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VOLUME XXXVII  
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No 9

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MARCH 4, 1909

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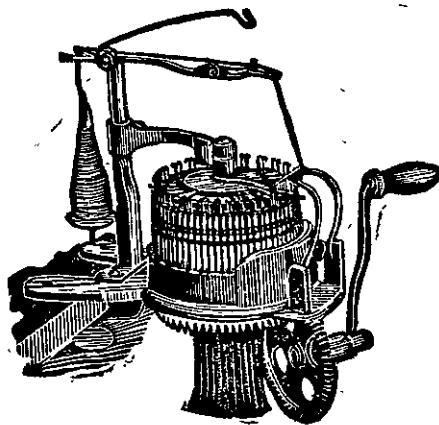
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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 7, Sunday.—Second Sunday in Lent.  
 „ 8, Monday.—St. Cataldus, Bishop and Confessor.  
 „ 9, Tuesday.—St. Frances of Rome, Widow.  
 „ 10, Wednesday.—The Forty Martyrs.  
 „ 11, Thursday.—St. John of God, Confessor.  
 „ 12, Friday.—The Holy Winding Sheet of Our Lord.  
 „ 13, Saturday.—St. Raymond of Pennafort, Confessor.

#### St. Cataldus, Bishop and Confessor.

St. Cataldus, the second apostle and patron saint of Taranto, was born in Ireland about the year 615, and whilst a youth was sent to study at the great monastic school of Lismore. Whilst returning from a pilgrimage to Jerusalem, in which he was accompanied by some of his disciples, the vessel was wrecked in the Gulf of Taranto, not far from the city of that name. When the Irish Bishop saw this beautiful city given over to pleasure and vice his spirit was moved within him, and in burning language he implored the inhabitants to return to the service of God, whom they had forgotten. It happened at this time that there was no bishop in the city, so the people besought Cataldus to remain with them, to which request he reluctantly acceded. The saint succeeded in bringing back the inhabitants to the service of God, and Taranto became a Christian city in reality, as well as in name. St. Cataldus died towards the close of the seventh century, and his remains were buried in a marble tomb, which up to this day is preserved in the sacristy of the Cathedral of Taranto.

### GRAINS OF GOLD

#### WHEN, WHERE, AND HOW.

Dear Lord, in some dim future year,  
 In some dim future month and day,  
 Abides the hour, the solemn hour,  
 When Thou shalt call my soul away.  
 That year, that month, that day of days,  
 Come soon, come late, I know not when,  
 Oh, Thou, Who rulest all my ways!  
 Master of Life, Whom Death obeys,  
 Be with me then, be with me then

Somewhere upon this globe of ours  
 Is hid the spot where I must die,  
 Where 'mid the snows, or 'mid the flowers  
 My shrouded form shall coffined lie;  
 If North or South; if East or West?  
 At home? abroad—I know not where,  
 O tender Father, Lord of Grace,  
 Whose presence fills the realms of space,  
 Be with me there, be with me there!

By fire? by flood? by famine sore?  
 By sudden stroke? by slow decay?—  
 When Death's dark angel opens my door,  
 How shall it call my soul away.  
 God only knows; He bends the bow,  
 And He alone can fix the dart;  
 Yet care I not, when, where, or how,  
 The end may come, sweet Lord! If Thou  
 Wilt then but shield me in Thy Heart.

How many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside.—Henry Drummond.

The habit of holding the good will attitude of mind towards everybody has a powerful influence upon the character. It lifts the mind above the petty jealousies and meannesses; it enriches and enlarges the whole life. Whenever we meet people, no matter if they were strangers, we feel a certain kinship with and friendliness for them, greater interest in them, if we have formed the good will habit. We feel that if we only had the opportunity of knowing them we should like them. In other words, the kindly habit, the good will habit, makes us feel more sympathy for everybody. And if we radiate this helpful friendly feeling, others will reflect it back to us. On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests, our own comforts, totally indifferent to others, this attitude will after a while harden the feelings and the affections, and we shall become dry, pessimistic, and uninteresting.

## The Storyteller

### THE OLD HOME

(Concluded from last week.)

On Christmas Eve the sun flooded the room like a sun of summer. The windows were open, and Captain La Touche had brought a great bunch of narcissi and laid them in Pamela's lap. She was arranging them with an air of ecstasy which could not have been believed possible in her a week ago. He stood smiling down at her.

'You are happy?' he said.  
 'I am like one who has lost Heaven and found it again.'

'Is it so good to be with us?'  
 'So good,' she said joyously, 'that I feel as if I must presently take wings and fly away like a good dream. Miss La Touche will find me a poor companion. I am very unaccomplished. To be sure, I will do for her all love can do.'

'Aunt Matilda would not know what to do with a companion—in the ordinary sense. She took a violent fancy to you that day we first met. You know my leave was just up. I went back to India after leaving Aunt Matilda with an old friend in Nice. I thought of you often and often; of your mother and the old house. I might have resigned then if there hadn't been trouble afoot. I always meant to come back to you.'

She dropped the flowers and looked away from him, her cheek like the pink hollyhock that summer's day long ago.

'Do you know what I have been doing, Pam?' he went on. 'What has kept me from your side this week past? I have been buying Ardmore. For you, my darling. It looked so lonely and sad. They are lighting fires in it to-day. It is being put in order for us, but I have altered nothing. You will see it just as you left it. If there is anything else to be done—the new mistress must arrange all that.'

He put his arms about her, and drew her head to his breast.

'Imagine,' he said, 'La Touches and Langfords back in the old house. Aunt Matilda knows. She left us together that I might speak. We will all go back together. The old place is lonely for us. We will bring joy and love there once again. Our children, Langfords and La Touches, will make it glad with their presence. It will not be lonely any more.'

She sighed against his ear a sigh of overful happiness.

'I know now,' she said, 'why the place seemed so happy in my dream.'—*Catholic Weekly.*

### THE LITTLE GOLD HEART

The curtains were drawn in Miss Eleanor Hardwick's pleasant drawing-room, a wood fire burnt cheerily on the hearth, and the warm air was full of the scent of hot-house flowers. On a low table at her side a silver tea-kettle hissed and spluttered, some muffins were keeping hot in the fender, and as she sipped her tea she turned over the leaves of a novel. Her cousin had come in from the outer wintriness and gloom, flakes of snow still clung to her cloak, and her sweet, rosy face was unusually serious.

'Eleanor, I want you to help me.' There was a note of tender appeal in her voice.

'Is it about some new candlesticks for St. Francis Xavier's?' said Miss Hardwick, reluctantly laying down her novel.

'New candlesticks are needed, a new altar is needed, everything is needed at St. Francis Xavier's. But it isn't that, Eleanor, it is the Bartons.'

'Who are the Bartons, pray?'

'Oh, Eleanor, you must remember; they came to the mission about a year ago. Quite young people, with five dear little children. At first they seemed to be getting on very well. But last autumn the father had pneumonia, and since then they have had one trouble after another. It is really pitiful; I just met the children coming from school in cotton blouses and with holes in their shoes.'

Miss Hardwick drew her delicate black brows together. 'Why doesn't Father Carberry take them in hand?'

'The mission is such a poor one,' Gertrude spoke with glowing cheeks, 'and Father Carberry already does more than he ought to do. Do you know, Eleanor, he often gives away his dinner, and his housekeeper says if she boils a new-laid egg for his breakfast he just puts it in his pocket for one of his invalids.'

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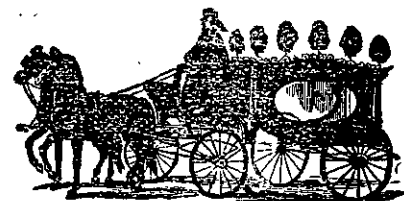
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'No wonder he looks so gaunt and haggard. But if you think I am going to follow his example, Gertrude, you are quite mistaken.'

'I never thought of such a thing.'

'You are complimentary, my dear. But, seriously, it is quite out of my power to do anything more in the way of charity. If I tried to help everyone who needs helping, I should soon need helping myself.'

'But you are rich, Eleanor.'

'I have a pretty good income. Uncle William left me all he had, and I have tried to make good use of his money. He knew all I had suffered from being poor in my young days, and was determined that I should be made comfortable for the rest of my life. I am able to dress well, keep a good table, have decent servants—travel when I wish to travel, choose my own amusements—'

'Yes, Eleanor.'

'Why do you speak in that tone of voice?'

'I don't know. But somehow I don't believe you care so much for things of that sort as you pretend to care. They don't really make one happy.'

'They are a good framework for happiness, at any rate. You are so much younger than I am, Gertrude, and you don't understand. When one is getting to be middle-aged, one's horizon changes, one knows that a comfortable home, nice clothes, good food, cheerful society are all indispensable. My doctor was only telling me the other day that if I wished to keep decently well, I must live in the sunshine—mentally as well as physically—and that I must avoid everything depressing as if it were poison. So you see you mustn't bring me any more of your harrowing tales.'

'But if you would help the Bartons, it would make you happy—not unhappy,' said Gertrude, gently.

Eleanor sighed.

'You won't understand! I meant what I said about not being able to help them. And if you can't help people it is so distressing to hear of their troubles. I may have a good income, but the expenses of my household are very great—you do not know how great. Even one's clothes become a problem. Yesterday I was looking over my furs, and I was shocked to see how shabby they were getting. It is absolutely necessary for me to have a new seal-skin coat. — You see, I must keep warm—'

Gertrude looked at her cousin as she lay back among the embroidered cushions of her easy chair, the firelight flickered on the rich folds of her crimson silk tea-gown, and on the diamond brooch she wore among her laces; her dark eyes looked for the moment as hard and bright as the glittering jewels.

'Then it is no use saying anything more about the Bartons,' she said, drawing on her gloves. There was a quiver in her voice.

'I'm afraid not. But I'm extremely sorry to disappoint you, Gertrude, and when I have a little more money at my disposal, when things are less pressing, I'll try to do something.'

'But it is now they need help,' cried Gertrude, her soft eyes all aight. 'As I came here I began to plan all I would do for them if I could. I thought I'd get the children warm coats and stout shoes, and a thick overcoat for their father, and a shawl and new bonnet for their mother; hers in quite brown with age. Then I'd put a ton of coal in their cellar and write out a cheque for ten pounds so that they'd be able to pay their rent, and the butcher and baker, and have something to go on with—'

Eleanor smiled rather cynically.

'I always notice that people who have nothing to give are so wonderfully generous.'

Gertrude's head dropped.

'At least I can pray for them,' she murmured. 'Good-bye, Eleanor.'

'Good-bye, my dear. You must not think that I am not very sorry for the Bartons, but one can't make too great sacrifices. When you are older you will understand the value of money better.'

'Father Carberry says nothing we have is ours—he says we are God's stewards,' cried Gertrude, lifting her head.

'That may be true theoretically, but common sense tells me that my money is mine as long as I'm alive, and that if I don't take care of myself no one else will. When shall I see you again, child?'

'I am going round to see the Bartons, and there is Benediction this evening, but I'll try to look in after church,' said Gertrude, in a low voice. Then she was gone, and Miss Hardwick, settling herself more comfortably among her cushions, sank into a deep reverie, her brown eyes gazing absently into the glowing depths of the fire.

The time went by, and presently a letter was handed to her as she still sat absorbed in her thoughts. It was a letter from her brother, and she vaguely noticed that his

handwriting was different from usual, less neat and precise; he had evidently written hurriedly.

In her self-satisfied importance she never dreamed that any great trial might come to her. But as she read her brother's letter her face suddenly became tense and rigid and the color left her cheeks and lips—her hands trembled.

What was this? Her Uncle William's property had been claimed by an elder branch of the family—a later will had been placed in the hands of the lawyers. It was true—all true. After living all these years in affluence, she was practically penniless.

In utter bewilderment of spirit she tried to face this new condition of things. All her pleasant, easy ways of enjoying life were over and done with. What would Gertrude think? Her face softened a little at the thought of her cousin; she was always so sympathetic, so tender-hearted. — She would go to her at once with this terrible news, follow her to the mission church; perhaps Father Carberry might suggest something.

Rising hastily to her feet, she threw a cloak over her shoulders and stole out of the house that was no longer hers. The snow had left off falling, but an icy wind blew in her face, the ground was frozen hard, and she noticed that on the telegraph wires, either side of the road she was travelling, shivering birds dazed with the cold, were huddled together. No other signs of life were visible; barren stretches of country surrounded her, heaped here and there with mounds of cinders and other refuse. It was the black country seen on a winter's day beneath a lowering sky. She struggled on against the wind, while the cold seemed to grow more and more intense, and it was with a feeling of relief she at length caught sight of a small building from whose doors and windows a warm glow was streaming.

This was St. Francis Xavier's, without a doubt; she could see the cross above the porch, and recognised the odd-looking little belfry. And now a bell began to clang loudly whilst hurrying figures appeared out of the gloom. She entered the church with the rest, and taking a seat by the door looked around her with the feeling of having found a temporary place of refuge, but was struck at the same time by the cold bareness of the little church. There were not even the Stations of the Cross upon its white-washed walls, and the altar appeared to be composed of boards supported on trestles; she could see these trestles distinctly beneath the flimsy altar-cloth. A few artificial flowers were in the glass vases, but there were no other attempts at adornment, and the candlesticks were dingy and battered-looking. She had been to the church once before at Easter-time, but had not been impressed as she was now with its poverty-stricken look.

A wave of shame and remorse suddenly swept over her as she remembered how she had filled her own house with every possible luxury whilst she had left the house of God utterly unconsidered. What could she do to remedy her neglect? Alas, it was too late; she could do nothing; she was as poor as the poorest of these people thronging into the church. Some of them she noticed were almost in rags. Were those children with the little wan faces and flaxen hair Gertrude's proteges? she wondered. One was a cripple. What large, pathetic eyes the little fellow had, and how closely his father held his hand clasped in his own! Neither of them looked fit to be out on such a night as this; both were thin and hollow-cheeked—insufficiently clad. With another awful pang of remorse Miss Hardwick recalled how she had refused that very evening to help them out of her abundance, and now it was too late to make amends; she could do nothing, absolutely nothing.

Staring blankly before her, she paid no attention to the murmur of prayer that was now filling the church as the Rosary was recited; and presently Father Carberry stood up to preach. She saw his plain, kindly face turned in her direction, and strangely enough he had taken for his text the parable of the Rich Fool. With direct, homely eloquence he was dwelling on the consequences of selfishness, avarice, and pride, of those who gathered riches together for themselves—who never thought of God or of their neighbor—who were rich in the eyes of the world, but beggars in the sight of their Creator—who were known in the world but unknown in Heaven. When their souls were at length required of them, they stood forth in their true character, 'wretched and miserable and poor and blind and naked.' He spoke of the woman who decked out her house in greatest magnificence, but who refused to give the smallest gift to God's altar—the woman who would spend fifty pounds on a new tea-gown or set of furs, but who allowed her neighbor's child to die for want of proper food and clothing—these were the spiritual outcasts!

Miss Hardwick shivered. Why was Father Carberry's gaze fixed upon her, searching out the very depths of her soul? Surely she had heard this sermon before,

# JUST AS A TEST

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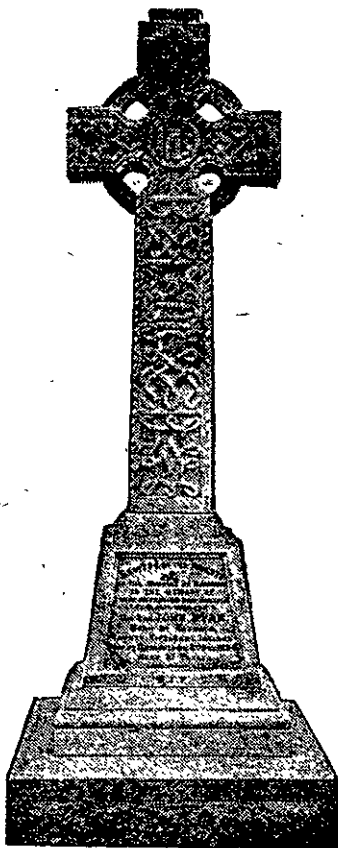
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when it was not too late, but had listened all unmoved. And what was he saying now in such a changed and tender voice. He was speaking of the love of God and of those who returned His love; of those who humbly and joyfully laid down their possessions at the Feet of their Saviour, making use of their wealth solely for God's glory—making use of their poverty also for His glory—souls rich with the riches of faith and love—the eternal, everlasting riches common to all mankind, the riches that can alone fill the treasures of Heaven, that can alone satisfy the Heart of God. Give Me thy love, says our Divine Redeemer; thy love is all I require of thee; give Me thy heart.

Dimly, as in a dream, Miss Hardwick heard the voice of Father Carberry rising and falling; then all was still in the little church, but at her side stood an altar-boy with an alms' dish.

'I have nothing to give, child,' she cried hoarsely.

A radiant smile passed over the boy's angelic face. He was gone for a moment, then returned holding in his hand a gold coin to which was attached a small golden heart.

'You can give this, lady,' he said, offering it to her with a gracious gesture.

'Child, it isn't mine to give!'

'The Father gives it to you. You will only return what is his. You do not wish to keep your heart for yourself. Take it, lady.'

The little golden heart was pressed into her hand, and still as in a dream, she raised it to her lips and kissed the holy Name inscribed upon its glowing surface, then tremulously placed it in the alms' dish. Again the altar-boy smiled, and the candles were lit on the altar, and Benediction began. Christ Himself was blessing the kneeling people.

Miss Hardwick's head was bent very low. She had lost the opportunity of serving God with her uncle's money, but she would strive to make amends for her selfish wickedness. In her poverty she would turn to God, resign herself to His will, offer Him all that remained of her poor, mispent life. Burning tears rolled down her cheeks; she looked up; the people were singing the 'Adoremus.'

But suddenly the singing died away. Where was she? The whitewashed walls, the lighted altar, had disappeared. Where was she? Surely in her own room! Was it then all a dream? Miss Hardwick sat in bewildered thought—almost overpowered with amazement and awe.

'Have you been asleep, dear Eleanor?'

It was Gertrude who was speaking—Gertrude who was smiling down at her.

'Have I been asleep? I think so. Did Father Carberry preach?'

He never preaches on Friday evening. We had the Rosary and Benediction.'

'To be sure. Gertrude, I particularly wish to see Father Carberry. It is disgraceful that nothing has been done for his church, and I want to talk to him about a new altar. Do you think he would like one of carved oak? Then the candlesticks you spoke of, and the Stations of the Cross for those terrible bare walls.'

'Have you been thinking of all this since I left you, Eleanor?' asked Gertrude, her soft eyes glowing with pleasure and surprise.

'Perhaps. And there is something else. I want to help those Bartons; I am sure they ought to be helped. Will you tell me again just what they need and I'll write out a cheque—'

Gertrude uttered an exclamation.

'How good you are—you make me feel perfectly happy, Eleanor.'

'I'm glad of that. I feel happy, too.'

'But won't you be ruined, darling?'

Miss Hardwick blushed.

'No, no. It will only mean giving up a few unnecessary luxuries. I believe my new sealskin coat will pay for everything. You see, Gertrude, I'm coming to see things more from your standpoint and Father Carberry's standpoint. I want to make a really good, wise use of my uncle's money. You must help me, child.'—*English Messenger.*

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## GREYMOUTH

On the evening of February 12 the members of the Greymouth branch of the H.A.C.B. Society assembled in the St. Columba clubroom to do honor to Bro. T. P. O'Donnell, who has held the office of treasurer to the branch for thirty-four years, and who has been a member for over thirty-seven years. The programme for the evening consisted of a eucharist tournament, interspersed with songs and recitations.

