A., with that of its progress in Scotland. He pointed out that Philadelphia was held up as probably the best provided diocese in the world with its institutions for religion, education, and charity. In Philadelphia the Catholic population was 525,000 as compared in Scotland with 519,000. There were 582 priests in Philadelphia, 561 in Scotland; 141 schools in Philadelphia, 214 in Scotland; 434 churches and chapels in Philadelphia, 415 in Scotland; while under most of these heads Scotland stood out to advantage, there was one thing, the preacher pointed out, that Scotland lacked, and that was vocations to the priesthood. In Philadelphia they had 149 ecclesiastical students, and there they never lacked vocations to the sacred priesthood. This could not be said of Scotland.

SPAIN

CONSTANTINIAN CELEBRATIONS.

The Constantinian celebrations have been peculiarly brilliant and enthusiastic in Madrid and in proportion throughout Spain (says *America*). This might have been expected from the ardent faith of the immense mass of the people; but undoubtedly a further motive was supplied by the anti-religious and revolutionary agitation of the hour. Hence the public celebration has been called a national plebiscite and the exact gauge of the religious conviction of the people. All Madrid—and it was the same everywhere—was covered with decorations—emblems, banners, crosses, flowers. There was scarcely a house which did not display a cross of flowers by day and of electric lights at night. The residences of the nobility were lavishly adorned. The churches were garlanded. Gigantic crosses were invisibly suspended in mid air, or set in the squares at a height of sixty feet. Official edifices, banks, academies, halls, etc., all were in harmony. The hotel of Count Romanones was specially noticeable. And in the palace the King set a large luminous cross above the royal crown. From the chapel of the palace a relic of the true Cross was carried to San Jeronimo for exposition, where it was venerated by the parishes in succession. An exposition of sacred art, notably of carved crucifixes and tapestries, was opened by the royal family. Alars were erected in the streets, often by noble ladies, for the gathering of alms for tuberculosis hospitals, and some 40,000 dollars were soon collected. A most impressive feature was the general Communion of children in the parish churches and houses of beneficence and education.

GOITRE

Over 600 cases have now been successfully treated with Doig's GOITRE SPECIFIC. Letters of appreciation received from all parts of N.Z. and Australia. Complete cure takes from four to six months. Price 10/6 (one month's supply), post free. A. DOIG, Chemist, Wanganni.

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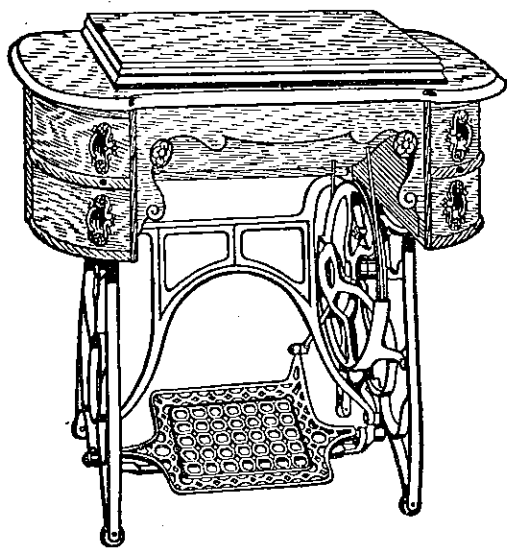
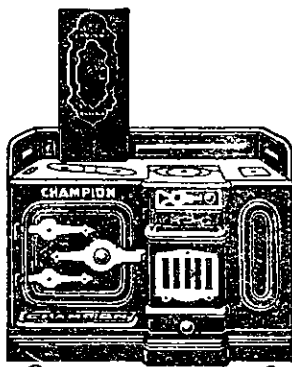
When planning your new house, be sure you specify one of the new Champion Ranges, which embodies every convenience necessary to the modern Range. The

CHAMPION RANGE

is a beautiful Range and a splendid cooker. Ask any woman who has one, and she will tell you that whether it is a roast, pastry, or scones, it cooks to a nicety. The new Champion can be made into an open fire, is obtainable with oven right side or left, and has a tip-up grate, saving poking out ashes. The ovens are of cold rolled steel or cast-iron, at purchaser's option.

