

proselytisers, and the third, who has attained the age of fifteen, is unfortunately to be left with them. In delivering judgment, his Lordship found as a matter of fact that Patrick Traynor died a Catholic. That being so, the general principle would apply—namely, that the religion of the children should follow that of the father, subject to the exceptions provided for by law. If the father abdicated his right it would be otherwise, but he had not done so. As to the children in this case there was a difference clearly applicable, but it should not be overlooked that there was no reason to infer that the father wished these children to be brought up Protestants and given into the hands of strangers instead of being placed under the guardianship of his own sister and one of his own religion. The only observation he would make was this, that institutions such as these mission schools and others should be very careful in dealing with children. The father of these children was of the Catholic religion. If people belonging to these bodies did not do that, and failed to take care, they ran the risk of coming into collision with the law. That was the only observation he felt called upon to make. The application would be granted as to the younger children but not as to the elder boy.

CARDINAL LOGUE'S VIEWS.

Replying to an address of welcome, presented by the congregation of St. Patrick's Church, Bradford, England, Cardinal Logue, who had been assisting at the jubilee celebrations of the church, said it was alleged at the present day that if the people of Ireland attained control of their own affairs they would be likely to persecute some of their neighbors. He defied any person who read the history of Ireland to find a single instance where Irish Catholics had persecuted their neighbors because of their religion. He had lived among people of different denominations for the greater part of his life, and he could conscientiously say that he never intentionally or knowingly used a word to give offence to any one, and he certainly would not be a party to persecution. If Ireland gained control of her own affairs there would be a distribution of public offices. Every man would have such rights to these offices as his capabilities and knowledge entitled him to. They had a saying in Ireland, if there was a contest for a public office, 'Let the best horse take the jump.' He would be sorry to exclude any one from a public office, and if a Protestant or dissenter or anyone else was better qualified for office than a Catholic he would support him. And in his attitude he believed he was not alone. He thought it was the general feeling of the Catholics of Ireland. Even if Sir Edward Carson raised his army and used the cast-off Italian rifles and commenced to shoot, they would not shoot back. He did not think there would be much need of shooting back, because from the quality of the rifles and the skill of the riflemen he did not think there would be much danger to any one. He did not interfere much in politics, but he was certainly a determined Home Ruler. He desired Home Rule, not for the benefit of Catholics, but for the welfare of the country generally. When the day came, as he believed the day would come, when this enactment was passed—and the sooner the better—he thought it would be found that notwithstanding all his talk about persecution, injustice, and everything else, the people of Ireland would see their own interests, and would work shoulder to shoulder to endeavour to improve the condition of the country. The quarrels were kept up by politicians for their own objects, and as soon as politicians dropped them the people of the country would work harmoniously together. There could be no civil war in Ireland. It would take two parties to make a fight, and even if one side desired to make a fight, there would be no other side to fight against, because the people of the country did not want to fight.

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People We Hear About

Madame de Navarro, remembered by stage-lovers by her maiden name, Mary Anderson, celebrated her fifty-fourth birthday on July 28. She was born in California in 1859, began stage life at sixteen, retired at the height of her popularity in 1889, and published her reminiscences in 1896.

Lieut.-Col. the Hon. George Henry Morris, the new Commanding Officer of the Irish Guards, is a Catholic of note. He is a younger brother of Lord Killanin and an old Oratory school boy, and was posted as Major to the Irish Guards soon after the formation of the regiment, which is almost entirely Catholic.

Cardinal Bourne, the Duke of Norfolk, and Lord Edmund Talbot were among the distinguished personages who were present at the King's garden party at Buckingham Palace recently, when a large body of teachers were entertained, among them being a number of nuns, with whom the King and Queen conversed.

As 125 old Eton boys, beginning with the Hon. and Rev. George Ignatius Spencer, have become Catholics, the converted Etonians recently held in London their first annual dinner. Monsignor Benson, Monsignor Barnes, and Mr. Shane Leslie made amusing speeches. The latter said that 'he owed as much as any to Eton. One of the dames there had once given him the *Pange Lingua* and whispered to him there were more sacraments than two. This and confirmation in Orange Ulster opened the road to Rome. He felt that the destiny of their Society was to effect the canonisation of Henry VI., their founder, whose relics had been recently disinterred in the presence of the Provosts of Eton and King's.'

A celebrated Catholic journalist, Mr. C. E. A. W. Jerningham, is one of the new Justices of the Peace for London. Mr. Jerningham, who for over a score of years wrote the 'Letter from the Linkman' in *Truth*, under the pseudonym of 'Marmaduke,' probably knows more of the inner doings of Mayfair and the smaller influences which have shaped great political and social events in London than anyone else. He was born in the year 1854, and was educated at Beaumont and Stonyhurst. At the latter he was some time Senior Philosopher. Mr. Jerningham is a most versatile man, having founded, for instance, the Art Collectors' Protection Association, and helped to found the Self-Help Emigration Society.

Mr. Hilaire Belloc, who was forty-three on Sunday, July 27, belongs to that remarkable group of young Oxford men who were at the University some twenty years ago, and the most prominent of whom to-day are Mr. F. E. Smith, Sir John Simon, Mr. F. W. Hirst (the editor of the *Economist*), and Mr. E. G. Hemmerde. Mr. Belloc's father was a French barrister, but his mother was an English lady and a descendant of Dr. Joseph Priestley. For four years, from 1906 to 1910, Mr. Belloc represented the constituency of South Salford in the Liberal interest in the House of Commons, but he has latterly forsaken this participation in the activity of party politics in order to become the head of the modern side of the East London College.

At the Pan-Celtic Congress at the Ghent International Exhibition, over which Lord Ashbourne, the new Catholic peer, presided, a paper written by the Right Rev. Mgr. Fahey, P.P., Gort, County Galway, was read by Mr. J. de Courcey MacDonnell, the secretary of the Congress. It related to early Irish art, and the writer traced its growth from the monasteries and schools of ancient Ireland, and referred in detail to the various Celtic designs in spiral and interlaced work. He dealt with the splendid work of the Irish scribes and illuminators, and referred to the famous Book of Kells and other artistic Irish manuscripts, which work, he said, was unequalled in any other part of the world for its wealth of coloring and its wonderful delicacy, accuracy, and excellence of design.

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