After refreshments had been dispensed, Bro. T. P. Fogarty (president) addressed the meeting. He said they had met to do honor to the oldest living member of the society, and one who had done much in the past to maintain the society intact. The members owed Mr. O'Donnell a debt of gratitude for having kept the society going when it had to face great difficulties, and the members felt that they could not allow him to retire from the office of treasurer, which he had held so long, without tendering him their best wishes for long life and health to enjoy the remainder of his life, and to make him some slight acknowledgment in the shape of an illuminated address, in which they set out their great appreciation of his services to the branch. He believed he was correct in saying that Mr. O'Donnell was the oldest officer of the society in Australasia. He therefore had the greatest pleasure in handing Bro. O'Donnell the following address as a proof of the respect in which he was held by the members of the Greymouth branch:—

'Dear Bro. O'Donnell,—It is with feelings of great regret that we, the officers and members of St. Patrick's Branch No. 17 of the Hibernian Australian Catholic Beneficent Society, accept your resignation of the office of treasurer which you have filled so worthily during the past thirty-four years. During that long period, as a fervent Catholic and a staunch advocate of Hibernianism, you have done much to tide this branch over the many difficulties encountered in the past and materially assisted to place it in the strong position it at present occupies. In expressing the appreciation and gratitude of members for the many and valuable services you have rendered to this branch during your term of office, we trust that God in His mercy may shower down His blessings upon you in this evening of your life, and that you may be spared many years to enjoy that rest from labors which you so richly deserve.—We remain, on behalf of the members: Patrick Deere, past president; Thos. P. Fogarty, president; W. Sullivan, vice-president; P. Smyth, warden; J. Sullivan, guardian; W. H. Duffy, secretary; P. Blanchfield, treasurer.'

Mr. O'Donnell, in acknowledging the address, thanked the members of the branch for their appreciation of his past services, and proceeded in a humorous way to give some reminiscences of the struggles of the earlier times to keep the branch going, showing that after making a good start in the early days the members had gradually drifted away until they nearly disappeared altogether. Having passed through a critical stage, they had again come out strong, and the branch was in a good financial position. He could look round now and say that there was not a single member alive who had been a member when he joined it, but one pleasing fact remained—that a majority of the members were young New Zealanders. He trusted that they would continue to prosper, and that his successor would enjoy the same confidence as the members had reposed in him and for as long as he had enjoyed it.

The President said they also desired to mark this occasion by presenting their secretary, who had recently taken to himself a wife from Dunedin, with a token of their respect for him, and to wish him and Mrs. Duffy long life and happiness. He handed Mr. Duffy a hanging lamp and a brass-mounted fender, both of which he hoped would be of use in their future home.

Mr. W. Duffy, in acknowledging the presents, thanked the president for his friendly remarks, and the members for their nice presents. He trusted that the branch would continue to prosper, and hoped before long to have a membership roll of two hundred.

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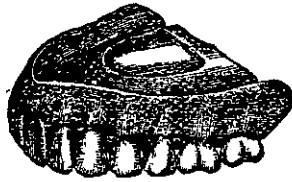
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## Current Topics

### Secular v. Religious Education

The attention of our readers is directed to the contribution to the discussion on secular v. religious education which appears on the two next following pages. The reader will find therein much cause to admire the great ability and acumen displayed by the late Bishop Moran in dealing, shortly after his first arrival in New Zealand, with educational conditions that were quite new to him. After a lapse of thirty-eight years there is hardly a detail of the stand taken up by him that we of the present day need to amend or alter. The same statement holds good in regard to the fight over the 'free, secular, and compulsory' Education Act of 1877, which will form the subject of the next article of the series.

### Presbyterian 'Fast' days

The advent of Lent, the season of special fasts and abstinence, brings to mind the fact that at one time in the early history of New Zealand 'fast' days, of a kind, were almost universally observed throughout the Presbyterian Province of Otago. The Westminster *Confession of Faith*—the authorised doctrinal standard of the Presbyterian Church—includes 'solemn fasts' as part 'of the ordinary worship of God,' and prescribes that they are 'in their several times and seasons to be used in a holy and religious manner.' Otago, which was a Presbyterian settlement, was, in its earlier days, practically 'run' by our Presbyterian friends, and the appointed 'fast' days were recognised by the Provincial Government as public holidays and were generally observed as approximating to what Catholics call holidays of obligation. The history of the decline and fall of Presbyterianism from even this little touch of Catholicism is succinctly told in *The Story of the Otago Church and Settlement* by the Rev. C. S. Ross. 'Fast days, as a sacramental institution, had taken firm root in Otago. They had been introduced as a most excellent custom of the Free Church of Scotland, and were observed as days of humiliation and prayer, preparatory to the celebration of the Lord's Supper. . . . For many years all sections of the community paid outward respect to the institution; business operations were generally suspended, and the Provincial Government recognised it as a public holiday. But as population increased, and the religious element in it grew less influential, the churches, on these days for preparatory exercises, became more thinly attended. . . . The Church courts became greatly exercised over this, and in May, 1873, a conference of ministers and office-bearers was held in the First Church [Dunedin] to consider the whole subject. The following resolution was then passed, namely: "That this meeting regrets the great indifference manifested by members and adherents of the Presbyterian Church in Dunedin to the proper observance of the Fast Days, and expresses the desire that ministers and office-bearers will direct the special attention of members and adherents to the due observance of these days, and in the hope that it may not be found necessary to abolish them." Things did not mend, however, in this direction, and the churches, while lamenting the necessity for it, began to move for their abolition. After a good deal of discussion in the Kirk Session of Dunedin and suburbs, and after two conferences of office-bearers had been held on the subject, it was agreed that the continuance of Sacramental fast days in those churches was inexpedient.'

The institution lingered on for a few years in some of the country districts and in remoter parts of the land, but it is now, we believe, utterly extinct. The Rev. John Macpherson, M.A., in his handbook on the *Confession of Faith*, written for Presbyterian Bible Classes, remarks: 'Occasions are ever occurring to render such fasts . . . appropriate. If the churches are not in a state to observe them profitably, it indicates a very low development of spiritual life.' We express no opinion ourselves on the matter; but we cannot help suspecting that the comment just quoted gives expression to the sentiments which the Otago ministers and office-bearers themselves felt when they made such strenuous efforts to retain this wholesome and Scriptural custom.

### Bishop Gibney

A Sydney secular weekly recalls one notable adventure of Bishop Gibney, of Perth. 'He was at Glenrowan, Victoria,' it says—'a mere priest he was at the time—when the Kelly gang [of bushrangers] was in possession of the local hotel. Superintendent Hare and his peelers had

set fire to the house that held the outcasts, and were bombarding it. It contained some innocent folk, who had no connection with the Kellys. The present Bishop of Perth dived in and rescued the non-combatants; also he satisfied himself and the police that Dan Kelly, Joe Byrnes, and Steve Hart were not shamming, but dead.'

### A Blasphemer's Prayer

When the saintly Archbishop of Paris, in 1871, was brought before Raoul Rigault, one of the boldest of the communards, the venerable prelate, addressing his accusers, said: 'Children, what do you wish to do with me?' 'We are your betters,' said Rigault, who was hardly thirty years of age; 'speak as if to your superiors. Who are you?' The Archbishop, whose great charities had been known in Paris for a generation, replied, 'I am the servant of God.' 'Where does He live?' asked Rigault. 'Everywhere,' was the answer. 'Very well,' said the Communard, 'send this bishop to prison and issue an order for the arrest of one God, who lives everywhere.' That order was never executed; but a few days later Rigault lay on one of the streets of Paris: half his skull shot away; one eye a clot of blood; and the other, open, was glaring wildly into space, as if he saw the Being Who cannot be arrested.

It is part of the regular stock-in-trade of the shallow atheist to make irreverent gibes and jests at everything that is considered sacred; but so long as the universe continues to be ruled by a Supreme Being Who cannot be arrested, the path of the blasphemer will be a dangerous one to tread. The Rome correspondent of the Melbourne *Advocate*, writing just after the recent disaster, says that Messina was a nest of infidels, and that, the very night before the earthquake began, a meeting of Radical-Socialists and Anarchists was held in the city, at which anti-Christian resolutions were passed. But the London *Daily Chronicle* and a number of other papers record still more significant incidents. Although the office, the editor, and the staff of the 'comic' paper, *Il Telefono*, were destroyed at Messina, some copies of the issue which appeared on Christmas Eve are still in existence. It contains a blasphemous parody on the Hymn then being sung throughout the city in the churches and a mock novena to the Infant Saviour. At the conclusion of this profane litany, the 'Bambino'—the Christ-Child—is invited to send a general earthquake—a *tutti un terremoto!* The 'humorous' journalist prayed for an earthquake; three days later he got it. The significance of the incident has impressed even the secular papers, and is delicately hinted at in the following temperate comment of the *Daily Chronicle*: 'It is much to the credit of the clerical papers that they do not make capital out of this revolting parody, do not point a moral or adorn a tale with this horrible coincidence. Inasmuch as the singers of the hymn as well as the composers of the parody, were in fact impartially crushed, they do not improve the occasion. But it is impossible to prevent an impression of chastised blasphemy among the simpler of the survivors.'

### Teachers and Religious Education

It is commonly asserted, or assumed, that the teachers employed in State schools are almost unanimously opposed to the whole principle of religion in education. And this argument is commonly advanced as one reason why the Catholic claim—the counterpart of which is some measure of non-Catholic religious instruction in the public schools—cannot be entertained. Public school teachers might not unreasonably be expected to look askance at any fresh burden thrown upon the already hopelessly over-loaded syllabus of the public schools. But the Catholic schools follow the same syllabus, and give, in addition, the moral and religious training which go to constitute true education. And on the broad principle that the religious side of the child ought not to be neglected and that attention to the moral faculty is an essential element in true education the best members of the teaching profession are heartily agreed. Mr. Ossian Lang, editor of the *School Journal*, a monthly journal of education published in New York, says in his December issue: 'About the need of religious education there is no division of opinion whatever among thoughtful people. "How much?" and "How?" form the only lines of division.' The *New Zealand Journal of Education* (the organ of the N.Z. Educational Institute) in its issue of October 15, 1908, quotes the following among a list of 'Moral Don'ts' selected from an exchange: 'Don't train the head and forget the heart. . . . Don't neglect the teaching of morality and religion (in the widest and best sense of the word).' And in the recently published report of the International Inquiry on Moral Instruction and Training, organised in London by Prof. Sadler and carried out by a particularly

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able and representative committee the following passage occurs: 'There is general agreement among experienced teachers that direct moral instruction, when given at the right time and in the right way, is a valuable element in moral education.' These utterances, as might be expected, do not go so far as Catholic principles and the Catholic position necessarily carry us, but they are all in the right direction, and they go to show that, at bottom, teachers have little love for the hard secularism which is made such a fetish of in our New Zealand system.

## THE SECULAR PHASE OF OUR EDUCATION SYSTEM

### A DISCUSSION

(By the Editor of the *New Zealand Tablet*.)

The following article on the above subject—the eighth of the series—appeared in the *Otago Daily Times* of February 27:—

#### VIII.—'WHO FIRED DOWN THE FLAG OF RELIGION IN OUR SCHOOLS?' PART I: BISHOP MORAN AND THE OTAGO PROVINCIAL SYSTEM.

Anonymous accusation has its temptations, its perils, and at times its penalties. Its besetting temptation was described by Cardinal Manning when he said that it is extremely difficult for a man to avoid saying behind a mask what he would not say with open face. This is, I believe, true in regard to the anonymous author ('R.W.') of the bitter articles on 'The Religious Difficulty in Education,' which have stung and nagged through several issues of the *Otago Daily Times*. Sundry circumstances (including the indiscretion of his friends) have revealed his identity to many, and in a short space the pen-name 'R.W.' will be little better than a bit of journalistic make-believe. I may state that these initials ('R.W.') do not, as some suppose, here stand for the name of a well-known Dunedin City (South Ward) pastor, whose cultivated graces of mind and heart have won him the warm esteem of people of every creed in this community.

The sub-heading of the first of 'R.W.'s' articles ran thus: 'Who Fired Down the Flag of Religion in our Schools?' It recalls the mock queries of Dean Swift, which included the following: 'Who fills the butchers' shops with large blue flies?' The answer was, 'The Papists, of course.' This, too, is the answer given to his own question by the man in the 'domino noir.' His accusation resolves itself into two heads. The first refers to the Provincial District and Government of Otago; the second to the passing of what is called our national system of 'free, secular, and compulsory' public instruction. Each of these will require a separate article.

Catholics, we are told (February 2), 'declared war against' the flag of Christ on the Otago schools; 'they fired at it time and again; they made persistent attempts to drag it down. . . . Who was the leader in the act of war against the "flag of Christ flying upon the schools" in Otago in those old provincial days? . . . The leader in this war was the late Rev. Patrick Moran, D.D., Roman Catholic Bishop of Dunedin.' Let us consider (1) the nature of these accusations and their inherent probability or improbability; (2) the evidence (if any) tendered in support of them; and (3) how far such evidence squares with the actual facts of the case.

1. 'Firing at,' committing an 'act of war,' and so on, against Christ in the schools of Otago—all these expressions necessarily imply knowing, deliberate, formal attacks, having for their direct and immediate purpose the banishment of Christ and Christian teaching from the Otago schools, and (as the context further shows) the secularising of the system of education in these same schools. If true, these accusations would reveal riddles of human inconsistency compared with which the Aelia Laelia Crispis is as plain as poster print. (a) It represents Catholics as carrying on a bitter campaign for the direct purpose of excluding religion from the schools. (b) Next, in point of actual fact, we find these same Catholics protesting in the same breath, and evermore protesting, against the exclusion of religion from the schools—nay, even practically advocating, on conditions, the turning of the public schools into something like Protestant Sunday schools. (c) We find these same Catholics carrying their protest to such extremes that they refuse (unless where forced by circumstances) to send their children to schools from which religion is excluded. And, finally (d) we find these very same Catholics crowning this protest by creating, at enormous and continual sacrifices, a great rival system of education, having Christ as its very life and soul and inspiration. The whole religious history of New Zealand presents

no such impressive example of zeal and self-sacrifice. All this throws an air of wild *a-priori* improbability about the anonymous tale. Only evidence of supreme cogency would justify its acceptance.

2. What evidence has been tendered in support of this extraordinary tale? Not a rag, scrap, or atom—merely the bare assertion of a man in cloak and mask. Of this, more anon. Here, for the sake of clearness, let me explain that New Zealand became a self-governing colony in 1852. Each Province had its separate Legislature and the control of education within its borders. Most of the Provinces subsidised denominational schools. Otago did not, but the reading of the Bible was (with a sort of conscience clause) made obligatory in the public schools by the Education Ordinance of 1864. The Provincial Councils were abolished by the Acts of 1875-6, and one of the early measures of the centralised New Zealand Government was to abolish aid to denominational schools and to introduce the system known as 'free, secular, and compulsory.'

Here is 'R.W.'s' substitute for evidence regarding the Catholic war upon Christ in the schools of Otago (in which the Protestant version of the Bible was daily taught):—'In public speech and by petition to the Provincial Council he (Bishop Moran) attacked the system. He objected to the "appointments of teachers," to the "school books used," and to the "religious instruction" authorised. The system thus, according to Dr. Moran, had hardly one redeeming feature. The Provincial Council met Dr. Moran's attack. A Select Committee was appointed, with Mr. E. B. Cargill as chairman, to consider the bishop's charges. In July, 1871, that committee presented its report to the council, and upheld the national system as satisfactory, and declared against the denominationalism demanded by the respected Bishop of the Church of Rome. The story of these attacks on the "flag of Christ" flying upon our Otago schools is fully and fairly told by the Rev. C. S. Ross in his book, *Education and Educationists in Otago*, published in Dunedin in 1890.'

That is all the 'evidence' adduced so far as the Otago provincial system is concerned. The reader is requested to note the following points:—(a) There is nothing in all the adduced 'evidence' that even charges Bishop Moran with carrying on a campaign to secularise the schools of Otago and drive Christ and religion therefrom. (b) Not a scrap of evidence is tendered in support of such a charge. (c) The reader is, instead, assured—on the unerring word of a masked accuser—that proof of the charges against Bishop Moran is set forth 'fully and fairly' in the Rev. Mr. Ross's book—no other witness is named. *But that proof is not given by 'R.W.'* This is, in all reason, a very mysterious circumstance. There is another still more mysterious: The Rev. Mr. Ross's little book, to which the reader is thus gaily referred for proof, has been long out of print; only a limited number of copies of it were printed; and it is not to be found in any public library in Dunedin. The present writer succeeded, with the greatest difficulty, in securing possession of a second-hand copy. Then the mystery of 'R.W.'s' reticence was cleared. *His reference is a bogus one.* The Rev. Mr. Ross's book does not make, or even hint, against Bishop Moran the accusation of which it is credited with containing—the 'fully and fairly-told' evidence. It will become my very painful duty to expose, in another article, other tricks and ruses of reference and quotation that are even more unworthy of 'R.W.'s' calling. Meantime, let it suffice to say that the Rev. Mr. Ross's only account of Bishop Moran's conflict with the Otago provincial system is contained on pp. 22-24 of his *Education and Educationists in Otago*. And one thing more: I hereby offer a reward to the literary insight of 'R.W.' if, by himself or by his representative, he shows that any part of the Rev. C. S. Ross's book, *Education and Educationists in Otago*, either makes or proves the charge (as stated above) that Bishop Moran led a campaign to secularise the provincial school system of Otago and drive therefrom Christ and Christian teaching; the matter to be decided by a jury of experts in evidence to be jointly chosen by us.

3. The grievances of Catholics against the Otago provincial system of education are to be found in the provincial Blue Books, entitled—*The Province of Otago, New Zealand: Votes and Proceedings of the Provincial Council* (Session XXIX., 1871. Dunedin, 1871, pp. 49, 98, 110, 124), and in *Appendix to Votes and Proceedings* (Session XXIX., 1871, pp. 79-108). The appendix contains, among other things, 'Report of the Proceedings of the Select Committee on the Petitions of Roman Catholic Inhabitants of the Province,' July 13, 1871 (pp. 79-81). Included therein are the 'Petition of the Roman Catholic Inhabitants of Otago,' June 22, 1871, and a list of nine other petitions 'of the same purport and to the same effect' (p. 81): 'Minutes' (pp. 82-3); 'Evidence' (pp. 83-6); 'Answers to Questions forwarded to certain of the Petitioners' (pp. 86-8); and 'Answers to Questions forwarded to

Dinna drink tea that disna satisfy! Hondai Lanka has the rich, full-bodied flavor and satisfying taste,

'Nae doot, if ye drank "Cock o' the North" Tea ye wadna be sae fashed wi' indigestion.'

Schoolmasters' (pp. 91-108). Hereunder I give, in summary form, an enumeration of the grievances alleged by Bishop Moran and his fellow-petitioners against the Otago provincial system:

(1) **FIRST GRIEVANCE.**—No objection was made by the petitioners against Christ or religion in the schools. (a) The grievance was this: That in a system for which Catholics as well as non-Catholics were taxed, provision was made for the religious training of Protestant children only, and none for Catholic children. The only religious instruction provided was Protestant 'mixed' and 'Protestant denominational.' The version of the Scriptures used was the Protestant one (*Appendix*, p. 90); it was interpreted by (almost exclusively) Protestant teachers in a Protestant sense. Said Bishop Moran (*Appendix*, p. 87): 'Distinct sectarian teaching, never Catholic, can take place, and does take place, in the Government schools. . . . Whilst it [the system] pretends to be unsectarian, it is intensely anti-Catholic, practically Presbyterian, and therefore denominational; in favor of one denomination, to the exclusion of others.' The Presbyterian *Shorter Catechism* was used in a number of the schools, and (*Appendix*, p. 89) Catholic children were not 'afforded the opportunity of religious instruction in consonance with their religious tenets.' (b) So far from making 'war' upon Christ and Christianity in the schools, Bishop Moran pleaded for a system of religious training therein which would 'do equal justice to all denominations' (*Appendix*, p. 85). 'I find,' said he (p. 85), 'in reference to this province in particular, from the public prints, that leading members of the several Protestant denominations are either satisfied with the present [system] or would be satisfied with the purely secular one; this being the case, the community practically resolves itself into two denominations—the Roman Catholic on the one side, and all the other denominations on the other. What I would propose, therefore, is, shortly, this: Recognise the claim of Catholic schools to aid wherever there is a sufficient number of scholars, and the character of the secular education satisfactory to the inspector, and that there be an honest conscience clause obligatory in all schools' (*Appendix*, p. 85). Here we have Bishop Moran making 'war' upon Christ and religion in the public schools by offering to hand them over, on two easy conditions, to the Protestant denominations to teach therein whatsoever religion or non-religion that might seem good in their sight. There is not a word about all this either in the articles of 'R.W.' or in the 'fully and fairly-told' tale of the Rev. C. S. Ross.