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Machine, complete with all attachments,
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£6 10s.

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LOVELY RINGS FOR LOVELY LADIES.

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

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

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

BAKER Specialises in Rings and gives the Best Possible Value every time.

A PRIVATE ROOM is at your disposal to select goods in, and all our ring business we are most careful about and guarantee is treated in the most strictly private and confidential manner.

For Selection and Value come to

W BAKER,
JEWELLER,
(Next Bank of New Zealand). **CORE**

THE WHIRR OF WHIZZING WHEELS.

We Have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the fellow in between.

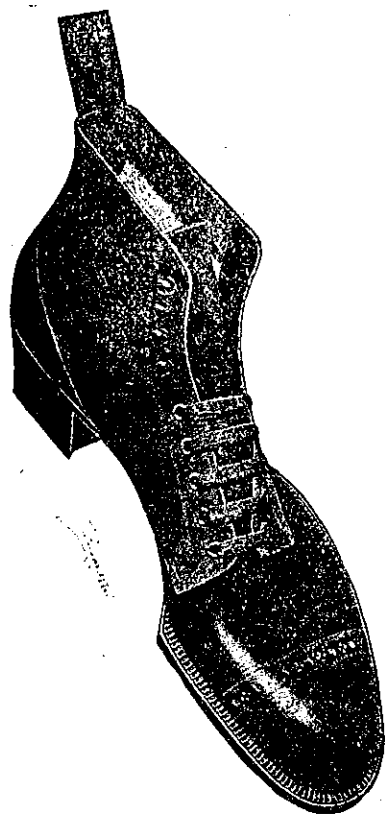
The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to hack around in all weathers, under all conditions, and on all roads.

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

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ENORMOUS SAVINGS ON BOOTS



During Sale time we offer you this boot in either Box Calf or Glace Kid, Welted Soles, open or closed fronts, for

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23s. 6d.

Postage Paid.

If not satisfied, your money will be cheerfully refunded.

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CUST—110 ACRES and Buildings—£23 per acre. Above VALUABLE PROPERTIES can be bought now at a REDUCED PRICE.

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See the Latest
DRAUGHT-PROOF
PUSH-CART.
Very Cosy!

BICYCLES!
BICYCLES!

As the Season is
nearing an end I
can supply you with
a good Bicycle—

CHEAP!

REPAIRS to Lawn-Mowers, Bicycles, Sewing
Machines, Mangles, Wringers, Etc.

W. MELVILLE

56 GEORGE STREET, DUNEDIN

Domestic

By MAUREEN.

Griddle Cakes.

Take half a pound of fine oatmeal, and add to it one teaspoonful of sugar and the same of baking powder, with a pinch of salt. Mix all these well together, and beat into it enough skim or sour milk to make a light batter, and bake it by the spoonful on a hot griddle.

Cleaning Windows.

For cleaning windows use ammonia in the proportion of one tablespoonful to one gallon of water, or whiting mixed with cold water to a paste about as thick as cream. But the work can be performed by using clean water and two chamois leathers, one for washing the glass and the other for polishing. The latter can be kept dry and soft. See that the wash leathers are quite clean, and do not make the glass so wet that the water drips from it. Have plenty of clean water and change it frequently. Dip the chamois in this and rub the panes, taking care that the corners are not forgotten. Wring the cloth tightly and go over the surface of the glass a second time. Then polish with the other wash leather.

Raised Veal Pie.

Required: one pound and a half of veal cutlet, two or three hard-boiled eggs, a quarter of a pound of lean bacon or ham, pepper, salt, sweet herbs, lemon rind, a little gelatine. For the crust: One pound and a quarter of flour, four ounces of lard and butter mixed. Cut the veal into slices, also the hard-boiled eggs and the ham. Put on a plate a tablespoonful of flour, a teaspoonful each of pepper and salt, a tablespoonful of chopped sweet herbs (fresh), and a little lemon rind. Soak a quarter of an ounce of gelatine in cold water, and then dissolve it in half a pint of water or white stock. If you have a raised pie mould, use it; if not, use a cake tin to mould your pie; grease it well. Boil the butter and lard in a gill and a-half of water, pour it on to the flour, and knead well. Roll out, line the tin, carefully joining the edges, and keeping back enough paste for the cover. Now put in the veal, ham, and eggs in layers, sprinkling each with the seasoned flour, press closely down, cover with paste nicely ornamented with leaves, leaving a hole in the centre. Bake for an hour or an hour and a half. When done pour the gelatine and stock or water carefully through the hole and leave till cold. Turn out, and serve on a napkin.