(c) The Select Committee admits in its report (*Appendix*, p. 80) that in some of the schools the law was violated in regard to Scripture instruction. It furthermore grants (p. 80) that 'in several of the schools catechisms are taught' (this was also illegal). The evidence of the teachers (*Appendix*, pp. 91-108) showed that the *Shorter Catechism* and other denominational catechisms were taught during school hours in at least twenty-five of the schools. Mr. John Hislop (secretary of the Education Board) testified (*Appendix*, p. 84) that this had been even more common in previous years. 'The Education Board,' added he, 'has neither enjoined nor prohibited the use of any catechism in the schools. This is a matter which has been left to the committees and the teachers' (*Appendix*, p. 84). The power thus left in their hands was abundantly, though illegally, used to make the Otago system as denominational as they pleased. On the evidence, the Select Committee found it necessary to recommend 'that the schoolmasters throughout the province be enjoined to adhere strictly to the terms of the Ordinance in regard to the reading of the Scriptures and religious instruction.' There is nothing about all this justification of Bishop Moran either in the articles of 'R.W.' or in the 'fully and fairly-told' tale of the Rev. C. S. Ross.

(2) **SECOND GRIEVANCE.**—Clause 40 of the Education Ordinance (said Bishop Moran, *Appendix*, p. 87), 'not only permits, but obliges, teachers, in opposition to the faith and discipline of the Catholic Church, to impart religious instruction to Catholic children, unless their parents object.' This was described as 'a wily and insidious attempt at proselytising,' as 'few parents can be expected to be aware of this provision of the law, and few are, consequently, in a position to object.' As a matter of fact, the teachers' evidence (*Appendix*, pp. 91-108) showed that, in connection with a large number of schools, neither the children nor their parents were made aware of their rights under this tricky conscience clause. The Catholic grievance in this respect was admitted by the Select Committee to this extent: It recommended 'that the schoolmasters throughout the province should be enjoined to 'take care that the parents and children be informed that attendance at such reading and instruction is optional' (*Appendix*, p. 80). Note well: The committee was restricted to 'such redress' for Catholics 'as may be practicable under

the existing Ordinances' (*Votes and Proceedings*, July 19, 1871, p. 124). There is not a word about these justifications of Bishop Moran in 'R.W.' nor in the 'fully and fairly-told' tale of the Rev. C. S. Ross.

(3) **THIRD GRIEVANCE.**—Bishop Moran and the other petitioners objected as follows, in the interests of Catholic children: That (apart from the sectarian instruction provided for at the opening and closing of the schools) the instruction given was, legally, purely secular (*Appendix*, pp. 85, 86; cf. p. 84). It was therefore opposed to the well-known principle of the union of religion and education which Catholics have ever held sacred. In the view of the petitioners, therefore, the system did not offer sufficient religion for Catholic children. Verily, that was a rather curious way of making 'war' upon Christ in the schools of Otago. Here again 'R.W.' and the Rev. C. S. Ross are dumb.

(4) **FOURTH GRIEVANCE.**—The petitioners complained (*Appendix*, p. 86) that not alone was the Catholic religion 'ignored' under the Otago provincial system, but that it was 'contemned or misrepresented'; that the class books used 'contain matter which is most offensive to Roman Catholics and, as they are persuaded, untrue and injurious to their religion and its ministers' (*Appendix*, p. 81). These statements were backed up by a great mass of detailed evidence and references. Again and again the reading books placed in the hands of little Catholics scoured their faith with such offensive epithets as 'Romish,' 'Popish,' 'Papist,' 'Popery,' 'superstition,' 'superstitious doctrine,' 'false religion' (cf. *Appendix*, p. 87). There were besides the unhistorical bitterness of Collier and others; and teachers and other witnesses described some of the lessons as 'not only objectionable, but repulsive to Catholic people' (p. 87); 'unfit for Catholic children to read' (p. 87); 'the bitter feeling expressed in these books' (p. 89); 'most objectionable lessons. . . . with the numerous train of offensive epithets which permeate throughout the studiously prepared series. . . . a most glaring insult to the feelings of every Catholic' (p. 89); 'passages' 'calculated to throw disrepute upon the Catholic religion and its supporters.' And so on. In consequence of these offensive text-books, Catholics (said the petition) 'have been obliged to withdraw their children from the public schools,' and establish, without State aid, schools of their own (*Appendix*, p. 81). Was this protest a 'war' against Christ in the school?

The Select Committee reported (*Appendix*, p. 80) that most of the offensive statements in the text books placed in the hands of Catholic and Protestant children were 'accepted as historical by other Christian denominations!' As if this were a denominational question and not one of history, and, to a real extent in the circumstances, also of justice and mutual charity and forbearance! The Select Committee admitted that 'there are, however, a few expressions in some of the books which, in the opinion of your committee, are fairly objectionable' (p. 80). And (p. 80) they recommended 'that schoolmasters throughout the Province should be enjoined' to 'avoid the use of any lessons containing words or expressions offensive to Roman Catholics or other denominations of Christians.' There is not a word about these admissions and recommendations in the articles of 'R.W.' nor in the 'fully and fairly-told' tale of the Rev. C. S. Ross.

(5) **FIFTH GRIEVANCE.**—The petitioners pleaded (*Appendix*, p. 81) that 'Roman Catholics consider it a hardship and an injustice to bear the entire expense of their own schools, whilst very large sums are voted out of the public revenue, to which they contribute in common with their fellow-colonists, for the maintenance of public schools, to which they conscientiously object; that Roman Catholics bear their share of the public burdens, and take their part of public duties, and are therefore entitled to a share, in proportion to their number of the moneys voted for education.'

These demands were opposed by the Select Committee on the plea of alleged increased cost, possibly lowered efficiency, and—fear of denominationalism! (See first paragraph under 'First Grievance,' above, in which it is shown that the Otago Provincial system was already largely denominational). Besides (said the committee, p. 80), Catholics 'cannot be satisfied with any system of education which is not under their own exclusive control.' But there is nothing in the evidence to suggest such a claim. On the contrary (a) Bishop Moran, in a passage already quoted, stipulated for State control of the secular instruction in Catholic schools, and of another matter; (b) he never even suggested 'exclusive control' in the matter of finance; but (c) he did rightly claim ecclesiastical control in the matter of the faith and morals taught to the children in our schools. There is, of course, nothing about this in 'R.W.' nor in the 'fully and fairly-told' tale of the Rev. C. S. Ross.

(6) **SIXTH GRIEVANCE.**—On account of the matters set forth under the first and fourth grievances, it was held that 'no Catholic, acting up to the principles of his Church, can accept the situation of teacher under the system,' and that 'Catholics need not apply.'

(7) **SEVENTH GRIEVANCE.**—Objection was also raised to 'the constitution of the board and committees,' and to the lack of 'protection for minorities' in these respects. Considerations of space compel me to forego comment on the two last-mentioned grievances.

Throughout the third part of this article I have been mainly occupied in supplying facts, vital to the proper understanding of the case, which were omitted, or suppressed, both in the articles of 'R.W.' and in the 'fully and fairly-told' tale of the Rev. C. S. Ross. The reader is asked to compare the facts set forth above, from official documents, with the 'history as she is wrote' by the man in the *domino noir*. What justification has he to offer for his misrepresentation of the content and purport of the book of his friend, the Rev. Mr. Ross? What plea can he advance to sustain the dishonoring accusation which, with mask on face, he flung at a great and good friend of religious education, whose voice, stilled in death, can no longer hurl back the calumny?

## PASTORAL LETTERS

### ARCHDIOCESE OF WELLINGTON

(Concluded from last week.)

Whence came the great social revolution which reversed the servitude of woman and enabled her to share in equal degree the restoration of man? From the cave of Bethlehem. When the Creator and Redeemer, coming in man's own likeness, living and dying, teaching and suffering for him, claimed him as His own, and disclosed to him his inheritance, woman recovered her rank too. When man had been discredited, she had been enslaved; for the discrediting had been in some sense her special work, and she had been the mother by her own fault of a degraded race. In virtue of that birth in the cave of Bethlehem, and of that Child Who was Man Himself, but Son of woman alone, the Christian woman at once took a rank no longer merely relative and dependent, but absolute and her own, as co-heiress with man in all Christian rights and promises. In the beginning of man's history, the messenger of darkness had tempted and overcome the first woman, and severed the bond which united her race with its Maker; many thousand years later, the messenger of light appeared to that second Woman. Once more the whole lot of man hung upon a creature; but she did not sink under the burden; rather, armed with incomparable humility, she bore the destiny of the race entrusted to her up to the very throne of God; a Divine Person became her Son, and she, by accepting the rank of Virgin Mother, restored to her sex, so long a byword for weakness and untrustworthiness, far more than the honor it had lost. Eve, the occasion of her husband's disinheritance and her children's fall, marks the position held by woman through all the centuries prior to Christ, which are simply the carrying out of the Fall in its consequences. Mary, the Virgin Mother of the Redeemer, establishes through all generations of her children the absolute rank and place of woman. In the society founded by Mary's Son woman takes equal rank with man, as a human being, joint partner with him of the promises made and the inheritance bequeathed.

Man and woman then being first restored in themselves, marriage, the primary relation of society, is restored to them. Marriage in its first idea was not a civil contract, the work of man naturally yearning for society, but the institution of God created in view of the Incarnation as future in time, but pre-determined before all things; so that the words spoken by Adam under Divine inspiration when first beholding his wife brought to him by his Creator, had a secret but a certain reference to the act of that Creator in Himself espousing human nature. And the seven attributes which belong to its original institution, as stated above, were given to it as an image of the Incarnation, yet future and undisclosed. For the restoration of marriage it was only requisite to unfold the latent Sacrament. Thus the natural society of man and woman was viewed as the germ of the sacred society of man redeemed; the natural propagation and education of the race became the nursery for the corporeal increase of the Church. Because it would not profit the offspring to be born unless it were reborn, since in the words of St. Augustine, it is born into punishment unless it be reborn unto life.

The subordination of woman to man is consecrated by the relation which the woman bears to the Church and the man to Christ; and so their mutual affection represents the mutual affection of the Bridegroom and the Bride. The bond of marriage is indissoluble, because the Church is the spouse for ever, who may never be repudiated; it is one, because there cannot be two Churches or two Christs; it is holy, because holiness is the end of the whole union between Christ and His Church. In all these the natural relation becomes supported by supernatural assistance, and is the image of a Divine original; and so all the qualities of marriage as it exists in the law of nature obtain by virtue of the Sacrament their highest perfection. This is that great Sacrament of Marriage which the Church first set forth to the world at its age of utmost impotence and incontinence, under Tiberius and Nero, the wife murderers; which she impressed on all the Divine society in the face of the degenerate heathen and luxurious carnal Jew; which she guarded against the wild force and untamed passions of the northern barbarians when they broke in upon the civil polity of the Empire; which the Sovereign Pontiffs, at the first creation of modern society, made the public law of Europe; which they maintained unbroken and respected against reluctant kings, ever ready to throw off a yoke that bound them to an equality with the weaker sex, and repelled the caprice of passion and the appetite of change.

Thus the restoration of the society of man and woman rested on the Incarnation, being in all its parts a copy of that great fact. Marriage is the transition point from man as individual to man as a race. The Incarnation put the seal on the individual and on society. Christ, according to St. Cyril, came to the marriage feast of Cana, to bless the beginning of human life, and, being the joy and delight of all men, to reverse the former punishment of woman that she should bear children in sorrow. (In Joan., c. 2, I. Tom., iv., 135). And it was most fitting that He wrought His first miracle at the intercession of the Virgin Mother.

But theory is widely different from practice. The statements of the Church concerning marriage were no dead letter in her sacred records, to gain the admiration of the student or the praise of the philosopher. They were printed on the minds and actions of men; they formed the tissue of every-day life. She grafted the natural properties of marriage upon a Divine Sacrament, and she declared the marriage of Christians insoluble. Hence she came at once into 'collision' with the heathen Roman world, in which the repudiation of the marriage bond was a most ordinary occurrence; and in which the unity of marriage was broken by the universal license practised by men with slaves and others. The Church had to oppose public opinion, universal custom, degraded nature, and the strongest human passions. She had to eliminate from society a host of abominations, all tending to diminish the fertility of the human race, and to destroy life in its earlier or later stages. She undertook the gigantic task and she succeeded—the strongest test of her might and influence as a society, in the face of the utmost possible preponderance of material power, wealth, and authority. She rolled back the tide of pollution, she established the basis of all social life, the unity and indissolubility of marriage. She took each soul in the secret of its conscience, held before it a Divine Original, won its love for an uncreated beauty, and its imitation of a transcendent example. With the power of a Sacrament she knit together the decayed, the well-nigh pulverised foundations of social life, and built them up with the solidity of a rock, able to bear the whole superstructure of the City of God. Three centuries after Tacitus had denounced Christians as the enemies of the human race, and despaired of Rome's moral life, St. Augustine tells us: 'A marriage once entered upon in the City of God, where, even from the first union of two human beings, nuptials carry a Sacrament, can in no way be dissolved, save by the death of one.' And again: 'The good of marriage consists, among all nations and all men, in the generation of children, and in the fidelity of chastity; but as respects the people of God likewise in the sanctity of the Sacrament, by virtue of which it is a crime even for a repudiated woman to marry another while the husband lives, though it were done only to have offspring; for this being the only object of marriage, yet even if it do not ensue the nuptial bond is not dissolved save by the death of the spouse (S. Aug. 'de bono Conjugii, 17 and 32').

At the disruption of the Roman Empire by the barbarian hordes and the destruction of most of its civilisation, the Church stood unbroken amid the ruins. All things fluctuated save her Divine hierarchy, her teaching, and her Sacraments. After a varied and terrible struggle, whose details no one can trace, she brought the long-haired kings to wear Christian crowns and to be anointed within cathedrals; and, in spite of their savage instincts and

passions, she caused them to stoop to the gentle Sacrament of Marriage, and to acknowledge the nuptial bond as one, holy, and indissoluble. Throughout Spain, France, England, Germany, in the halls of the kings and in the cottages of their serfs, one wife was recognised, in rank her husband's equal, whose place during her life none could take.

Then for a period of five hundred years these new monarchies formed a stable alliance with the Church older than themselves. Frequently they exerted their utmost power and the alliance of their sovereignty with the Church, in order, if it might be, to corrupt the judgment of their Father, the Pope, in the affairs of their domestic life reserved to his cognisance. One slighted queen appeals from her husband to the universal justice of Rome for restitution of her conjugal rights; another, wrongfully divorced, fears to be supplanted by a younger and fairer rival; a third has to defend the sterility of her marriage against a husband greedy for heirs; in all these, and similar cases, never did the Popes consent to sacrifice the indissoluble bond of marriage for fear or for reward. It stands recorded to their eternal honor that they suffered a powerful kingdom, and still more powerful race destined to dominion, to break away from their obedience, rather than surrender the right of one deserted wife; for in her right lay the right of all wives, and the sanctity of all marriage.

And now we live in a period of entirely different tendencies. Not kings only, not the rich and the noble, but society as such is striving to emancipate itself from any law but one self-imposed—a law, not of Christ, but of its own, with parts gathered from paganism, and parts retained from Christianity, the end of which, as it conceives, would be social ease and comfort, material wealth, and worldly prosperity. Humanity, with the resources bestowed upon it by centuries of Christian faith and practice, rises up against anything above itself. It calls law the expression of the general will, not the command of One revered as superior, not the choice of One loved as good. Before this spirit of self-will assuming the guise of liberty, and sweeping over modern nations as the flame over the prairies, the Church maintains still the self-same law of marriage, as the last defence of the weak against the strong, the last rampart of the family and of society against their invaders. When that mighty and commanding genius, that Caesar of modern times, the symbol and embodiment of his age, Napoleon, called upon Pope Pius VII. to annul the marriage of his brother, Jerome Bonaparte, with Miss Patterson, as beneath his soaring ambition, the Sovereign Pontiff, after thorough examination of the circumstances, declared it was impossible for him to annul it; thus proclaiming again, in the noblest manner, that no seduction and no threat could induce him to dissolve a legitimate marriage, though the mightiest ruler on earth was the postulant, and a Protestant of humble degree the wife assailed (see letter of Pius VII. to Napoleon, June 27, 1805).

Now to complete the demonstration by contrast. Look around and outside of the one Church, you will find no civilised nation, no uncivilised tribe of man, in possession of the complete Christian marriage, in its unity, sanctity, and indissolubility. The Turk, the Hindoo, the Chinese, are polygamists. Their domestic life inspires one with horror. The Jew, wherever the law of the land permits it, as far as his own law is concerned, is a polygamist and a divorcer. So much for the civilised non-Christian man. Among the uncivilised races the old heathen abominations prevail. Nay, take nations which boast of being in the van of civilisation, and leading the march of progress in science and art, whose pride is self-government, liberty; but which have rejected the gentle rule of the Church. We see them all incapable of maintaining the perfect Christian marriage, its unity, sanctity, and indissolubility. Already three centuries ago the very patriarchs of the revolt met in council in order to allow a princely adherent, who dutifully laid before them the confession of his incontinence, the privilege of a second wife. And now divorce prevails in a frightful degree, and with appalling increase in Protestant nations: Even the Greek and Russian communions allow it; so that there is no marriage sacred and indissoluble upon earth, save where, to use again St. Augustine's words, 'from the first union of two human beings nuptials carry a Sacrament, in the City, among the people of our God.' As the ancient civilisation was powerless to prevent unspeakable abominations, so the modern—forthwith when it leaves the sanctuary of the Church—becomes unable to sustain the idea and practice of Christian marriage; and only the one, the holy, the perpetual Spouse of Christ can uphold the nuptial bond of which she bears the mystery in herself.

To sum up, the Church has restored the position of woman in four great points: (1) As a human creature she

has taken a rank by man's side unknown to the Greek, to the Persian, the Roman, the co-heiress of all his hopes, of all the Divine promises; (2) as a wife and companion of man, her subordination has been preserved, but an impress of a glorious likeness, full at once of exaltation and tenderness, has been set upon it; (3) as the mother of the family, the creatrix of that home so dear to man, which neither Athens in her science, nor Rome in her power possessed; (4) as the nurse and educator of her race and man's, in that primary and precious education upon which the future growth and perfection of man depend.

Marriage is the germ of human society; the family, tribe, nation, are but expansions of it in one line; the village, the town, the city, the league, the Empire, are but aggregations of it. It is the spring of man's social growth, the point at which individuals combine to make the race. Accordingly, a false idea of it corrupts the whole social structure. Never was there a people great or good in which the marriage-bond was defective.

In the work of Christian marriage the Creator and Redeemer were revealed together; the same who established it in innocence restored it after the long night of the Fall as part of His organism for the renewal of all things. Therefore, when a nation repudiates the indissolubility of marriage, it repudiates the basis of human society as given to man before the Fall, the basis of human society as restored by God when He became man. So far as it can, it removes the foundation-stone of Christian civilisation, and resumes the errors and immorality of the heathen as to the two sexes. The only security against this is the unerring voice of God's Church repeating from age to age: 'What God has joined together, let no man put asunder.' The social plague of divorce calls for a radical cure; and the remedy can be found only in the abolition of our mischievous legislation regarding divorce, and in an honest application of the teachings of the Gospel. If persons contemplating marriage were persuaded that once united, they were legally debarred from entering into second wedlock, they would be more circumspect before marriage in the choice of a life partner, and would be more patient afterwards in bearing the yoke and in tolerating each other's infirmities. Besides leading to ill-assorted and hasty marriages, divorce stimulates a discontented and unprincipled husband or wife to lawlessness, quarrels, and even adultery, well aware that the very crime will afford a pretext and legal grounds for a separation. It raises fierce litigations between the parties about the custody of their offspring. It deprives the children of the protecting arm of a father or the gentle care of a mother, and too frequently consigns them to the cold charity of the world; for lack of conjugal affection usually accompanies lack of parental love. In short, it fills the household with blight and desolation, which no wealth or luxury can repair.

Nor is the Catholic Church, in proclaiming the absolute indissolubility of marriage, open to the charge of cruelty. She merely enforces the observance of the law of her Divine Founder, and His law, however rigorous, is mercy compared to the cruel consequences of easy divorce. It is spurious philanthropy and false philosophy for legislators, in their insane endeavor to improve on Divine teaching, to lose sight of the interest of the race and of society while they devise means to alleviate the hardships of individual cases. Cases of married infelicity are indeed plentiful, but it is better to legislate for the good of the community than to degrade the community to the level of the individual.

Our duty, then, in common with all Christian believers and true friends of civilisation, is to deplore the havoc wrought by divorce laws of this and other countries—laws which are fast loosening the foundation of society. Our duty is to inculcate that such divorces are powerless in conscience. Our duty is to teach Catholics to enter into marriage through worthy and holy motives, and with the blessings of religion, especially with the blessing of the Nuptial Mass. Then, far from wishing for means of escape from their union, they will regret that it can be dissolved even by death.

In conclusion, Dearly Beloved Brethren, remember that all Christian society, the whole magnificent fabric of Christian civilisation, rests upon the Christian family, the Christian home. Remember that the basis of the Christian home is Christian marriage, which Our Lord has raised to the dignity of a sacrament. Remember that home-life moulds the character of men more than any other agency. Remember that religious, pure, peaceful, and sweet home-life causes a rich growth of all the virtues which hallow and adorn life like flowers in genial spring, whereas, if the bud of childhood is blighted in this its earliest sanctuary, then farewell the hope of fragrant blossoms and ripe fruit in after life. Remember that

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every Christian home ought to be a sanctuary, a beautiful imitation of the home-life of the Holy Family at Nazareth—Jesus, Mary, and Joseph. And that such may be your case, 'may the peace of God which surpasseth all understanding keep your hearts and minds in Christ Jesus.' Amen.

Given at Wellington on this 2nd day of February, in the year of Our Lord, 1909.

✠ FRANCIS,  
Archbishop of Wellington.

## DIocese OF CHRISTCHURCH

(Continued from last week.)

Listen to the warning addressed to his readers by the editor of a highly respectable American newspaper: 'The weekly story papers that circulate by the hundred thousand in this country should be suppressed by law. Immoral fiction is their chief attraction for the perverted appetite of young America; but in the Answers to Correspondents Department, to be found in nearly every one of them, lie evil advice and suggestions which are drunk in like water by the youth of our day. This is not all. The press teems with vile advertisements. Patronised by the young and foolish, a medium is offered to those who would fatten on the ruin of their species to advertise for the vilest purposes. One of these papers is the . . . Magazine, a well-known . . . weekly paper. It has all the appearance of a respectable ladies' literary and musical journal, and everything in it looks attractive and unobjectionable—except its advertisements on the inside pages, which are a perfect nest of unclean birds. These advertisements are, with devilish cunning, calculated to disseminate licentiousness and vice in every family to which a number of the . . . Magazine finds admission.'

The representative of the Society for the Suppression of Vice has now in his hands letters from hundreds, perhaps thousands, of the unhappy boys and girls who have answered these unutterably foul advertisements from all parts of the United States and Canada. The publication of these letters, if he chose to publish them, would ruin their writers for life. The parent who admits any of these satanic sheets into his house is a murderer.

Dearly beloved Brethren and Children in Jesus Christ, let us be firmly convinced that it is a paramount duty incumbent on all who have the least control of others, not only to warn but to keep them from the contagion of bad books and immoral literature of every kind, which are not only a contagion for families, but a very scourge for society. Let us now consider some of the reasons alleged, or, rather, pretexts assigned, as an excuse for immoral and dangerous reading:—

1st—Is it to while away a few hours in recreation and amusement? No one will blame you for enjoying a moderate amount of recreation and amusement provided it be lawful.

2. Another reads such literature to nourish, strengthen, and improve his mind. How is the mind strengthened and improved? Like the powers of the body, by good, substantial, solid, fitting food. Studious reading is the food of our mind. Whatever nourishment it receives enters into its inmost recesses and brings forth, in due season, thoughts and desires—fruits akin to the nourishment taken—good and profitable if pure and profitable be given; wicked and destructive if poisonous and destructive be received.

Why has the Almighty endowed us with the glorious gift of intelligence? Our catechism gives the answer, 'To know Him, to love Him, and to serve Him in this world, so as to be eternally happy with Him in the next.' Here is the true food and nourishment of our understanding—the study of truth, of God and the things of God. This it is which raises our mind above the gross material things of earth, whilst etherealizing this noble faculty and spiritualizing our whole being. But when trifles are allowed to engross its attention its powers are gradually enfeebled, and blind reason too often justifies what gross inclinations so urgently enforce. What is the chief aim of the bulk of modern novelists, and the host of lewd writers of our day? To amuse their readers, to gratify unruly passions, though it be at the cost of justice, of honor, and truth. To this base end the regions of fiction or falsehood are freely explored, nothing is too extravagant to be rejected. The laws of order and method are as easily sacrificed as those of truth or probability. At best an idealism is portrayed which it was never intended for ordinary mortals to attain. How then can such reading nourish and strengthen the mind? Even granting that after feeding for hours or days on fictitious incidents, the mind could firmly grasp every delineation of character, even the most varied situation, every word or thought, what greater knowledge would it possess, since amusement is the writer's only aim? For this does the infatuated reader so eagerly pore over the most polluted pages. For this are holy serious volumes flung aside with disgust. For this are sinful ones clung to for hours and hours unobserved. For this does the panting reader so eagerly

trace the least connecting, if amusing link, impatiently yearning for the unravelling of the whole which even pleases when deferred. And when the end is reached, how soon is all that was so captivating forgotten, yet how soon again the vacant mind seeks fresh amusements in absurdities equally deserving scorn and contempt? Thus substituting lying for true historical facts, idle amusement for solid knowledge, that holy thirst for improvement planted by God Himself in the human breast, is destroyed, and a hurtful craving for evil cherished in its stead. No wonder the young and thoughtless, caught by the gaudy trappings of falsehood, disdain the solid, unadorned truth. No wonder minds once gifted with genius and taste can no longer brook the idea of close, laborious study. No wonder true taste becomes vitiated, true history insipid, solid attainments and real progress set aside and for ever despised. Like the disordered stomach which loathes nutritious food, the mind, once fed on such maudlin trash, can no longer support anything solid and substantial.

3. Another will say—'I read such works for the sake of the style, and to acquire fluency of speech.' What an excuse! To form one's style by wallowing in a very sink of vice and unbelief! To learn to speak and write by learning to think and act immorally! Perish the finest literature a thousand times over rather than it be acquired, even were it possible, at such a price! Can the style deaden or lessen the effects of the poisonous contents? Beautiful garments may cover a deformed or diseased body, but will they remove the disease or deformity? Is not the rich softness of texture more apt to communicate the contagion to those who would foolishly appropriate the rich but treacherous apparel? Venomous plants and reptiles may seem fair to the eye, but will their beauty destroy the poison lurking within?

Flimsy in the extreme is the pretext of style and fluency in writing and speech, since those who are the first to put it forward more often read works of the most worthless description. Besides, have we not masterpieces in our own and other languages? Have we not a 'well of English undefiled' without seeking models in the corrupted language of wretchedness and debauchery?

4. Others pretend that they read such literature to acquire a practical knowledge of the world. Satan promised our first parents a practical knowledge if they would but eat the forbidden fruit. They did indulge in eating thereof, but with the loss of Peace and Paradise, of innocence and happiness. They brought upon themselves and their hapless race sorrow and suffering and death. Show us one who has become a deeper thinker, a more eloquent speaker or writer, a greater expert in the affairs of family or society, the Church or the State, and we will show you thousands whom such reading has unfitted and ruined for life.

Some years ago a young lady was sent to school in one of the chief cities of the United States. Fervent pious and industrious, she soon mastered several languages which she spoke with remarkable ease and correctness. She was always the first in her classes, and, in spite of beauty and wealth, she had but one wish—to give herself to God in the religious state. Her parents obstinately refused their consent. A few years later death deprived her of them both. Poor girl! With no one to guide or control her, with little practical knowledge of the world, she gave herself up to indiscriminate novel reading. Soon the realities of ordinary life became to her tame and distasteful. She would fain imitate what she read and become a real heroine. For this she thought the surest way was to adopt the profession of the stage. Returning one night from the theatre through the streets of New York she fell and seriously injured her spine. She was conveyed to a neighboring house where a charitable lady nursed her with motherly care. One day as she seemed to rally, the lady offered her a pious book which she rejected with scorn, and asked for a novel written by an author of bad repute. A priest came and exhorted her to make her peace with God and prepare for the dread passage from time to eternity. She put him off from day to day and died without receiving the last Sacraments! As the Angel of Death summoned her to the foot of God's throne, the novel was by her side—she actually died grasping it in her hand!

5. Another excuse which we ourselves have often heard is this—'Oh! I would not read the bad parts for the world! I always skip them over, and I read only the good parts.' Pray tell us how do you know that there are bad parts unless you read them? You will shun the bad parts only if you hate them, and if you hate them you will never dare read them unless obliged, and you can be obliged only as authors or others whose duty it is to read to refute them. There are works, written, too, in one of the dead languages, and our Catholic ecclesiastics dare not read them till they have spent twelve or more years in prayer and study, then only on the eve of their ordination as deacons, and because the study of those works is absolutely necessary to fit them for the ministry, when it behoves them to guide and direct the faithful in the sacred tribunal.

6. Some people say—'I know that such papers and reviews are not all that can be desired, but they are better posted in commercial affairs, and my business requires me to subscribe to them and to send them my

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advertisements.' Alas! it is but too true that literary productions hostile to God, to religion and morality are often better informed, and have a wider circulation than our Catholic or even the clean secular press. But is not the remedy in your own hands? Could you not make the good press better mediums than they are by giving them a more general support? Besides, it is never lawful to co-operate with evil, to help and countenance wrongdoing, or expose one's soul or the souls of others for the sake of any partial benefit resulting therefrom. Remember the words of the Apostle of the Gentiles:—'Receive them not into your house. Do not salute or welcome them, for whoever even welcometh such things communicates with his wicked works.' Think of the heroic sacrifices the martyrs of Christ so cheerfully imposed upon themselves to preserve the treasure of the faith pure and undefiled. Recall to mind the words of our living Saviour—'Seek ye first the kingdom of God and His justice, and all these things shall be added unto you.' (St. Matt. vi. 33). Be assured that if for the sake of conscience and the avoiding of scandal you renounce a little gain, God will not suffer Himself to be outdone in generosity, nor allow you to be the loser.

May we not avail ourselves of this occasion to recognise the excellence of our local press. Though their policy on the education question is strongly opposed to ours, we gladly proclaim that as a true type of journalism, they will compare most favorably with the whole press of the Empire and of all English-speaking lands. Aably edited and generally impartial, their columns are invariably closed to whatever might please prurient minds or make us fear to see them in the hands of even the youngest of our flock.

7. But others will say, 'I really don't find any harm in them. They may be bad for others; but I assure you they are not bad for me.' What privileged mortals you must be! Your heart of flesh and blood has doubtless been replaced by one of flint or steel. Happy beings! Your passions heretofore human, have, no doubt, given way to others angelic, nay, even Divine! Seeming saints have fallen through such reading, are you, perchance, holier, stronger, more virtuous than they? True, Holy Scripture says that 'no one can touch pitch without being defiled'; you may meddle with it with impunity? True Holy Scripture declares that 'whoever loveth danger shall perish therein'; can you dwell with fire or water without being in the least moistened or burnt?

Be frank, and say, are you not more vividly impressed by the parts others know to be bad and obscene, than by those you pretend to be harmless and pure? Has not such reading filled your souls with evil thoughts and desires? Has it not given you matter for confession, or if you failed or forgot to confess, was it not owing to your guilty neglect? Could you lay aside such reading, and approach, unruffled, the Sacred Table immediately after? Would you like to die with such works in your hands, or lying beside your pillow, at the moment of your death? Not many years ago, a priest of our acquaintance paid a visit to an illustrious orator, who at the moment of the visit was poring over a work just issued by the licentious press. 'Dear friend,' said the priest, 'what are you doing reading that pestiferous book?' Nonsense, was the answer, it may be poison for others, but we must be well posted in all the literature of the day. 'For God's sake,' urged the priest, 'do not read it.' His entreaties were in vain. The other persisted. The country that had long admired the eloquence and zeal of one of the greatest of its sons, had to deplore his loss—a few days after he openly became a wretched apostate!

8. The last pretext we will mention is one of the most ridiculous and void of truth, yet by no means the least common of all. 'I read them,' it is alleged, 'because of the beautiful and touching instructions, the fine principles of morality they contain.' Where next shall we turn for touching instructions and principles of morality? Can they be called sound, moral principles, which blind and enslave the noblest faculties of the soul, ravish every pure thought and attention, and prostitute to the vilest of creatures the supreme worship due to God alone? Can they be called principles of morality which instil sentiments destructive of truth, of justice, of chastity, of charity towards God and our neighbor? The most licentious would blush to use the suggestive language of bad books. But these vile productions know neither shame nor confusion. Silent and unmoved, they fearlessly display the inspirations of hell. 'God,' says a Father of the Church, 'speaks to us in good books, but the devil speaks to us and instructs us in bad ones.' Yet they who would shrink with horror at the thought of contact with the demons or the damned, freely pore over and drink in the ravings of the very regions of hell.

If a notorious writer could say, 'Never has a virtuous girl read novels,' we may truly say, without fear of exaggeration, 'none can read indiscriminately the bulk of modern novels and remain virtuous.' 'Would you know a young person,' said one of the worst writers of the last century, 'begin by knowing what he or she reads.'

Was it not the thought of the fearful havoc wrought by bad books that wrung from the Philosopher of Geneva this startling confession: I cannot look upon one of my books without a shudder. Instead of instructing, I corrupt; instead of nourishing, I empoison; but passion blinds and

captivates me, and with all my fine discourses I am but a worthless wretch.' Of all the causes which have injured women's health, declares a celebrated non-Catholic physician, the chief is the alarming increase of novels within the last one hundred years. May we not repeat what has been boldly asserted by medical men—viz., that nine-tenths of the hospitals, and prisons and asylums in Europe and America are filled with the victims of scandalous companions and books? Ask those who have grown grey in the ministry, and will they not tell you that nearly every poor soul that wanders from the path of virtue, and is hopelessly lost, owes it to a like corrupt companion or book?

Deploring the ravages wrought on individuals and society by wicked writers, 'How,' asks the illustrious Lacordaire, 'how can we excuse that man, who in cold blood takes up his pen and concentrates all the powers of his brain to write pages which are destined to corrupt thousands of hearts? How shall we forgive the man who uses the highest gifts of his intelligence in the composition of plays, novels, and even poems, whose sole aim and purpose is to scatter broadcast the pestilential seeds of the most degrading passions? Why not pillory the writer, who by the spluttering of his pen works more havoc in the soul of the young man and the young girl than the deadliest parasite could effect in a bed of flowers? And the hellish and prolific fruit of their crime does not even cease with their death, when their bones are whitening in the coffin, when their withered and fleshless fingers can no longer hold the pen or pencil, their evil works shall continue to claim new victims, and from generation unto generation the cries of vengeance shall mount upwards to call down a curse upon their dishonored graves.'

(To be concluded next week.)

## THE ITALIAN EARTHQUAKE

The following circular letter has been issued by the Most Rev. Dr. Redwood, Archbishop of Wellington and Metropolitan:—

Archbishop's House,  
Wellington, February 26, 1909.

Rev. Dear Father,—The awful earthquake in Messina, Reggio, and a number of towns in Calabria and Sicily has appalled the world, and stands unequalled for the record of death and destruction in the annals of European catastrophes. But if the disaster is unparalleled, equally unprecedented is the wide and spontaneous outleap of sympathy and help for Italy in the day of her affliction. Foremost among those who have given of their substance was Pope Pius X., whose charity flamed into a pity, which not only opened his purse to its widest, but flung open the Vatican itself to receive a number of the injured from the stricken district. Reflect for a moment on the wretched condition of the survivors. In Messina, for instance, not one family, out of a population of 150,000, has been left entire and unlesened by death. Homes gone, property gone, relations gone, hundreds of widows and orphans unprovided for, desolation, ruin, harrowing misery beyond our power to imagine or describe. Remember also that almost all these victims are fellow-Catholics, and therefore appeal more intimately to our feelings and sympathies. I am sure that our people require only an opportunity to give substantial expression to their pity and charity within the power of their limited resources. Lent is a time of fasting, and penance and prayer, but also a time of almsgiving; and what better object could that pecuniary assistance have than the survivors of this awful visitation? Now, I shall be very grateful to you if you bring this pressing claim under the notice of your people on a Sunday as early as possible after the receipt of this letter, and then have a collection taken up at the church door at all the services. You will forward the amount collected to the Ordinary, who will transmit it to his Holiness for distribution among the sufferers. Doubtless this proof of the Christian charity of his children for each other, from this remote part of the globe, will help to console him in his deep sorrow.

Nor have the living alone a claim upon our charity. We have also a duty of charity to the dead. Thousands and thousands of Christian souls have been ushered into eternity without a moment's warning, and we should pray fervently for their everlasting repose. For this purpose I shall celebrate a Solemn Requiem Mass in Wellington, and I ask every member of my clergy to celebrate at least one Requiem Mass for the same intention, while, if possible, I should like a Solemn Requiem Mass to be celebrated in the principal churches of the archdiocese. I also recommend the people to communicate at least once for the same purpose. Such charity will cause Lent to be kept with additional fervor and merit, and will bring choice blessings on our clergy and flock.

I remain, Rev. dear Father,  
Yours faithfully in Jesus Christ,  
✠ FRANCIS REDWOOD, S.M.,  
Archbishop of Wellington.



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## Commercial

Messrs. Stronach, Morris, and Co., Ltd., report for week ending March 2 as follows:—

Rabbitskins.—Our next sale will be held on the 8th inst., when we anticipate good competition.

Sheepskins.—We held our sale on Tuesday, when we offered a medium catalogue. Bidding was not so brisk as last week, but prices were much on a par with rates then ruling. Quotations: Best halfbred, 6½d to 7½d; medium to good, 5d to 6½d; inferior, 3½d to 4½d; best fine-crossbred, 6d to 7d; medium to good, 4½d to 5½d; inferior, 3d to 4d; best merino, 5d to 6d; medium to good, 3½d to 4½d; pelts, 3d to 5½d; best lambskins, 4½d to 6½d; medium to good, 3d to 4d.