Household Hints.

A weak solution of gum mixed with Epsom salt crystals dabbed on the window panes will produce a 'frosted' effect. To keep this for any length of time give a final coating of the gum solution alone.

When a pipe from the lavatory basin becomes clogged with soap, take a handful each of salt and soda and force down the pipe. Leave for an hour, then pour down a kettle of boiling water, afterwards flushing well with warm water.

When curtain pins have been in use for some time they are apt to become rusty. To remedy this, let them stand for a few minutes in a cup of water, to which a little ammonia has been added. Then remove and well rub, and they will look like new again.

To clean bronze, brush out all dust, then rub well with a flannel slightly moistened with sweet oil. Use as little oil as possible, then polish well with a soft duster.

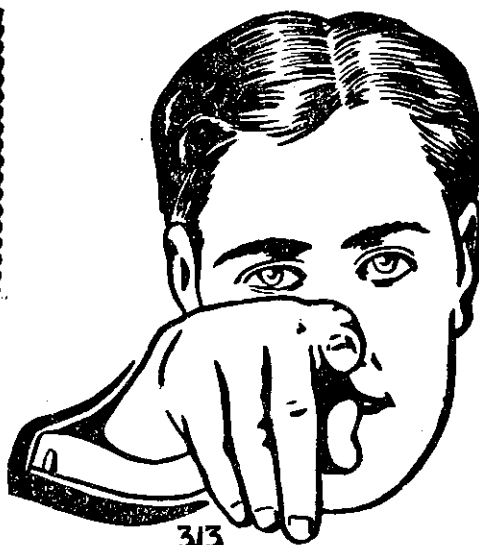
ELECTRIC MASSAGE.

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

IN COLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.

The Best Furniture is the kind Pegden makes



This is borne out by facts as scores of homes round about here can testify.

Furniture that is slammed together anyhow is no use to anyone—it costs as much as Pegden's and doesn't look as well or last a quarter of the time.

When you want furniture—whether it is a whole outfit or a single piece—come to Pegden's where every article is well and honestly made in all styles from the best of timber.

W. Pegden, Art Furniture Manufacturer,
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NEW ZEALANDER HOTEL

Corner of St. Asaph, Madras, and
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JAMES POWER, Proprietor
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Good Accommodation and a hearty welcome for all old friends.

The Children
Need Not
Go Short!
—for you can always
get plenty of the Fresh,
Delicious, "Full Cream."

HIGHLANDER
Condensed Milk.

Even though ordinary
Milk is dear in Winter,
don't stint the children.
Milk is a necessity to
them, and they just
love "Highlander."

Most Economical
for Cooking and
Baking.
"You can depend upon it."

Madam!

Tie a knot in your handkerchief, before
going out, to remind you to order a tin of

**Van
Houten's
Cocoa**

A delicious beverage.

THE STANDARD COCOA OF THE WORLD.

CHEAP, BECAUSE A LITTLE

GOES A LONG WAY.

A FOOD FOR THE MUSCLES.

A TONIC FOR THE NERVES.

A DELICACY FOR THE PALATE.

Try it!

Church Requisites

In Gold, Silver, Silver Gilt, or Electro
Plated on White Metal. Stg. Silver
Crucifixes with Real Ebony Crosses.
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our own Factory.

Designs and Estimates Submitted.
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BADLY-FITTING BOOTS ARE
DEAR AT ANY PRICE.

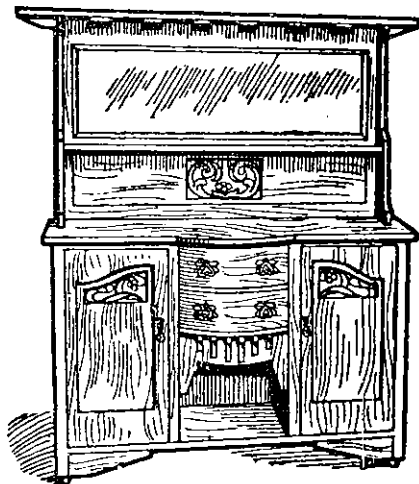
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IMPORTER OF HIGH-CLASS FOOTWEAR,
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FURNITURE MANUFACTURER AND
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Up to date in every Department.

Catalogues Free on Application.

Terms can be arranged.

On the Land

GENERAL.

Several cheese and butter factories in the Forty-mile Bush district are still running on alternate days.

A mature cow should produce at least 250lb of fat before she is worth keeping, and 300lb is not too much to require.

In Canada the average price for factory butter in 1900 was 10d per lb; in 1910 it had increased to 1s 1d per lb; and cheese in the same period had decreased from 5d per lb to 4½d per lb.

Volcanic soils, naturally rich in phosphoric acid, well supplied with potash and lime, produce pastures in which clovers and good grasses are abundant.

A hand-saw is a good thing, but not to shave with; just so a beef-cow is a good thing, but not to produce milk with.

A line of 2500 fat wethers from one of the stations in the Mangaweka district was disposed of the other day at 25s per head, the deal representing £3125. A pastoralist also sold 28 fat steers at £15 per head, representing £420.

The rotation of crops causes the development of greater numbers of organisms in the soil, and of greater ammonifying, nitrifying, and nitrogen-fixing power by the soil than continuous cropping either with cereals or with clover.

Agricultural co-operation in Germany made remarkable progress in 1912. There were no fewer than 1541 new agricultural co-operative societies founded and registered, bringing the total number of rural co-operative societies to 26,576, with a membership of 2,500,000. There were no fewer than 342 co-operative societies formed for the distribution of electrical energy.

Adelaide, a member of the shorthorn herd of the Ruakura Farm of Instruction, has finished her season with a record of 415 lb of butter-fat. In the previous season, which was two months longer, she gave 438lb. This season she was dried off while still yielding 100lb of milk weekly, as she was about to calve in a very short time. A two-year heifer in the herd has reached 300lb of butter-fat, and is still giving 100lb of milk weekly.

The increasing use of milking machines is bringing with it a necessity for greater care in their handling. The Minister of Agriculture in New South Wales says: 'The butter of the State is deteriorating in quality through the sheer carelessness of a number of suppliers in connection with the use of milking machines. These people permitted the rubber tubes to become contaminated through neglect to clean the machines regularly after each milking. If the rubber were kept clean no damage whatever could be done to the milk. This carelessness had become very serious, and two prosecutions had been instituted recently upon reports of the departmental inspectors.'

At Addington last week there were large entries of fat cattle and sheep, and moderate yardings in other departments. Fat cattle, though entered in large numbers, sold well. The few fat lambs penned brought late rates. Store sheep were in active demand. Fat sheep showed an advance, and there was no change in fat pigs. Only 1024 fat lambs were penned. Best lambs made 16s 6d to 20s 9d; others, 14s 8d to 16s. There was a large yarding of fat sheep, totalling between 6000 and 7000. Extra prime wethers made to 30s; prime, 22s 6d to 27s 6d; lighter, 19s 1d to 22s; merino wethers, 15s to 20s; prime ewes, 19s to 25s; others, 15s 6d to 18s 6d. Fat cattle: Steers realised £9 10s to £11 5s; extra, to £17 10s; heifers, £6 17s 6d to £9; extra, to £14; cows, £5 17s 6d to £10 7s 6d. Store pigs: Large sorts made £1 8s to £2 1s 6d; medium, £1 8s to £1 17s; small sorts, £1 2s to £1 7s. Weaners made 14s to £1 1s.