Hides.—Our next sale will be held on Thursday, 11th inst.

Tallow and Fat.—Prices are much the same as at last week's report, all coming forward being readily disposed of.

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a medium catalogue to a good attendance of buyers. A fair proportion of the offerings was cleared at auction and privately at quotations. Values ruled as under:—

Oats.—Stocks of old oats in stores, though light, are equal to the demand, which still continues slack. The business passing is confined chiefly to small sales for local feed, with an occasional sale for coastal shipment. A few lines of this season's oats have been offered, but buyers are not keen operators, and little business has as yet been reported. We quote: Prime milling, 1s 5½d; good to best feed, 1s 4½d to 1s 5d; inferior to medium, 1s 3d to 1s 4d per bushel (sacks extra).

### Palmerston North

(From Our Own Correspondent.)

February 21.

His Grace Archbishop Redwood arrived in town on Saturday, and celebrated the 7.30 o'clock Mass this morning, which was the third and final Sunday of the three weeks' mission by the Redemptorist Fathers. About 90 per cent. of the very large congregation approached the Holy Table. His Grace administered the Sacrament of Confirmation to 107 candidates, 28 of whom were adults. The mission was brought to a close in the Zealandia Hall this evening in the presence of an immense congregation. The Rev. Father Lowham, C.S.S.R., preached the final sermon.

## OBITUARY

MISS HELENA B. McENROE, WELLINGTON.

It is with deep regret (writes our own correspondent) that I have to record the death, on February 20, of Miss Helena B. McEnroe, at the residence of her mother, Willis street, Wellington, after a long illness. Deceased was a native of Addison's, Westport, and was greatly esteemed by all those who knew her for her kindness to those who were in need. She gave a bright example of Christian fortitude and patience during her trying illness. She was a practical Catholic, and was a devoted member of the Sacred Heart Association. She was regularly visited by the Rev. Father Venning, S.M., during her illness. She passed away peacefully, fortified by the rites of Holy Church. Requiem Mass for the repose of the soul of deceased was celebrated in St. Mary of the Angels' Church on February 22 by the Rev. Father Schaefer, S.M. The Rev. Father Hickson, S.M., assisted by the Rev. Father Schaefer, S.M., officiated at the graveside in Karori Cemetery. The large attendance at the funeral was an evidence of the respect in which deceased was held.—R.I.P.

## Hibernian Society

(From our Auckland correspondent.)

The annual District Meeting of the H.A.C.B. Society was held in the Hibernian Hall, Auckland, on Wednesday evening, Bro. E. Dane, District President, in the chair, and Bro. P. J. Nerheny, D.V.P., in vice-chair. Also present—Bros. Kane, D.S., M. J. Sheahan, D.T., and Bro. Rev. Father Murphy. The following branches were represented at the meeting: Greymouth, Charleston, Thames, Dunedin, Auckland, Christchurch, Onehunga, Wellington, Blenheim, New Plymouth, Waipawa, Hastings, Leeston, New Headford, Timaru, Masterton, Milton, Oamaru, Waimate, Westport, Reefton, Palmerston North, Ashburton, Waihi, Gisborne, Hawera, Gore, and Invercargill. The D.P., in his opening remarks, referred to the success of the society during the past year. He congratulated in an especial manner the Dunedin and Christchurch branches. He also thanked Bro. J. J. Marlow, deputy for Otago district, on his successful opening of the Gore branch.

The treasurer reported that the funeral fund balance on January 31, 1909, was £7190 11s 1d; general fund, balance £512 1s 11d; guarantee fund, £336 7s 6d; funeral claims paid during the half-year, £220; amount loaned on freehold security, £7350. The financial statement was adopted. Bro. Hon. Wm. Bechan, M.L.C., eulogised the work of the executive and the district trustees, Bros. Shaldrick, Flynn, and C. Little, also spoke.

The motion in the name of the new Headford branch to reduce the levy from 1s to 6d per member, in aid of distressed branches, was defeated by a large majority.

The Wellington delegate gave notice of motion: 'That the district executive be instructed to prepare a scheme to lay before the next district meeting with the object of amalgamating the sick funds of the branches throughout the district.'

The delegate for Gore moved, and the delegate for Dunedin seconded, 'That this meeting heartily congratulates the Right Hon. Mr. Birrell, Chief Secretary for Ireland, upon the great work he has accomplished for the regeneration of Ireland.'—Carried unanimously.

Bro. Patterson moved, 'That this district meeting of the H.A.C.B. Society heartily congratulates the Right Rev. Monsignor Gillan upon the high distinction conferred upon him by his Holiness Pope Pius X.' Bro. Nerheny seconded, and the motion was carried unanimously amidst applause.

Miss Emma Agnes Dungan, of the Convent of Mercy, Colombo street, Christchurch, was amongst the successful candidates in the examination for Teachers' Class D, which was held in January.

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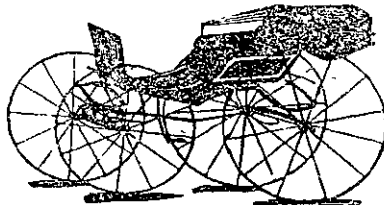
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**DIOCESE OF AUCKLAND**

(From our own correspondent.)

February 26.

The Right Rev. Mgr. O'Reilly's friends throughout the Dominion will learn with regret of his illness. He is at present in the Mater Misericordiae Hospital.

The parishioners of St. Benedict's are highly delighted at the high dignity conferred on their parish priest, Dean Gillan, and they intend in an especial manner to mark their great appreciation of him.

Rev. Father Golden, of Kaikoura, has been visiting Auckland, renewing old acquaintances. The popular and patriotic priest received a warm welcome from those among whom he labored so long and so successfully.

When leaving Sydney his Lordship Bishop Lenihan was accompanied to the steamer's side by his Eminence Cardinal Moran and the Right Rev. Mgr. O'Haran. Dr. Lenihan thought it was too much to ask of the Cardinal to go to the ship. His Eminence replied, 'Now, please leave that to me. I shall never forget my kind treatment in Auckland.'

The sports committee of the St. Patrick's Day celebration committee is a very active body. In addition to an already attractive programme a Marathon race for amateurs has been arranged. It will commence at Lake Takapuna, and finish up with two rounds on the Devonport racecourse, a distance of six miles. A handsome trophy has been provided for the event.

His Lordship the Bishop kindly showed me the monst- rance one evening this week which his Eminence Cardinal Moran has given to the Cathedral. The Bishop purchased it in Italy. It is a magnificent piece of work, and equals anything of its kind in this Dominion. The Bishop also showed me a beautiful cross which he also secured in Italy, and which he intends to present to the Cardinal.

On Tuesday afternoon a garden party was given in St. Mary's Convent grounds in honor of the Bishop's

return, at which a great number attended. The City Band played selections while refreshments were handed round to the guests. Quite an enjoyable time was spent, and an excellent opportunity was afforded the people of meeting his Lordship.

On Tuesday evening at the Star of the Sea Orphanage a hearty welcome home was given to the Bishop by the children. Many friends were present, and the proceedings were marked by much rejoicing on the part of the children. The room was nicely decorated, and outside rows of Chinese lanterns enhanced the scene. The singing of the orphan children is exceptionally good. Seldom, indeed, had they been heard to such advantage as on that occasion. They presented an address to his Lordship, who replied as follows:—My dear children, I am so pleased to be with you again. In my travels far away I have often thought of you, particularly when I visited other orphanages and saw the little children there. Your nice address and your fine singing delighted me, and in connection with the latter I must thank and congratulate Mrs. Wm. Ralph and her devoted family for their long continued interest in the orphans. Mrs. Ralph must have given her time and attention to you, because your singing assures me of that. To the Sisters, Rev. Father Holbrook (manager), and Mr. Thos. Holbrook I am indebted for their work, and very grateful to them. To the prayers and good wishes of the orphan children I attribute the position I now occupy, and all those who labor for the little orphans will be blessed by Almighty God. Once again, my dear children, I must heartily thank you. Father Holbrook, on behalf of the children, thanked the Bishop for his kindness in coming amongst them. They were always pleased to welcome him, and in his absence they ever remembered him and prayed for his safe and speedy return, recognising what a great deal his Lordship had done for the institution.

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—Inserted by her mother and family.

**EDITOR'S NOTICES.**

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

**ADDRESS** matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

**ANONYMOUS COMMUNICATIONS** are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d is made.

**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.**  
*Pergant Directores et Scriptoros New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 4, 1909.

**'THE LAND OF EASY DIVORCE'**



AMERICA leads the lurid procession of the nations that are busily engaged in compassing the ruin of true family life by making the marriage tie a slip-knot. It has long been apparent to even the most casual observer that the number of divorces granted in the United States has been constantly and alarmingly on the increase. But, in the absence of official figures, the estimates formed by individuals, however carefully framed, could only be conjectural. Thanks, however, to the recent publication by the U.S. Government Census Bureau of a compendium of authoritative statistics on marriage and divorce, the exact position is now known with absolute accuracy; and the state of affairs which the official figures disclose is sufficient to stagger even the Americans themselves. Which is a hard saying, but true. According to this document, nearly a million divorces have been granted within twenty years. That is to say, there have been during that time in the United States nearly a million matrimonial shipwrecks, and no less than one marriage out of every twelve has ended in the dishonor of the Divorce Court. The investigation just concluded by the Census Bureau covers the twenty years ending with 1906. This report, in turn, supplements one prepared twenty years ago, the two thus together covering a period of forty years. The detailed figures, which are contained in Census Bulletin 96, are summarised as follows by the Washington correspondent of the London Morning Post in its issue of January 6: 'For the twenty years from 1887 to 1906 there were 945,625 divorces reported, against 928,716 in the period embraced in the earlier investigation, 1867 to 1886. An increase of 30 per cent. in population between the years 1870 and 1880 was accompanied by an increase of 79 per cent. in the number of divorces granted. In the next decade, 1880 to 1890, the population increased 25 per cent., and the divorces 70 per cent., and in the following decade, 1890 to 1900, an increase of 21 per cent. in population was accompanied by an increase of 66 per cent. in the number of divorces: In the six years from 1900 to 1906 population, as estimated, increased 10.5 per cent. and divorces 29.3 per cent. Divorces, therefore, have increased about three times as fast as the population, or are now, as already stated, about one to every twelve marriages.' The present average of divorces is 66,000 annually, and after allowance for increase of population has been made it is found that divorce is two and a half times as common now as it was forty years ago.

In his *Jonathan and His Continent*, Max O'Rell tells the story of an American railroad station (or dépôt, as they call it there) which bore the legend: 'Train stops here twenty minutes for divorce.' If the present American high-pressure speed in legally emancipating misfit or disgruntled couples is maintained, Max O'Rell's story may soon be translated into sober fact. There is no national divorce law in America; each State has its own code. To North Carolina belongs the proud distinction of being the only State in which marriage is regarded by law as indissoluble. In the rest the tired Benedict is presented with an almost embarrassing variety of means by which he can slip the marital leash. Desertion, non-support, cruelty, adultery, drunkenness, and incompatibility of tem-

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per are the commonest. But there are others galore. In one State, for example (as a Council Bluffs lawyer puts it), 'a wife may sue for divorce if her husband happens to come in cross and talks harshly to her, injuring her feelings and causing her to cry; or if he fails to provide her with the hired girl she may deem essential to her comfort; or if he is at all lax in the thousand-and-one attentions which his wife might demand as a right.' Aggressive toe-nails and cold feet have (if newspaper accounts speak truly) been accepted as grounds of divorce. And 'Mr. Dooley's' statement of the position is, in fact, hardly an exaggeration: 'In Nebrasky th' shackles arre busted because father forgot to wipe his boots; in New York because mother knows a judge in South Dakota.' According to the Census Bureau document, desertion was deemed by the courts sufficient ground for granting the application in 38 per cent. of the cases. According to the same report, out of the whole multitude of divorce cases only some 15 per cent. were contested, and it is stated that 'probably in many of these cases the contest was hardly more than a formality.' From these facts it would appear that when a couple have come to the conclusion that a change is desirable, all the husband has to do is to 'spill over' into some other State; then the wife pleads desertion, the husband fails to appear, and the thing is done. We have not got quite that length in New Zealand yet, but we are moving. The *New Zealand Official Year Book* for 1907 shows that, with the increased facilities for divorce provided by our Act of 1898, the number of divorces rose from 32 in 1898 to 126 in 1905. We are, in point of fact, proving on a small scale what every country in the world has proved that has once tampered with the sacredness of the marriage tie—we are proving that when once you have allowed an opening, however small, in the direction of divorce, it is only a matter of time when you have to open the whole door. Let the nose of the camel get into the tent, and it will not be long till his whole body has entered. If there is one point more than another on which history—mere secular history—has vindicated the teaching and practice of the Catholic Church, it is in respect to her attitude on this great question of divorce.

The revelations of the Census Bureau have an even graver import than a mere surface consideration of the figures would disclose. In order to ascertain the true significance of any movement it is necessary to look at the principles which underlie it. And the principles that are at the bottom of the present divorce movement are simply the spread of materialism and the practical denial of Christianity. In his *Conversion of the Northern Nations*, Merivale says: 'If a man denies Christianity, he will straightway deny the spiritual claims of woman. So threaten all modern unbelief and scepticism. To the woman the denial of the Gospel would be at once a fall from the consideration she now holds among us. She would descend again to be the mere plaything of man, the transient companion of his leisure hour, to be held loosely as the chance gift of a capricious fortune.' That is precisely the trend which events are taking in America to-day. Cardinal Gibbons, when asked by an interviewer for his opinion regarding the Government figures, described them as 'appalling,' and declared: 'Divorce is becoming so prevalent that marriage is getting to be little better than a system of free love.' That is the true significance of the Census Bureau statistics in a nutshell. The breaking loose from Christian faith and practice is carrying people back to the pagan or 'chattel' view of woman and wife that was revived by the apostles of infidelity who headed the French Revolution. What that view was the following passage from Rousseau makes sufficiently clear: 'Women are specially made to please men. . . All their education should be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to bring them up when young, to take care of them when grown up, to counsel, to console them, to make their lives agreeable and pleasant—these, in all ages, have been the duties of women, and it is for these duties that they should be educated from infancy.' Rousseau would, in addition, permit woman no religious freedom or rights of conscience. Such was the position of woman under ancient paganism and under the French infidel régime of the Revolution. If she ever becomes similarly degraded again it will be by the modern paganism that ignores Christianity.

The remedy for the rodent ulcer that is eating into the very vitals of the social system in America is, to Catholics, clear and obvious. It was indicated by Cardinal Gibbons in the interview already referred to. The present deplorable state of things, said his Eminence, 'is the result of a false, loose interpretation of the Gospel. Every one of the Gospels is opposed to divorce. If divorce is

to be checked, there must be a stricter regard for the truths of the Christian religion as they are taught by the Catholic Church. If we profess to be Christians, let us be Christians.' That is the beginning and end of the matter. Checks and palliatives there may be—such as stricter legislation and a policy of social ostracism towards divorced people—but when all is said and done there is but one remedy for this distemper, and that is the absolute prohibition of divorce in accordance with the teaching of the Gospel and the inflexible rule of the Catholic Church. The discontented owner of an unshapely cur fancied he could beautify it by cutting two inches from its tail. 'If you want to make the dog beautiful,' said a philosophic friend, 'you must cut his tail off two inches behind the ear.' It is only by a similarly drastic application of the knife that the divorce canker—the ugliest and most loathsome portent in modern society—can be fully and finally destroyed.

## Notes

### Our Drink Bill

New Zealand's drink bill for 1908 amounts to the tidy fortune of £3,751,968. This represents (says a Press Association message) 'the cost to consumers of all liquor passed through the Customs and Excise at per gallon rates, and is therefore much under the actual cost.' It is some comfort to learn that the figures given above represent 'a reduction of 4½d per head of the population.' We must be thankful even for this small mercy.

### Some Admissions

The Boston *S.H. Review* of December 26 quotes the *Lamp* (a well-known Protestant Episcopalian organ) as claiming to have 'established its contention that an *Ecclesia Anglicana* (or Anglican Church) independent of the Holy See in spirituals was a phenomenon unknown to history prior to the Reformation.' Commenting on Episcopalian claims to some seceded Catholic priests, the *Lamp* is further quoted as follows: 'In measuring the loss or gain to the two communions, we should take into consideration quality much more than quantity. When has Rome lost to us a Newman, a Manning, or a Faber, or (to come nearer home) a Bishop Ives, a James Kent Stone, a Wadhams, or a Walworth?'

### The Education Grievance

The *Austral Light* complains with much reason that in Victoria, as elsewhere in Australasia, 'we have to pay the State for an education that we do not get, and pay again for the education we do get.' Thirty-five years ago (adds our clever contemporary) 'the bigots coalesced with the secularists, and declared against paying for Catholic religious education. Now, when they are endeavoring to persuade the State into paying for Protestant religious teaching, they are challenging all and sundry to show that it would cost the State anything more than it is now paying for education. We reply to the challengers by asking them to show that it would have cost the State anything extra for Catholic religious teaching if it had paid for the secular education imparted in our schools, as it was in justice bound, after having received from us in taxes the money wherewith to pay for such education. That new point raised by the Scripture Lesson advocates is not going to extricate them from any difficulties.'

### The Accession Oath

The movement for the amendment of the insulting features of the Accession Oath goes gaily on in England. The opposition to this measure of Catholic relief is confined to the happily small, though noisy, section of the population whose bodies live in the present, but whose souls belong to the sixteenth or seventeenth centuries. 'Sensible men,' says the *Catholic Times*, 'are convinced that the King should not be called upon to outrage the religious beliefs of any class of citizens who go to form the State of which he is the head. The *Guardian*, while cordially hoping that a Bill may be got through Parliament, feels by no means sure whether any measure can be framed satisfactory to "militant Protestants and punctilious Roman Catholics." It has an idea that the problem will be solved, not by Parliament, but by the present Prince of Wales. It says: "A declaration by the next King to the effect that, on his honor, he professed himself a sincere member of the Church of England, and rejected the claim of any foreign Prelate to exercise jurisdiction in this country, would satisfy the vast majority of his subjects, without giving the slightest cause of legitimate offence to Roman Catholics, and we rather think that it would fare ill with any devoted

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Kensitite who thereupon refused obedience to his Majesty." But how could any Monarch, on his accession, reject the claim of the Pope to exercise jurisdiction in this country, unless he specifically said "temporal" jurisdiction? The Pope both claims to exercise, and does actually exercise, spiritual jurisdiction, nor can any Prince or Parliament prevent him from so doing. Moreover, what one King on his accession might consent to do, another might refuse. All things considered, by far the best plan is to make a change, in due form of law, and free the King from the duty of insulting any religious beliefs held by his people.'

And so say all of us.

## DIOCESE OF DUNEDIN

Preparations for the St. Patrick's Day concert are now well advanced, and everything points to a successful entertainment. The services of some of the leading local vocalists have been secured for the occasion, and the programme is one which is sure to attract a crowded audience to the Garrison Hall on the evening of March 18.

The St. Joseph's Glee Club held their annual meeting on February 23, when there was a very large attendance. The following office-bearers were elected for the coming year:—Conductor, Mr. T. Deehan; musical director, Mr. F. Heley; committee, Messrs. E. W. Spain, Jos. Swanson, and J. Flynn. The membership of the club has been considerably strengthened by several new members, and the prospects for a successful season are particularly promising.

## St. Gerard's Church, Wellington

The new Church of St. Gerard, erected by the Redemptorist Fathers in Hawker street (says the *Dominion*), is not only a house of worship, it is also a treasure house of art. It is probable that there is not another church in the Dominion which is so richly and artistically equipped with all the emblems of devotion. The graceful design of the building, crowning its perfect site, has been already described, and reference has been made to the magnificent picture from the Vatican, Gagliardi's 'St. Gerard in Ecstasy,' the fourteen paintings of the Stations of the Cross, and other pictures. The beauty of the church has since been enhanced by a series of stained-glass windows imported from England, by a magnificent altar set with many marbles, and by two statues of angels, on either side of the altar, supporting candelabra. The stained-glass windows, which cost not less than £1000, are probably the finest in the Dominion. The large nave window, of three panels, represents the Crucifixion, and as a subsidiary subject the Last Supper, uniting the two ideas of sacrament and sacrifice. The rich purples, deep reds, and glorious goldens of this picture are not more to be admired than the delicate refinement of the portraiture, the various expressions of the different figures being beautifully conveyed. The face of Mary Magdalen, who kneels at the foot of the Cross, is eloquent of grief and love. This window is the gift of the Bourke family, of Kilbirnie. The south transept window, of three panels, represents the transfiguration of Christ, the three Apostles, Peter, James, and John, being shown below the main figure, and Moses and Elias on either side of Christ, Moses holding the Ten Commandments. The window is given by Mr. J. P. Donnelly, of Hawke's Bay, who is not a Catholic. The opposite transept window shows the Agony in the Garden, with the three Apostles sleeping on the ground, and an angel with the cup of sorrow beside the praying Christ. In these two windows the exaltation of the divinity of Jesus, by the manifestation of which he prepared his Apostles for the humiliation of the Garden, is contrasted with that sad scene in Gethsemane. The picture is the gift of Mrs. McArdle, in memory of her late husband, Mr. Owen McArdle. The three main windows thus render the three principal events of the life of Christ, and in the words of the Very Rev. Father Clune, Superior of the Redemptorist Monastery, are sermons more eloquent than any that can be preached with the lips in the church which they adorn.

Four quatrefoil windows, at the head of the church, represent angels bearing the implements of the Passion. There are also six beautiful nave windows. Those on the north side represent St. Gerard Majella (erected by Mr. Keith Townsend, in memory of his wife), St. Joseph (erected by a client of St. Joseph), and St. Teresa (gift of Mr. and Mrs. George Lambert). The nave windows on the south side have for subjects St. Patrick (given by the H.A.C.B. Society), the Virgin appearing at Lourdes to little Bernadette (the gift of Miss C. J. Bennett, who is not a Catholic), and Saint Cecilia (erected by Mr. Monaghan, of Oriental Bay, in memory of his late wife). On the south side of the sacristy is a window representing St. Francis of Sales, erected by the Redemptorist Fathers to commemorate his Grace Archbishop Redwood, St. Francis

being his Grace's patron. Opposite that is a window representing St. Stephen, the first martyr, erected in memory of the late Father Stephen Pigeon, by Mr. J. S. Swan. Among the beautiful pictures which adorn the church are a fine copy of Andrea del Sarto's famous painting of the Holy Family, given by the late Mr. Aloysius Macdonald, and a copy of the well-known picture, 'Madonna di Carlo Dolci.'

The altar-fitting, which was designed by Mr. John S. Swan, the architect for the building, measures 16ft 4in by 10ft 9in, and cost £500. It was made in Genoa, Italy, and erected by Messrs. Hickmott and Son, Dominion marble works. The steps of the predella—or platform on which the altar stands—are of finest Carrara marble, and the predella itself is of oak, cedar, and walnut, arranged in parquetry. The plinth and bases under the altar proper, with its columns, represent the finest of the Devonshire marbles, which take a polish like jasper. The four columns supporting the altar table are of Galway green marble, the two columns for the tabernacle door are of jasper, the beautiful colors of which are produced by oxide of iron, the four cluster columns supporting the baldacchino, or structure in form of a canopy over the altar, are of Genoa green marble, and the ten jewels of the tabernacle door are of the substance known as Blue John spar, which is found in Derbyshire, and famous on account of its transparent color. The altar and baldacchino are of pentelikin statuary, which is now largely used for ecclesiastical purposes, being very dense of quality and capable of taking a very high polish. The altar table weighs 22cwt, the front of the altar nearly a ton, and the total weight of the altar-fitting is 7 tons.

Two statues of angels, with electrical candelabra, stand on either side of the altar. Their very pedestals, of various beautiful marbles, cost £50 each. The bases are of Devonshire marble, the shafts, or columns, of Galway green, and band and caps of Sienna. The pedestals, without the statues, are 5ft 3in high.

The ceremony of unveiling the altar and windows took place on Sunday, and was performed by his Grace Archbishop Redwood. Mass was celebrated by the Very Rev. Father Keogh, S.M., B.A. (Rector of St. Patrick's College), at which his Grace presided. The Rev. Father McCarthy, S.M., of St. Patrick's College, preached an eloquent and appropriate sermon on 'The Church and Art.'

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

February 28.

The Rev. Father Kelly, who has been stationed at Masterton for the past four years, leaves there this week for Marton.

The Rev. Father Saunderson, from Ireland, who was ordained to take up work in the Wellington archdiocese, is at present in Australia, on his way to New Zealand.

The friends of Mr. P. J. O'Regan heartily congratulate him on his succeeding in passing the second section of his examination for the LL.B. degree, for which he sat in November last.

The cricket team of the Wellington Catholic Club journeyed to the Upper Hutt to play the return match with the local club. The scores were: Upper Hutt, 81; Catholic Club, three wickets for 98; the latter winning by seven wickets and 17 runs.

The body of James Collins, of Charleston, who was a passenger on board the ill-fated Penguin, was recovered on Tuesday, and was taken to the Arahura on Saturday, to be conveyed to Westport. The funeral and burial will take place at Charleston.

The annual picnic in connection with the Petone Convent School was held on Tuesday, about 200 children, parents, and friends journeying by the ferry steamer to Day's Bay. The outing was enjoyable owing to the splendid weather. Several parishioners kindly gave donations to the committee, which enabled them to provide prizes for the children's sports.

It is with regret I have to record the death of Mr. James Sullivan, of Petone, who died on Thursday afternoon, 18th inst., after a brief illness. He leaves a widow and two young children to mourn their loss. The funeral took place on Saturday afternoon at the Petone Catholic Cemetery. Rev. Father Maples officiated at the graveside. A large number of friends attended the funeral, which showed the great respect in which he was held.—R.I.P.

A concert to seamen was held in St. Patrick's Hall, Boulcott street, on Thursday, under the direction of the Wellington Catholic Seamen's Conference. The Rev. Fathers Venning, S.M., and Schaefer, S.M., were in attendance. The following contributed items to a very excellent programme:—Misses Bowden and Casey, Messrs. V. G. Coje, Barr, Cooze, Falvey, A. Hickmott, Knowles,

C. Pfaff, Schmidt, Whitely, A. Amodeo, F. Eller, F. Hickmott, C. McKenzie, T. Tiller, and Master Mixner. Miss Casey acted as accompanist.

On Tuesday, at the Sacred Heart Basilica, Miss Isabel Mary Jones, daughter of Mr. and Mrs. H. C. Jones, was married to Mr. J. G. Fitzgerald, son of the late Mr. M. Fitzgerald. The Rev. Father Hickson, S.M., performed the ceremony. The Wedding March was played by Miss May Putnam. Misses Eileen Swift, Rosie Murphy, Nellie Jones, Roma Ross, and Eily Hunt acted as bridesmaids, Mr. Arthur Bretherton as best man, and Mr. Bernard Ryan as groomsmen. A reception was held afterwards at Godber's, when about one hundred guests were entertained by the bride's parents.

The St. Patrick's Day celebration committee have arrangements well in hand, and given fine weather it is anticipated that the celebrations will be a success. The following programme has been decided upon:—The children from the Newtown parish will attend the 8.30 o'clock Mass and embark on trams to Courtenay place, where they will proceed to Te Aro railway station. The children of Te Aro parish will attend the 8.30 o'clock Mass at St. Mary of the Angels, after which, headed by a band, with the members of the H.A.C.B. Society (in regalia) and the Wellington Catholic Club, they will march to Te Aro railway station, leaving by special train at 9.40 a.m. with the Newtown children. The children of the Thorndon parish will attend 9 o'clock Mass at the Basilica of the Sacred Heart, and march to Lambton quay station, where they will proceed by the special train conveying the Newtown and Te Aro children. The committee have obtained first-class local talent for the concert in the evening.

The St. Anne's Catholic Club (South Wellington) held its first half-yearly meeting on Thursday evening. Mr. D. Moriarty, president, occupied the chair. The balance sheet showed that the total receipts for the half-year amounted to £89 3s 3d, and expenditure to £56 18s 3d, leaving a credit balance of £32 5s. The report and balance sheet were adopted. The following officers were elected for the ensuing terms:—Patron, Ven. Archdeacon Devoy, S.M.; president, Mr. D. Moriarty; vice-presidents—Rev. Fathers Herring, S.M., McDonald, S.M., Messrs. R. W. Collins, J. Gamble, E. Leyden; spiritual director, Rev. Father Herring, S.M.; Literary and Debating Society, Rev. Father McDonald, S.M., Mr. E. J. Fitzgibbon; hon. secretary, Mr. J. J. Butler; hon. treasurer, Mr. E. Footc; executive committee, Messrs. P. J. Peters, A. Guise, J. J. Fitzgibbon, A. Murdock, D. Strickland, J. Wareham, E. Reade, C. McErlean, Wickliffe; hon. auditor, Mr. E. J. Fitzgibbon.

The half-yearly meeting of the Wellington Catholic Club was held at St. Patrick's Hall on Monday evening, February 22. Mr. A. H. Casey (vice-president) was in the chair. The report and balance sheet were adopted. The receipts for the half-year amounted to £73 12s 2d, and the expenditure to £56 19s 8d, leaving a credit balance of £16 12s 6d. In the report it was mentioned that the cricket and athletic branches, also the Literary and Debating Society (senior and junior divisions), were in a satisfactory condition. The following officers were elected: Patron, his Grace Archbishop Redwood; president, Very Rev. Father O'Shea, S.M., V.G.; vice-president—Very Rev. Father Clune, C.S.S.R. (Superior), Rev. Fathers Venning, S.M., Kimbell, S.M., Goggan, S.M., Rev. Brother Justin, Messrs. A. H. Casey, M. Kennedy, M. O'Connor, C. P. Skerrett, K.C., and J. J. Devine; spiritual director, Rev. Father Venning, S.M.; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. M. O'Kane; executive, Messrs. J. J. Callaghan, J. W. Callaghan, J. Webb, W. Wright, P. J. McGrath, F. Hickmott, C. McKenzie, L. A. Frost, and J. Quinn; librarian, Mr. J. Webb; hon. auditors, Messrs. S. J. Moran, J. F. O'Leary.

(From an occasional correspondent.)

Mr. J. J. Bourke, who recently returned from a trip to Europe, was entertained at dinner at the Hotel Cecil on Tuesday evening. The function was organised by the personal friends of Mr. Bourke amongst the members of the St. Patrick's College Old Boys' Association, of which he has been a consistent supporter since its inception, to celebrate the occasion of his recent marriage in Ireland and his return to Wellington. The Very Rev. Father Keogh (Rector of St. Patrick's College and president of the association) occupied the chair, and had on his right the guest of the evening and on his left the Rev. Father Goggan (Vice-Rector of St. Patrick's College). A number of toasts were proposed and duly honored, including 'The guest of the evening,' 'Our Alma Mater,' and 'The Old Boys' Association.'

## DIocese of CHRISTCHURCH

(From our own correspondent.)

His Lordship the Bishop went to Hawarden on last Friday, and will probably remain some short while in that parochial district pending the return of the pastor, the Rev. Father Richards.

The Sisters of Nazareth acknowledge with sincere thanks additional subscriptions amounting to £17 2s 6d towards the building fund of Nazareth House.

The Sisters of the Good Shepherd at Mount Magdala have just received a letter from one of their sister homes in Messina giving particulars of the recent disaster there. All the inmates of the home escaped, with the exception of one Sister, who was in charge of the penitents. She, with all but four of her flock, was among the victims.

Members of the Christchurch Catholic Club attended in strong force at the Cathedral at the 7 o'clock Mass on Sunday last, and approached the Holy Table in a body in fulfilment of their Paschal duty, and in compliance with one of the most important rules of the Federated Catholic Young Men's Societies. The celebrant of the Mass, the Rev. Father Lee, M.S.H., in the course of his sermon, dwelt on the aims and objects of the association.

At the local Stipendiary Magistrate's Court Sub-inspector McGrath was officially welcomed on behalf of the Bench by Mr. H. W. Bishop, S.M., in the following terms: 'I am glad to see you, sub-inspector, in your new position, and I wish to welcome you on this your first appearance in this court. In the course of business you and I will be brought frequently in contact, and, from what I know of you, I have no doubt that your work will be efficiently performed. I am very glad to be able to congratulate you on your promotion.'

Matters in connection with what is to be known as the All Seasons Carnival, to be opened at Easter in aid of the Bishop's House extension and improvement fund, are progressing favorably, and with every indication of a successful season. The Very Rev. Father Price, Adm., is devoting much thought and energy to the enterprise, and with that hearty co-operation of his people which is so essential a feature and really so well deserved, success is assured.

A number of prominent personages have notified Mr. E. O'Connor, secretary of the St. Patrick's Day celebration, of their patronage to the Irish national entertainment on March 17, in aid of the funds of Nazareth House. Among these are his Excellency the Governor, his Lordship Bishop Grimes, Sir George Clifford, Bart., Hon. D. Buddo, his Worship the Mayor and members of the Christchurch City Council, Messrs. G. Laurenson, M.P., G. W. Russell, M.P., and T. E. Taylor, M.P. The programme committee have enlisted the interest and assistance of quite a number representing the best local musical talent.

The committee in connection with the Catholic excursion on Boxing Day met on last Wednesday evening at the presbytery, Barbadoes street, Rev. Father O'Hare presiding, to finally dispose of the business relative to the event. It was decided to place the credit balance accruing in the hands of trustees (Messrs. E. O'Connor and J. R. Hayward), as the nucleus of a fund for future operations. Satisfaction was expressed at the success of the fixture, much of the credit in this regard being due to the Rev. Father O'Hare, who not alone manifested a very keen interest in its promotion, but also expended a considerable amount of time and energy in the general work.

## Timaru

(From Our Own Correspondent.)

Mr. B. B. de Looze has taken over the conductorship of the Sacred Heart choir.

A mission was opened in the Sacred Heart Church by the Rev. Father McDermott, C.S.S.R., at the 11 o'clock Mass yesterday. The first week is for the women of the parish and the second week for the men. Very Rev. Father Clune, C.S.S.R., is expected to arrive here to-day.

An open-air concert of more than usual excellence was given in the girls' school grounds on Tuesday evening last. The programme was thoroughly enjoyed. The entertainment consisted of a cantata, entitled 'The May Queen.' The school girls, brightly arrayed, were the exponents, and their singing was highly commendable. The chief solos were taken by Misses F. Kennedy, L. Leigh, N. Cunningham, and M. Dennehy, all of whom acquitted themselves well. The Garrison Band gave a couple of selections during the evening, and Mr. B. B. de Looze added a pianoforte solo. A comedieta, entitled 'The Haunted House,' brought the programme to a suitable close. Mr. B. B. de Looze conducted the singing, and Miss Atkinson played the accompaniments with taste.

## Invercargill

(From our own correspondent.)

I regret to have to announce the death of Mr. Patrick Boyle, which took place at his residence at Waikiwi on February 21. The passing away of deceased, who was 76 years of age, has still further diminished the list of the old identities of Southland. The funeral was one of the largest seen in Southland for some time.—R.I.P.

Everything points to a successful celebration of St. Patrick's Day. The Irish Athletic Society's sports promises to prove a record. The entertainment for the evening is being arranged by the following committee: Messrs. L. Morton (chairman), P. Thorpy (secretary), H. Grace, F. Byrne, and T. Pound.



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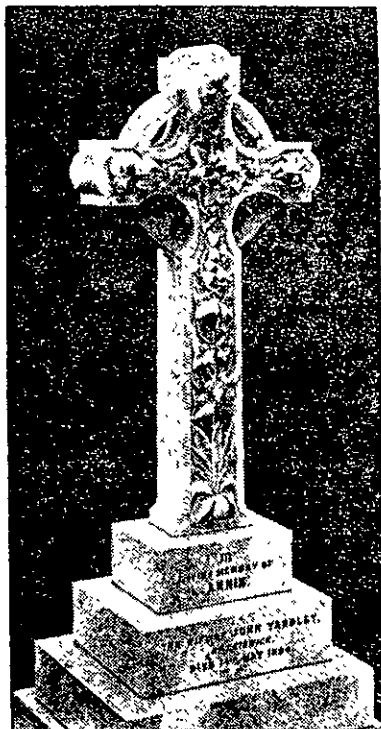
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**TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT**—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on crutches; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland." C877

Sole Distributing Agent for Wellington  
**J. J. GRONIN, Victoria St., Wellington.**

## Irish News

### ANTRIM—A Memorial

A stained-glass window, costing about £200, is to be placed in Belfast Cathedral to perpetuate the memory of the late Rev. W. G. Darley, Inspector of Religious Education in the diocese of Down and Connor.

### CORK—Accident in the Hunting Field

A serious accident occurred in the hunting field with the South Union Foxhounds on January 7. Mr. John Cotter Wood, D.L., J.P., was with the hunt, and in the afternoon was found lying unconscious by a fence. He had suffered terrible injury to the head. When the mail left he was in a critical condition. He is seventy years of age.

### DONEGAL—Death of Canon McFadden

The death is reported of the Very Rev. Canon McFadden, Archdeacon of Raphoe, who passed away on January 7 at his residence, St. Fenins, Falcarragh, County Donegal. Having attained the venerable age of 82, and recently giving indications of a weakening of his former splendid physical powers, the sad termination of his illness (says the *Irish Weekly*) was not unexpected by his brethren of Raphoe or his affectionate flock; but their grief will be none the less profound at the demise of so brave a champion and so kindly a priest. Regret will be widespread, Archdeacon McFadden's patriotic work having earned for his name a prominent place in the history of Ulster. The interment took place at Gortahork. An immense concourse of clergy and laity, the presence of his Eminence Cardinal Logue, of Most Rev. Dr. O'Donnell, and of the representatives of Most Rev. Dr. McHugh, Bishop of Derry, and Most Rev. Dr. O'Neill, Bishop of Dromore, furnished impressive evidence of the esteem in which the venerable priest was held, and of the deep regret felt at his demise. Before the obsequies terminated his Eminence delivered a brief and pathetic address, saying that Archdeacon MacFadden's death meant a great loss to the Bishop and priests of Raphoe, and an irreparable loss to the good people amongst whom he labored for over half a century. Personally, he had lost a close personal friend, who had prepared him for his Confirmation. From the beginning of his priestly life Archdeacon MacFadden had been a model to the priests of the diocese. He had been over kind, hospitable, and faithful in the discharge of his duties. His Eminence sincerely sympathised with the diocese of Raphoe in the loss it had sustained by the death of a model priest, a patriotic Irishman, and one who had been in every respect a gentleman.

### DOWN—With one Family for Ninety-seven Years

At the grand age of 106 years (says the *Irish Weekly*) there has passed away at Lisburn a greatly-respected old lady in the person of Susan O'Hagan. Deceased had the distinction of being probably the oldest domestic servant, having spent within three years of a century with one family. In the year 1811, when only nine years of age, she entered the service of the Hall family at Hilltown, County Down, and remained with them through an unbroken period of 97 years, being in the service of Dr. Hall, grandson of her first employer, up to her death. Up to a week before her demise she was in the enjoyment of splendid health for one of her age, but at length the weight of years told against her, and she passed to her reward at her residence, Smithfield, Lisburn, after a long and well-spent life. A devout Catholic, she constantly frequented the Sacraments, and in her last moments was assiduously attended by the Very Rev. Mark McCashin, P.P., V.F., who remained with her to the end. The Hall family, who were most devoted to her, showed the greatest kindness to their old and valued retainer. The deceased was of a most entertaining disposition, and was never tired of telling interesting anecdotes of her earlier days. She possessed a retentive memory, and often related her experiences of the reception accorded the soldiers returning from the battle of Waterloo.