There were only small yardings of fat sheep and fat cattle at Burnside last week, and consequently there was keen competition in both cases. The price of lambs was on a par with that of the previous week, whilst fat pigs were eagerly competed for. The fat cattle forward totalled 126. The small yarding sold under keen competition at prices about 15s to 20s in advance

of previous week's rates: Best bullocks, £12 to £14; extra heavy to £16; others, £10 to £11 10s; best cows and heifers, £9 10s to £10 10s; extra to £12 10s; others £6 to £8. There was only an entry of 2179 fat sheep, consisting mainly of good quality wethers, with an odd pen of ewes. Butchers' stocks were light, consequently competition was keen throughout the sale; prices, compared with previous week, being 2s per head better. Prime wethers, 25s 6d to 28s; extra heavy, to 30s; medium wethers, 22s to 24s 6d; others, 19s to 20s 6d; prime ewes, 22s to 25s; extra heavy, to 31s. The lambs forward totalled 400. There was the usual number of export buyers operating, but bidding was indifferent, and there was no appreciable change in prices to report. Prime lambs, 17s to 18s 9d; extra, to 19s 6d; medium lambs, 15s to 16s 6d; unfinished, to 14s 6d. There was a small entry of pigs—47 fats and 33 stores. A total clearance was effected at extreme rates: Choppers, up to £5; best baconers, up to £4 15s; medium baconers, £2 15s to £3 15s; porkers, £2 5s to £2 12s 6d; slips, to 36s.

THE RUAKURA POTATO CROP.

The work of lifting and weighing the numerous varieties of potatoes being tested at the Ruakura Farm of Instruction occupied twelve days (writes Mr. A. W. Green in the *Journal of Agriculture*). The crop as a whole was good, heavy in weight, free from blight and scab, and the tubers were sound. The only fault was that the average size of the potatoes was rather small. The late varieties, in most cases, gave these small tubers, no doubt due to a great extent to drought. In some cases, however, the variety was to blame, for under the most favorable conditions it would yield a high percentage of small tubers. Northern Star and Gamekeeper are two such varieties. They are also inclined to form second growth, producing secondary small tubers. Gamekeeper is a variety that has lately been well advertised as a heavy cropper and a good commercial variety, but present and past experiments at this farm go to prove that it is not worth growing. From six rows, each 4½ chains in length, the total crop gathered was five bags of eating and seed and seven bags of big potatoes. For comparison with a standard variety, six rows of Up-to-date, each 4½ chains in length, produced fifteen bags of eating and seed potatoes and two bags and a half of big potatoes. Each bag weighed 184lb.

DRESSING THE LAND.

It is very doubtful if a dressing of lime, salt, soot, etc., will have as much effect as some people suppose in killing disease germs in pasture (says Professor Penberthy). A dressing that would be sufficient to kill organisms in the soil of a disease nature, would also be liable to kill the crop that grows on the surface. In the case of the fluke snail, a dressing of salt—10cwt to the acre—might certainly have some effect, and in illustration of this, there is the fact that the salt marsh land round the sea coast is practically free from this pest. On the other hand, lime and soot act as manure, and help the growth of the grass, even if they do not get at any disease in the soil. Professor Penberthy advocates ploughing up and cultivating the land, as it gives the germs time to die before they can perpetuate their species in the live stock. Unfortunately it is not possible to plough up old pastures, and therefore some other method must be found. Alternate grazing and cutting would have this effect, as it would give a field a rest for a twelvemonth, as it were, and thus allow the pests to die out. Certain it is that a good deal of the disease which attacks our animals is due to the infection which they have caught from the soil below them.

PILES.

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

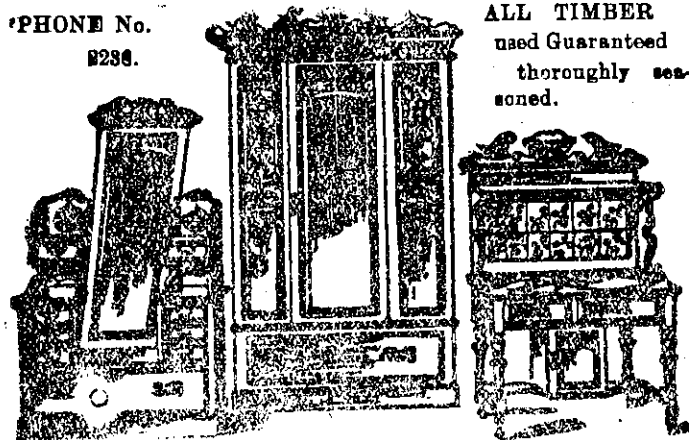
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used Guaranteed
thoroughly sea-
soned.

For Artistic Reliable Furniture, for A1
Value in Bedsteads, for Clean, Pure Bedding,
for Bed Rock Prices for Carpets, Hearthrugs
Floorcloths and Linoleums,

—Try—

JAMES J. MARLOW
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203 Princes Street South.

Duchesse Chests from 42/- ; Brass Rail Bedsteads 35/-
Brass Rail Fender and Brasses, 20/-
Country Orders receive Prompt Attention

Flawless Jap. Silks direct from Japan.

With wonderful commercial instinct the little Japanese is up to all sorts of methods to push his wares. Incidentally, with regard to White Silks the cunning little Jap. classifies them into three distinct grades. They are the *American Choice*, the *Australian Choice*, and the *English Choice*. The latter grades are the remains of the American Choice after Cousin Jonathan has had his pick. Fortunately, Hope Lewis dropped across a consignment of the American Choice Grade, with the result that a shipment has now landed of these beautiful high-grade Japanese Silks, which are free from any flaws. The values are exceptionally fine and the prices are wonderfully low.

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

HOPE LEWIS "The White House" TIMARU.

Great News For The Wellington Womenfolk.

It is news to make glad the heart of every woman who has to 'make ends meet' in the face of the steadily rising cost of living. It announces that

**Patrick's Winter Challenge Sale Opened Thursday,
June 12.**

Bargains in DRAPERY and FASHIONABLE APPAREL will be offered in such generous measure as Wellington has never seen.

D. S. PATRICK and CO.
Patrick's Corner, Cuba and Vivian Streets.

Do You Wish to make

Your Home Beautiful?

Then Consult

Andrews and Clark

Furnishing Specialists

Queen Street, Auckland

The Family Circle

I love him, the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still,
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossip things that 'they say.'

He forgets to look sulky and cross
When things are not going his way;
Forgets some one's gain is his loss;
Forgets, in his worktime, his play.
So this is why I take his part,
Why I say he is one of my pets;
I repeat it with all of my heart:
I love him for what he forgets!

WHAT FREDDIE SAW AT THE CIRCUS

Freddie had never been to the circus, and he came home from his first visit in a state of wild excitement. He had hardly breath enough to give his mother a sketch of the wonders he had witnessed.

'Oh, mother, you ought to been there! Were you ever at a circus?'

'Oh, yes, dear,' his mother replied, 'but not since I was a little girl, and that seems a long while ago. I suppose the circus has grown immensely since my first visit. We used to have just one ring and one clown, and maybe one elephant and two or three cages of wild beasts. I imagine that everything has changed since then.'

'Yes, it has,' exclaimed Freddie. 'Why, mother, they have three big rings, and something doing all the time in all three of them. It almost made me cross-eyed trying to look at them at the same time. I tell you it makes you twist your neck if you try to see everything!'

'Did they have many wild animals?'

'I never saw so many in my life, and I guess nobody ever did. They had lions and tigers and leopards and dangerous and—'

'Oh, no, darling,' his mother said, smilingly, 'you mean kangaroos.'

'Yes, and they had them, too,' exclaimed Freddie.

'No, dear,' his mother explained; 'there is no such animal as a dangerous. As I said, you mean kangaroo!'

'No,' replied Freddie, with great positiveness, 'I mean dangerous, and the name is on the cage, too.'

'You must be mistaken, dear,' his mother persisted.

'Well, you go to the circus with me to-morrow afternoon, and I'll show you the dangerous.'

'Well,' replied his mother, 'we'll certainly go, dear, for I never heard of the dangerous before. He must be well worth seeing.'