### GALWAY—The Clanricarde Estate

A representative and influential meeting of the tenants on the Clanricarde Estate was held at Portumna on January 10. The meeting assembled for the purpose of signing and forwarding a petition to the Chief Secretary enumerating the hardships to which the tenants are subjected, and offering to purchase their holdings at a price to be left to the Government and Estates Commissioners. The petition appeals to the Government that, should Lord Clanricarde refuse to sell under these conditions, a compulsory clause be inserted in the present Land Bill against

him. The tenants state they only want to be placed on the same footing as that of their neighbors, who have purchased their holdings.

### Evicted Tenants Reinstated

Sixteen evicted tenants on the Lewis Estate at Ballynagar have been reinstated in their old homes by the Estates Commissioners.

### KERRY—Death of a Religious

The death of Sister Laurentia took place on January 8 at the Mercy Convent, Kenmare, after a lengthened illness. The deceased lady belonged to an old and highly respected Kerry family, being daughter of the late Mr. O'Sullivan, Furies, and sister of Dr. William O'Sullivan, coroner, Killarney.

### MAYO—Evictions in the West

On January 8 evictions took place on the Legan Estate, situate at a place named Graheens, five miles from Aughagower, and about ten miles from Westport. A more pitifully congested area, or a more impoverished lot of tenants, it would be impossible to find in any part of Mayo. One of the tenants evicted was Thomas Geraghty, who is 75 years of age. His wife, who is ten years his senior, has been confined almost continuously to her bed for a number of years.

### SLIGO—Evicted Tenants

It is announced that the Estates Commissioners propose to acquire compulsorily under the Evicted Tenants Acts lands in the townland of Doomore, Barony of Leyny, County Sligo, the estate of Utrud A. Knox.

### WATERFORD—A Venerable Christian Brother

Our Home exchanges report with sincere regret the death at the parent institution of the Christian Brothers, Mount Sion, Waterford, of Brother Hayes. The deceased gentleman was born at Dingle in November, 1832, and subsequently joined the Order, beginning his novitiate in Waterford. For many years he filled the office of Superior in Belfast, Tralee, Kilkenny, and Cashel; and after 48 years' noble and unselfish service in that capacity, he was relieved of the responsibilities of that position. Some nine years ago he went to Mount Sion, to spend his declining years in the monastery in which he began his religious career. In recent years he had not enjoyed good health, but he was assiduously attended by Dr. J. J. O'Sullivan. Brother Hayes was a special favorite with the community, and with the pupils, and his death was widely deplored.

### WEXFORD—Diamond Jubilee

Monday, December 28, was the sixtieth anniversary of the sacred ministry of the Very Rev. John J. Roche, O.F.M. (says the *Wexford People*). No priest, regular or secular, ever attained such a high place in the estimation of the people of Wexford as the beloved and revered Franciscan. 'Father John,' as he is lovingly known amongst the people, is a king of his Order, his throne being in the hearts of the faithful. Father Roche is the author of several beautiful religious works, which have appeared from time to time. That he may enjoy many more years in the service of his Divine Master is the wish of all who know him.

### GENERAL

#### The Financial Position

In the course of a lecture before the Young Ireland Society in Dublin, Mr. T. M. Kettle said that the financing of the Old Age Pensions Act had produced an acute crisis, which would make this the most significant year, from the financial point of view, since the Act of Union. In his opinion good would come from the Old Age Pensions Act, but if the financing of that Act meant a repetition of the old process of feeding the dog with a bit of his own tail, his contentment with that Act would be somewhat troubled. The total revenue raised in Ireland for last year was £9,620,000, and the expenditure on the Home Government £7,800,000, leaving a balance of £1,800,000 as profit to the British Empire. If they set down upon the expenditure side £1,500,000 for old-age pensions, the increased estimate of £114,000 for primary education, and the sums allotted to the new Universities, and the increased grant to the Congested Districts Board, and the sum on the loss of flotation of Land Stock, on condition that there was no further taxation imposed upon Ireland this year, the British Government, for the first time since the Act of Union, would not be making one penny profit out of Ireland. The Act of Union would have ceased to pay a dividend, and when that time arrived they might expect to have Home Rule forced upon them whether they liked it or not.

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## A New Irish Historian

Mr. C. H. Oldham, B.A., lecturing in Dublin on December 21, before the National Literary Society, thus spoke of Irish history: 'At this juncture it seems to me that we Irish have no history; we only have a big pile of new material out of which some day history may be produced. This position is embarrassing and demoralising. Few of us have the free time, or the intellectual training, necessary to handle the raw materials ourselves. It is certain that the day has gone by for making new books by merely copying out the unverified or untested statements which we find printed in older books. A good many of us are merely waiting and hoping for the true historian to turn up and tell us all about the whole thing. Pending his expected arrival, now much overdue, we are living along really without any history at all! In such case a shrewd man, who has any reputation to lose, will sit tight and say nothing. But those of us who are clothed with any repute as historians, but who are too deeply interested to sit tight and stop thinking, must try to grope our timid way through the debris of crumbling statement, like a blind man feeling for his home through a city which an earthquake has tumbled all about his footsteps. It is questionable now whether this historian that we are looking for has not arrived in Mrs. Green. Her work, *The Making of Ireland and its Undoing*, has flooded our knowledge with such an amount of new light that we are really at present blinded by excessive light.

## Banking Returns

The report on the banking, railway, and shipping statistics of Ireland for the half-year ending June 30, 1908, issued by the Department of Agriculture and Technical Instruction for Ireland, contains some exceedingly interesting and important information regarding Ireland's present financial position. As regards banks, the report contains the following:—The deposits and cash balances in joint stock banks amounted on June 30 last to £50,596,000, being the highest amount for June of which there is record, and £2,529,000 in excess of that for June, 1907. Comparing the deposits and cash balances since June, 1888—with the exception of a decrease in June, 1897—there has been a gradual increase from £30,310,000 in June, 1888, to £50,596,000 in June, 1908. These figures are of considerable interest as indicating the growth of the operations and influence of banking in Ireland. They do not, however, in themselves gauge the growth of 'net savings.' Such a growth and its extent could only be determined by a complete account of savings on the one hand and of indebtedness on the other. But for this account the necessary data are not available. A comparative table of half-yearly totals of deposits and cash balances is appended, extending back to 1898, which shows that there was an increase in June last of £217,000 over the amount recorded for the period of December. A second table shows that at the end of last June the estimated amount in the Post Office Savings Banks in Ireland stood at £10,627,000, as compared with £10,637,000 for the corresponding period of 1907—a decrease of £10,000.

## OBITUARY

### MR. OWEN McGUIGAN, HOKITIKA.

It is with sincere regret that we record the death of Mr. Owen McGuigan, which took place at his residence, Kanieri, on the afternoon of January 15, at the age of 64 years. Mr. McGuigan was an old and respected resident of the West Coast, having resided there for nearly forty years. He was born in County Cavan, arrived in Victoria in 1864, and came to New Zealand in 1871. He was proprietor of the Hokitika-Kanieri tramway for a number of years. A widow and family of three sons and two daughters are left to mourn their loss. The sons are Messrs T. J. McGuigan, J.P., and member of the Westland County Council; John McGuigan, of the Grey Valley, and Owen McGuigan, of the Defence Department, Dunedin. The late Mr. McGuigan was a devoted and practical Catholic, and was attended in his illness by the Rev. Father Ainsworth. The funeral took place on Sunday, January 17, at Hokitika, and was attended by a very large number of friends. Rev. Father O'Reilly, of St. Patrick's College, Wellington, officiated at the Church of St. Mary and at the graveside.—R.I.P.

The New York correspondent of the London *Daily Express* reports that Mark Twain has incorporated himself at Albany, the capital of the State of New York, under the name of the Mark Twain Company, with a capital of £1000. The company will take over all the rights to the name Mark Twain, in order to ensure future benefits for Mark Twain's family.

## People We Hear About

Sir Edward Elgar, the famous Catholic composer, was the son of W. H. Elgar, organist. He is best known by his famous 'Dream of Gerontius,' which he and Cardinal Newman are responsible for. This famous piece was first heard in London in 1903 under the baton of the composer. Before being played in London, it had been performed in Dusseldorf and America. Sir Edward's other works include 'Caractacus,' 'Sea Pictures,' 'The Apostles,' and his new Symphony, which was performed for the first time in Manchester the other day.

His Grace the Archbishop of Melbourne, who, according to a cable message, is making a slow recovery from an illness contracted in Dublin, left for his *ad limina* visit early last year. His Grace is now in his seventieth year, having been born in Galway in 1839. He studied at Rome, at St. Jarlath's College (Tuam), and at Maynooth. He was ordained in 1865, and after six years spent in parochial work in Westport and Tuam, was appointed Professor at, and subsequently Vice-president of, Maynooth College. He was consecrated Bishop of Galway in 1883, and was appointed Archbishop of Melbourne on September 29, 1886.

The Archbishop of Glasgow, Most Rev. John Aloysius Maguire, D.D., was born in 1851, and received his education at Stonyhurst and Glasgow University, taking his theology course at Propaganda. He was ordained in 1875, and spent the first years of his priestly life as assistant priest at Glasgow Cathedral. From 1879 to 1883 Father Maguire was diocesan secretary; was made Rector of St. Peter's, Partick, in 1883; raised to the Glasgow Chapter in 1884, and became its Provost in 1893. He became Vicar-General in 1885, and was consecrated titular Bishop of Trocmadae and Auxiliary of Glasgow in 1894, succeeding as Archbishop to the See of Glasgow on the death of Archbishop Eyre in 1902. In the beginning of 1903 he received the pallium from the Archbishop of St. Andrews and Edinburgh.

Lord Ardilaun has been giving his reasons in the London *Times* why he declined to allow the erection of a mural tablet commemorating Mr. Gladstone's temporary occupancy of his Lordship's present residence in Carlton House Terrace. Here are some of his reasons: 'I freely confess that I should rather not have on my house a memorial of one who, notwithstanding his "charm and genius," by his measures reduced the value of Irish property generally by a half, and reduced vast numbers of my countrymen and women to poverty, and who disestablished and disendowed the Church to which I belong. Even Radical critics should try to place themselves in the position of the criticised, if fair play was their real motive.'

The Hon. A. W. Hogg, M.P., gave an interesting account to a *Dominion* representative the other day of his visit to Hastings. Accompanied by Mr. Dillon, M.P., and Mr. O'Reilly, the Minister went out to Meanee, where he was entertained by the Very Rev. Dr. Kennedy, a young New Zealander of high scientific attainments. Mr. Hogg was greatly interested in Dr. Kennedy's observatory, with its huge telescope, and his fine equipment of scientific instruments, including thermometers for taking the temperature, not only of the atmosphere, but also of the earth at different depths. Dr. Kennedy's wind gauges, his lunar and stellar photographs, taken by himself, his system of daily meteorological observations, and the spectrum analysis, were also inspected. Mr. Hogg said he had rarely enjoyed anything more than listening to Dr. Kennedy's exposition of his views on astronomy. His comprehensively-stocked garden, his glass-sided observation beehive, and his cellar of first-rate local wines were also very remarkable.

The Right Hon. the Premier, in the course of a letter of sympathy to the sister of the late Mrs. Hope, the heroic stewardess of the Penguin, concluded thus: 'One feels so helpless to do anything to lighten your burden in this unusually heavy hour of trial, but if anything can help assuage your grief at the death of your sister, Mrs. Hope, it must be the knowledge that in the hour of danger she acted the part of a heroine, and did her duty nobly to the last. I can only tender my heartfelt sympathy to you and yours in your irreparable loss, and in the grief you have to bear.' Mrs. Hope was the third daughter of the late Mr. John Chisholm, of Inverness-shire, Scotland. Whilst the boats were being launched, we are told, she was untiring in her efforts to comfort and cheer the women and children. One hears of her telling a cluster of terrified little girls, 'Cheer up, darlings; it's only a little way to the shore, and daddy's waiting for you there!' The children were frightened to take the leap into the darkness that seemed to be their only chance of life.

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**TRUST**—'An organisation formed mainly for the purpose of regulating the supply and price of commodities, &c., as a sugar, steel, or flour trust.'

**COMBINE**—'To form a union, to agree, to coalesce, to confederate.'

**ASSOCIATION**—'Union of persons in a company or society for SOME PARTICULAR PURPOSE; as the American Association for the advancement of science; A BENEVOLENT ASSOCIATION.'

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those 'RIGHT AT THE TOP,' and the long combat with the FLOUR TRUST, which naively poses as an association.

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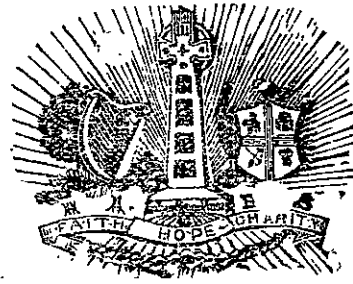
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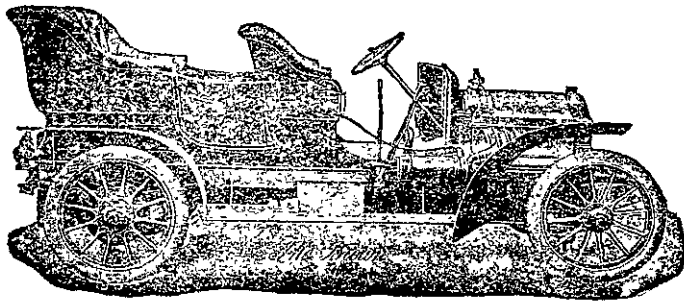
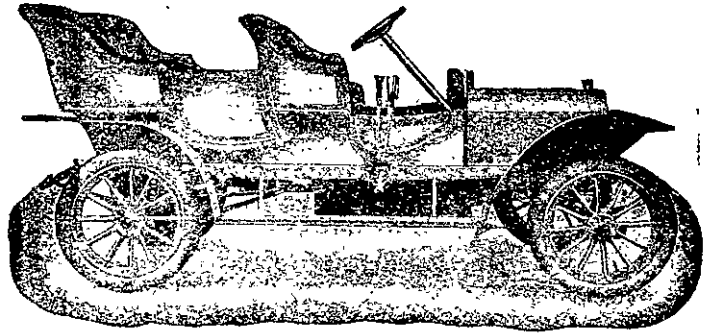
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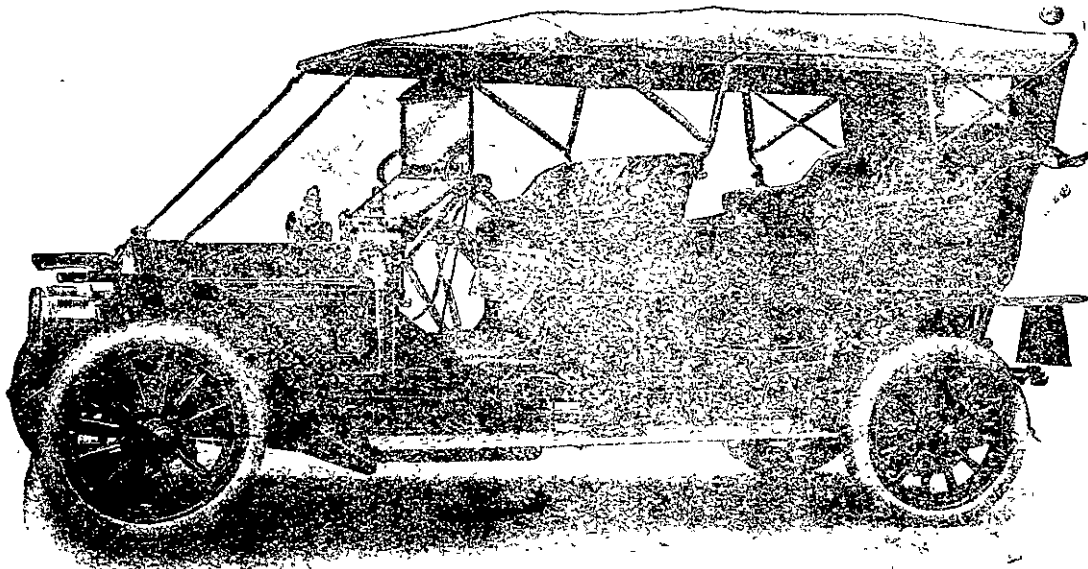
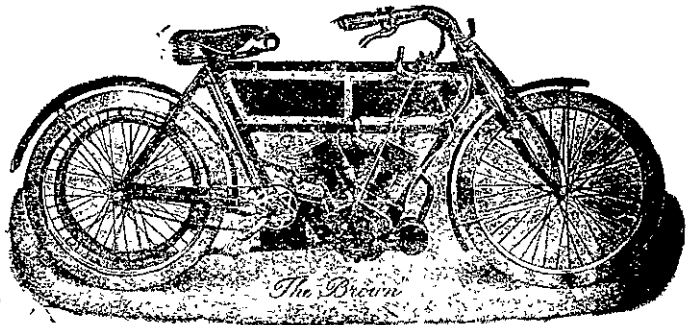


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5 H.P. Magneto Ignition, £80.



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# The Catholic World

## ENGLAND—The Sisters of Nazareth

Referring to the demise of the Mother-General of the Sisters of Nazareth, the London *Daily Telegraph*, in an appreciative notice, says the many thousands of the hopelessly poor are to-day mourning the death of a gentle lady who devoted a strenuous life to the amelioration of theirs. Full of sympathy for the poor, a fine judge of character, possessing tact and an infinite amount of courage, Mother Mary not only interested herself in cases of distress brought before her, but sought out persons in difficulties, and by her advice and assistance many a woman has been able to redeem a position which seemed hopeless.

## A Staunch Catholic

Mr. Bernard Augustin Dromigoole, J.P., founder and former editor of *St. Helens Newspaper and Advertiser*, died at St. Helens recently, aged 93. He was a prominent Liberal and a staunch supporter of the Catholic Church. He leaves a widow, twelve sons, and three daughters.

## An Appointment

The Right Rev. Mgr. Butt left for Rome on December 28 to take up his duties as Vice-Rector of the *Collegio Beda*. His departure is greatly regretted by his late colleagues at Archbishop's House, Westminster, who will miss his genial presence very much.

## Father Vaughan as a Preacher

Father Bernard Vaughan delivered an address on a recent Sunday in Bradford in aid of the local hospital. Never before had the visit of any lecturer created such interest in the Yorkshire town. The leading Yorkshire paper in its notice of his discourse had the following appreciative sketch of the well-known Jesuit: 'One realises, in listening to the famous preacher, how much of an orator's success is due to his physical endowments. Father Vaughan has a presence that commands and holds the attention of his hearers. The portrait which appeared in our Saturday's issue is an admirable one, but no portrait could do full justice to the expression of austere benignity which is the dominant characteristic of the face. It is not a mobile face; the outline of the features has an ascetic hardness; the play of expression, even in the lightest passages, softens but never quite eradicates the note of austerity, as of a deeper something reserved and unexpressed. The voice is high-pitched, clear, penetrating, musical; but there is an occasional break in the higher tones, perhaps the effect of overstrain, and the falling cadences are sometimes lost. Comparing his manner with that of some famous preachers of the past, one is struck by the absence of any marked peculiarity. He is as full as Spurgeon was of simple illustration, of the homely wit that has a universal appeal; but he has not the easy conversational air of the Baptist leader of last generation. He makes much more use of the art of the orator. The pause before the pregnant word, that makes expectation double the effect; the skilful adaptation of tone to matter—these are used but not abused, and the art is not apparent, nor the effect histrionic. There is, however, a kinship to Spurgeon in matter as well as manner. Father Vaughan makes little appeal to intellect, still less to violent emotion. His is a Gospel of common sense, a prudent balancing of the facts of life, a wise regulation of it in accordance with them.'