So the next afternoon saw Freddie and his mother in the circus grounds, and Freddie led his mother in triumph to a cage of wild hyenas. Over the cage there was the word 'dangerous' in large letters.

'There,' said Freddie, 'now what did I tell you?'

Mother bit her lip hard and tried not to laugh, and fortunately something funny happened in the crowd which offered an excuse for her amusement.

SCHOOLBOY ANSWERS

Speaking at a meeting recently, Dr. T. J. Macnamara, M.P., told some amusing stories of quaint say-

ings attributed to children which he had collected from school teachers in various parts of the country. Here is a selection:—

Teacher—What is a mediator?

Pupil—Please, sir, a mediator is a chap who says, 'Hit me instead.'

Teacher (to a London class)—What is grass? ?

Boy—Grass is what you have to keep off.

'How do you know the earth is round?'

'Because it says in the Bible, "World without end."'

When he once asked a London class of girls, added Dr. Macnamara, what they would say if he told them he saw the sun rise in the west, he got the reply that it was impossible.

'But,' he persevered, 'supposing I still declared I had seen the sun rise in the west?'

'Well,' one of the little girls at length replied, 'I should think you must have got up rather late.'

WHAT RUTH HAD

'Oh, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy.'

Viva chattered this speech out as she walked along the street beside Miss Merton.

'She has something far better than brilliancy,' said Miss Merton.

'What?' said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

'She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood.'

'I am sorry I spoke so,' said Viva. 'I really don't know anything about her except that she stumbles so dreadfully in her lessons.'

'No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things; but you know, my dear, that it is far more important to be kind hearted and gentle. When you go out in the world no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought unto you whether your best is very good or only mediocre. But be sure of this: everyone who meets you will know, without putting you through an examination, whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with everyone you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living.'

AN HONEST ADMISSION

Sir Wilfrid Laurier tells a story about an electioneering tour he was making in Ontario. The elections were being bitterly contested and every effort was being made to stir up race and religious prejudice.

One day Sir Wilfrid received a telegram from a Quebec Liberal, which read:

'Report in circulation in this country that your children have not been baptised. Please telegraph denial.'

The answer came as follows:

'Very sorry to say the report is correct. I have no children.'

CRUEL

The elocution teacher was instructing a scholar who had insisted upon learning a long and rather prosy piece.

'When you have finished the recitation,' said the teacher, 'bow gracefully and leave the platform on tiptoe.'

'On tiptoe?' asked the scholar.
'Yes,' answered the teacher, 'so as not to wake the audience.'

THE FAMILY BEVERAGE

A little while ago, in a Lancashire town not far from Manchester, a clergyman was being entertained over the week-end by one of the well-to-do but plain men of the place. As soon as the guest was settled by the fireside on the Saturday evening, his host (says the *Manchester Guardian*) asked him, 'Are you a teetotaller?'

'Well, no-o, not exactly,' was the reply.

The master of the house received the statement with evident relief. 'Ah'm reight glad to hear it,' he said; 'we'n had that sort stayin' with us afore. Now, if ye'd been one o' them teetotallers, yo'd 'a' been wantin' soda-water and lemonade and lime-juice, and ginger-ale, and nobody knows what all. But as yo' a'nt a teetotaller yo'll be satisfied wi' plain watter, like the rest on us.'

SAVING THE COIN

Here is how little Willie made a mistake in his eagerness to save money for his mother. Having a letter that she wished posted, mother gave Willie a penny, telling him to buy a stamp at the stationer's and place the envelope in the post box on the corner. It was an hour later when Willie returned.

'Did you post my letter, Willie?' was mother's first question.

'Yes, mother,' was the proud response of Willie.

'And here's yer penny.'

'A penny,' cried mother wonderingly. 'How in the world did you post it without money?'

'That's an easy one,' smiled Willie. 'I sneaked it in the box when nobody was lookin'.'

NEW TO THE GAME

It was the first sale over which the smart young auctioneer had presided, and in response to his really eloquent pleading the bids for the horse he was selling slowly rose.

'Eleven guineas and a half!' he said scornfully. 'What? Only eleven and a-half guineas for this magnificent cob? Gentlemen, gentlemen, aren't you to be tempted?'

'Well, I don't mind giving you twelve pounds, mister,' said the little man who chewed a straw.

'Thank you! Going at twelve pounds—going at twelve—gone!'

The hammer fell, after which the smart young auctioneer was at a loss to account for the laugh which arose, and it really took some time to convince him that he had been taken down—eighteenpence.

QUITE A MISTAKE

A gentleman given to habits of extravagance found himself in the Bankruptcy Court, and was severely questioned by the presiding official.

'At what precise date did you first find yourself in trouble?' asked the judge.

'I beg your pardon, I do not understand,' replied the gentleman, with a puzzled air.

'The question is a simple one,' sharply. 'Please answer it. At what precise time did your troubles begin?'

With an air of the utmost perplexity, the gentleman gazed round the court until his wandering eyes fell upon the anxious countenances of his creditors, when, with a genial wave of his hand in their direction, he said pleasantly:

'Oh, you must mean these gentlemen's troubles. I can't say I've ever had any myself.'

And on thinking the matter over, the judge agreed with the bankrupt's opinion.

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Ball Trick.—This trick should be performed rather quickly so that the effect is produced before the audience are aware of what it is to be. The conjuror shows a ping-pong ball, and throws it from one hand to the other. Presently, after holding it in the closed right hand, the conjuror opens his hand slowly and holds his left hand about two feet away from it. Suddenly the ball floats in the air from the right to the left hand, and the conjuror then throws it out to the audience for examination. At the same time in response to the inevitable request, 'let us have a look at your hands,' he steps out amongst the company and allows his hands to be examined. The whole secret consists in the careful manipulation of a loop of thread, which of course is invisible at a distance of a few feet. The conjuror has this loop thrown over the second finger of the right hand and dropped down his sleeve. In passing the ball backwards and forwards from the right to the left hand the conjuror contrives to get the second finger of the left hand in the loop and carry it out. The ball thus runs along the extended loop. In the act of throwing the ball to the audience the conjuror snaps the thread and allows it to fall unnoticed to the floor.

An Experiment in Thought-reading.—The conjuror hands a pack of cards to a member of the audience, requesting him to select a card, and show it to the other members of the company. In order that he may not get a glimpse of it himself the performer turns his back for a few moments. When he is told that everyone has seen the card, he again faces round and offers the pack to the chooser in order that the chosen card may be replaced. The pack is given into the chooser's hands and he is asked to shuffle it well. The performer now takes the pack and lays a few of the cards upon the table. At the same time he looks at the audience and pretends to be reading their thoughts. He then spreads out the rest of the pack—face upwards—and suddenly exclaims, 'I have it you were thinking of the (say) queen of diamonds!' The secret is a subtle one and is well hidden. The performer must have two packs. The backs of these cards will of course require to be the same color. One pack he spreads out upon a table under a window, where the sun's rays will turn the cards slightly yellow. This being done, he compares the faces of these cards with the faces of the pack which has not been exposed. If the difference in color is marked all is ready for the trick. Before presenting the experiment, the conjuror places the discolored pack in his waistcoat pocket. The unprepared pack is given to the audience to choose a card from. The performer takes back this pack whilst the audience are looking at the card chosen. He then turns his back, and it is the work of a moment to exchange this pack for the discolored one. With this in his hand, he now faces the company and has the chosen card returned. When the pack has been shuffled, he takes it up and, spreading the cards out, is easily able to distinguish the chosen card. The effect is all that could be desired.

A Trick with an Apple.—This trick invariably meets with much applause. The conjuror informs the audience that he is able to cut an apple in half without cutting the skin. The company will look for a catch in his words, but the performer proceeds to carry out his boast. He takes a needle in which is threaded some strong cotton. The needle he passes round the apple under the skin. This is best done by putting the needle in again at the point from which it emerged, and so passing on until the thread lies right round the apple under the skin. When you again reach the point at which you started, take both ends of the thread in your hands and draw it to you. By this means the apple will be cut in twain. In the same manner you may divide an apple into many parts. After doing the trick, hand the apple to members of the company to peel, when it will fall to pieces.

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