## The Progress of the Church

The Catholic clergy of Great Britain now number 4166, an increase of 91 during the past year. The actual increase (says an exchange) is made up of 46 regulars and 45 seculars—a disproportion accounted for by the continued immigration of exiled French religious to our shores. We note the largest gain in clergy belongs to the diocese of Birmingham, which has 21 more priests than it had a year ago. The total number of churches, chapels, and stations in Great Britain has risen by 16 during the past year. Mr. Hope's reappearance in the *Directory* list brings the Catholic representatives of English constituencies in Parliament to a record total of nine. The Irish members are stationary with a formidable 73. Lord Queensberry's name comes second on the list of peers, which has a further addition in Lord MacDonnell, of Swinford. A third name may now be added—that of Lord Skerrington, a Scotch Lord of Session. The list of baronets, through the loss of Gordon of Letterfourie, by extinction, stands at 51 instead of at 52, as in 1908. The knights are augmented by such names as Sir Heffernan Considine, Sir Alessandro Chapelle, Sir Henry T. Taschereau (who follows his kinsman, Sir Henry E. Taschereau), Sir Charles Euan Smith, and Sir William Patrick Manning.

## UNITED STATES—A Talented Religious

An engineers' license has been granted to Sister Gregory, of the Little Sisters of the Poor of Boston. Sister Gregory has been attending the engine and heating plant in the main building of the Home for the Aged for sixteen years. She received her instructions for operating the engine and boilers from the engineers who equipped the building. She passed her examinations for an engineer's license with a high percentage.

## The See of San Francisco

Bishop O'Connell, Bishop of Sebaste and Rector of the Catholic University of Washington, has been appointed Auxiliary to the Archbishop of San Francisco.

## A Catholic Chaplain

Justifiably elated were the Catholics of California, and particularly of San Francisco, when (says the *San Francisco Monitor*), on January 4, 1909, Very Rev. Henry H. Wyman was chosen Chaplain of the State Senate. The selection was made after an eloquent speech of nomination by Senator Edward I. Wolfe. This is the first time in the history of the Senate of the State of California that a Catholic priest has been chosen as chaplain.

## Early Missionaries

Very Rev. Dean Harris, who is engaged in writing an early history of Catholic Missions and Missionaries in Utah, finds from ancient documents preserved in the Washington library that missionaries visited there as early as 1776.

## An Old Printing Establishment

Years previous to the English settlement of Virginia and New England, and the Dutch colonisation of New York, Father Francisco Blanco, O.P., of illustrious memory, set up the printing press in Manila, as early as 1602 printing a volume in Tagalog on *Our Lady of the Rosary*—the first book printed in the Philippine capital. From this establishment, continuously in existence for upwards of three centuries, and known as 'The University Press,' there has just begun to issue a weekly paper, printed in English and entitled *The Philippine Catholic*.

## PAEROA

The opening ceremonies in connection with the first church erected at Waikino (says the *Ohinemuri Gazette*) took place on Sunday, February 7, and were attended by crowded congregations. The Very Rev. Dean Hackett and the Waikino church committee left nothing undone to make the event a red letter day in the history of Waikino. The members and friends of the Paeroa and Karangahake Church choirs rendered the music of the Mass. Mrs. Collins (Paeroa) presiding at the organ. The sermon was delivered by Very Rev. Dean Hackett, and in the evening Rev. Father Bradley preached. The collections taken during the day amounted to £80 3s. Dean Hackett expressed his thanks to the members of his flock at Waikino, to the visitors who came from Paeroa, Karangahake, and Waihi for their pecuniary assistance, also to the Waikino church committee for their voluntary help in connection with the decoration of interior, and the altar society for its services. The Dean had a special word of praise for Mr. Thomas Cummings, Owharua, who advanced the amount required by the Waikino Catholics to have a church in their midst. Special thanks were tendered by the Dean to the Very Rev. Father Brodie (Waihi) and the members of the non-Catholic churches present at both services. When reading the list of contributors Dean Hackett referred to the name of one contributor who was present with them that day—Mrs. Benjamin, mother of Mrs. W. Smith-O'Brien, Waikino. She served as a link connecting the past and present. The venerable lady present that day attended the opening of old St. Patrick's Cathedral, Auckland, and was now present with her gifts for altar and subscription for the latest church building erected in the Auckland diocese. The Dean made feeling reference to the old Catholic pioneers who were passing away, and exhorted their descendants to follow in their glorious footsteps.

After the Mass, the members of the choir, the priests, and visitors were the guests of Mrs. Bright, Victoria House, Waikino. In the afternoon at 3 o'clock the two choirs were driven to Waihi for an outing, and while there visited the local hospital and rendered some sacred solos for the patients.

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## WEDDING BELLS

### CURRAN—PITCHERS.

A very pretty wedding was solemnised in St. Joseph's Cathedral, Dunedin, on February 10, the contracting parties being Mr. M. Curran, eldest son of Mr. P. Curran, Brooklands, Milton, and Miss Lucy Elizabeth Pitchers, elder daughter of Mrs. E. C. Pitchers, of Dunedin (late of Roxburgh). The Rev. Dr. Cleary performed the ceremony, and celebrated the Nuptial Mass. The bride, who was given away by her brother, Mr. J. A. Pitchers, was charmingly attired in an Empire gown of white figured silk crystalline, with veil and orange blossoms. She was attended by Misses M. E. Pitchers, B. Gray, and C. C. Curran as bridesmaids. Mr. H. G. Curran, of Milton, acted as best man. After the wedding ceremony, a large number of relatives assembled at the residence of the bride's mother for the wedding breakfast. The customary toasts were duly honored. The happy couple left by the midday express for the north, taking with them the good wishes of their many friends. Mr. and Mrs. Curran were the recipients of a very large number of valuable and useful presents. Mr. Curran, who is secretary of St. Joseph's Choir and Railway Officers' Institute, was presented with an oak biscuit barrel (inscribed) and complete set of cutlery from the members of the choir and institute respectively.

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## Domestic

By MAUREEN

### To Avoid Patched Elbows.

It is astonishing in what a short time the elbows of children peep through the sleeves of even new garments. To prevent this place a piece of velvet or velveteen between the lining and the material, just at the elbow, when the article is new.

### Kitchen and Scullery Hints.

Have your shades and curtains of white muslin that can be laundered. When using your gas stove in the summer cover the top of your coal range with newspapers, which will make a handy table. Have the rack near the stove, so that your towels will get well dried after each dish-washing. A small shelf should be put up near the stove to hold your salt and pepper box. Cover the wall back of the sink with oilcloth, preferably white, and here may be hung the sink broom, shovel, dish-mop, and soap box. In a box or drawer may be kept the necessary articles for ironing. The top may be covered with oilcloth, and will give an extra table. A plain chest of drawers is very useful in a kitchen for keeping the kitchen towels and aprons, besides many other useful things. It is well to keep in the kitchen a bottle of linseed oil and lime water, together with a roll of old linen pieces for bandages, for use in case of burns.

### Airing the Beds in Summer.

In the summer time advantage should be taken of any hot and sunny days to give all bedding, mattresses, bolsters, etc., a thoroughly good airing; or, better still, take them to pieces and let the filling be subjected to the cleansing and freshening process of sun and air. In Spain the overhauling and cleaning of the beds is an annual institution, and readers of *The Velvet Glove*, by Marion Crawford, will find therein a picturesque description of this operation—a most important one from a Spanish housewife's point of view. Those who have a garden should therefore have their bedding brought down when the skies give sign of settled sunshine for one whole day at least. Their sleep will be all the better and sounder for it.

### Styes.

Styes are a very painful and troublesome affection from which those in weak health, or very young people, generally suffer. When the sty is just beginning to threaten, if a tiny camel hair pencil be dipped in tincture of iodine and lightly touched upon it, it will often prevent its forming, but if the irritation is already considerable, the sty should be bathed with hot water during the day, and a bread-and-water poultice, covered with oil-silk, put on at night. Sometimes it is necessary, if the sty does not break, to prick it with a darning needle that has been rendered antiseptic by passing it through the flame of a spirit lamp, and then to squeeze out the contents.

### Venetian Cake.

Here is rather a nice cake recipe that will be found useful for 'at home' days. It is a loaf cake, and so keeps well. Beat together the yolks of six eggs and  $\frac{1}{2}$  pint of sugar for 20 minutes. Then add the stiffly-beaten whites, and mix in lightly  $\frac{1}{4}$  tablespoonfuls of flour. Pour into a buttered mould, dust with equal parts of flour and sugar. Bake in an oven of moderate heat at first for half an hour, gradually increasing the heat. When done and cool, frost with chocolate icing, and do not cut till the next day.

### To Renovate Leather Furniture.

Clean the leather with a little benzoline applied with a wad of clean flannel. Do this out of doors, for benzoline is highly inflammable. Beat up the whites of two eggs, a tablespoonful of whisky, and a tablespoonful of brown sugar. Mix well, and rub over with a piece of sponge. Polish with soft cloths. The use of benzoline is to remove the grease, but before it is applied the leather should be well dusted. The polishing mixture may be colored with a few drops of liquid green, red, or black dye, if the state of the leather makes it desirable.

To remove oil spots from leather, dab the spots carefully with spirits of sal ammoniac, and after allowing it to act for a while wash with clean water. This treatment may have to be repeated a few times, taking care not to injure the color of the leather. Sometimes the spot may be removed very simply by spreading the place rather thickly with butter, letting it act for a few hours. Next scrape off the butter with the point of a knife, and rinse the stain with soap and lukewarm water.

*Maureen*

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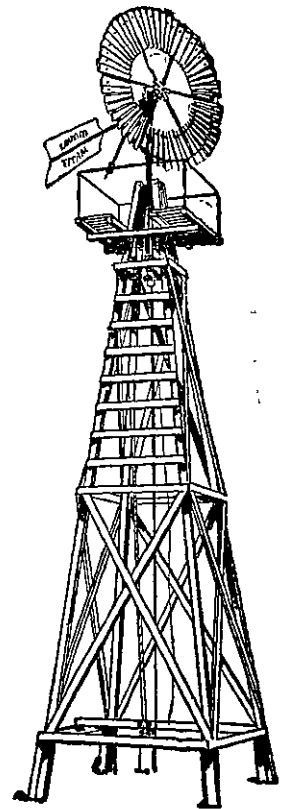
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## Science Siftings

BY 'VOLT'

### The Panama Canal.

Mr. Joseph B. Bishop, secretary of the Panama Canal Commission, states that the canal will be opened on January 1, 1914. He says: 'There has been excavated from the line of the canal since the Americans took control about 56,000,000 cubic yards. This, as near as can be calculated at the present time, is about one-third of the entire excavation necessary to complete the work. In 1908, down to November 1, nearly 31,000,000 cubic yards were removed and the total for this year will not be far from 37,000,000 cubic yards. The average is between 36,000,000 and 42,000,000 cubic yards a year.'

### A Billion.

What a very great sum is a billion! (says an exchange). It is a million of millions. A million seems large enough—but a million of millions! How long do you suppose it would take you to count it? A mill which makes 100 pins a minute, if kept to work night and day, would only make 52,596,000 pins a year—and at that rate the mill must work 20,000 years without stopping a single moment, in order to turn out a billion pins! It is beyond our reach to conceive it, and yet, when a billion of years shall have gone, eternity will seem to have just begun. How important, then, is the question, 'Where shall I spend eternity?'

### To Dispel Fog.

Sir Oliver Lodge's plan for dispelling fog, which is to be tried on a large scale near the Grosvenor Canal, is an interesting example of the practical application of science. The method consists in passing a current of electricity at high voltage through the fog-laden air. It has been successfully tried on a small scale. Whether it can be carried on a large scale at a sufficiently moderate cost, and with sufficiently permanent results, now remains to be seen. The discharge of a current of electricity through a dust-laden atmosphere, it is well known, causes the dust to settle, and leaves the air clear. Fogs, again, are due to the condensation of the moisture of the air round dust particles. Thus the discharge of electricity through a fog causes the dust particles with their inherent moisture to settle, and so disperses the fog. The question then arises, Would it not be feasible to clear the atmosphere of a city periodically of its dust in this way, without waiting for the formation of a fog?

### A New Fire Alarm.

Mr. L. T. Reichel, Chief Electrician, Public Works Department, Wellington, has invented a fire alarm which is not only new in principle, but also in method of operation, and the inventor claims for it advantages possessed by no other automatic alarm. The usual method (says the *Wellington Post*) is to cause an automatic alarm to be set in motion by the action of a rising column of mercury in a thermometer. In such a case, to obviate false alarms, the contact temperature must be fixed somewhere near the maximum of the room. Mr. Reichel's plan is different. His instrument ignores steady rising and falling temperatures, marking only sudden changes such as are not likely to occur in the regular course. Its essential feature is a thermostat consisting of a series of thermo-couples in the form of a rosette. If two strips of unlike metals are connected at one end, and so heated that the ends in connection vary in temperature from the opposite ends, an electric current is set up, and will flow so long as the respective temperatures vary. In Mr. Reichel's thermostat one metal is exposed to the atmosphere. The other is buried in plaster, and a sudden change in the temperature, affecting one metal only at first, establishes a current direct, obviating all intermediate apparatus. The rosette of thermo-couples is wired to an indicator-board fitted with a galvanometer; a change in the temperature sets up a current—right or left, according as it rises or falls. A fall is not indicated on the alarm, but a sudden rise, though no more than a degree, causes an electric contact being maintained by a magnet, the bell rings till it is stopped. The actual temperature of the room in no way affects the instrument. Each thermostat is connected with the indicator, and one indicator may serve for six or eight rooms, may vary in actual temperature—as a matter of fact, there were variations of seventy degrees and more in the experiments, but it is only a rise that is registered.

'Catholic Marriages.' The book of the hour. Single copies, 1s posted; 12 copies and over, 8d each, purchaser to pay carriage. Apply Manager, 'Tablet,' Dunedin.

## Intercolonial

A cable message received from Home last week stated his Grace the Archbishop of Melbourne was slowly recovering from a serious illness which he contracted in Dublin.

Miss B. M. Bell, mistress of method in the Central Catholic Training College, Melbourne, will leave shortly for a trip to Ireland.

At the recent competitive examination for the appointment of a junior clerk at the Town Hall, Sydney, Thomas Quinn, a pupil of the Patrician Brothers, Redfern, succeeded in winning the first place.

Mr. John Carroll, formerly Sub-inspector of Police at Gundagai, who died on February 10 at Enmore, aged 85 years, was the officer in charge of the police at the capture of the 'Moonlight' gang of bushrangers at Wantabadgery on November 17, 1879.

In the convent schoolroom at Murwillumbah on February 5, the Ven. Archdeacon Dalton, who is leaving on a trip to Europe, was presented with three purses containing the sum of £310, of which his parishioners subscribed £150, the priests of the diocese £50, the ladies of his congregation £60, and the Tweed River Hibernian Society £50.

Although the foundation stone of the new boys' school at St. Peter's, Surry Hills, was laid in August, 1906, and the building finished some months later (says the *Catholic Press*), it was not occupied until last week, when the long-awaited De la Salle Brothers arrived from Ireland to take charge of the establishment. As soon as they opened the doors nearly 200 boys were ready to take their places in the rows of desks in the splendidly appointed class-rooms. The delay in commencing the school was owing to the difficulty in getting teachers.

The Rev. Father P. L. Coonan, Forest Lodge, the Rev. Father T. Phelan, Lewisham, and the Rev. Father M. Sherin, one of the assistants at St. Mary's Cathedral, have returned after a year's leave of absence, and resume their respective places. The Rev. Father James Whyte, who had temporary charge of Forest Lodge, the Rev. Father John Dunne, of Bulli, and the Rev. Father P. Holland, of Nowra, were to leave on a trip to Europe last week.

From Warrnambool comes the interesting item that a remarkable old man passed away the other day at the local benevolent asylum. His name was Thomas Fitzgerald. He was born in County Kerry, Ireland, on January 11, 1798, and was therefore 111 years of age. Fitzgerald came to Victoria in 1855, in the sailing vessel Margaret Chisholm. He had been in the benevolent asylum five years, and retained possession of his mental faculties to the last. The benevolent asylum authorities some time ago wrote to Ireland for verification of the interesting old man's statements regarding the date of his birth, and were informed that the official records showed that there had been no exaggeration.

His Grace the Archbishop of Hobart returned to Hobart after his European tour on February 12. His Grace (says the *Freeman's Journal*) was met on the wharf by a large number of persons representing the clergy and laity of Tasmania. Before his Grace landed he was met by the Governor's aide-de-camp, Captain Spence, who on behalf of his Excellency welcomed him back to the State. He was then driven to the Cathedral, and was there accorded a splendid reception. The school children of the various districts greeted his Grace with several songs of welcome. The Cathedral was thronged with people, and as the Archbishop entered the choir sang the 'Te Deum.' Mass was celebrated by his Grace. At the conclusion of the Mass Monsignor Beechinor read an address of welcome on behalf of the clergy, and Senator Mulcahy on behalf of the laity welcomed his Grace back to Tasmania, and was followed by Mr. H. Shirley, who read and presented the address from the laity.

His Eminence Cardinal Moran has made the following changes in the archdiocese:—Rev. Father M. Sherin resumes his place on St. Mary's Cathedral staff. The Rev. Father R. J. O'Regan goes from St. Mary's to Mosman; Rev. Father A. MacDonald, from Mosman to Mossvale; Rev. Father John Sherin from Mossvale, to take charge of Nowra; and Rev. Father J. H. Morris, from St. Francis', Haymarket, to take charge of Bulli; the Rev. Father P. C. Cregan, who is superintending the erection of St. Columba's Seminary at Springwood, has been appointed in charge of the parish, and the Rev. Father James Sheridan, who has been administering Springwood up to the present, takes charge of Lithgow, during the absence of the Rev. Father Matthew Hogan, who is about to leave on a holiday abroad.

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## The Family Circle

### SYMPATHETIC

Whenever I start out to walk, our dog he seems to know,  
And runs along ahead of me to show he's coming too;  
And when there is a reason why he really mustn't go,  
The hollering 'Go home' to him is awful hard to do.

He wags his tail and jumps around and seems as if he  
said:

'I guess you didn't mean it, you were only jokin' then!  
But when he sees I'm serious, he kinder droops his head,  
Or looks up at me sorrowful, an' looks away again.

And then at last he minds me, if I keep an angry tone;  
It's awful hard to do it, but I try with all my might;  
And sometimes when I look around I see him all alone,  
A-watchin' me, and watchin' me, until I'm out of sight.

You see, I know just how it is, 'cause some days when I  
find

My brother's got to hurry off with bigger boys to play,  
And when he says I mustn't go and tag along behind,  
He leaves me sittin' somewheres, and a-feelin' just that  
way!

### RESCUED BY A DOG

A good story is told in *Dumb Animals* of a red Irish setter dog belonging to a Washington gentleman. The dog, however, lives on Penobscot Bay all the year round, in charge of a fisherman. Not long ago the dog, whose name is Pat, rescued no fewer than seven persons from a fising-smack that had been thrown on a reef in a heavy gale. The smack was wedged on one of the reefs on Great Spoon Island, about two hundred feet from the shore. The men hoisted signals of distress, and were in momentary danger of being swept away. Tremendous waves were running, and the crowd of excited fishermen on shore knew that it would be fatal for them to attempt a rescue, as no boat in their possession could live in that sea. Suddenly the one who had in his care the dog Pat bethought him that the dog had been taught not only to retrieve, but to tow boats from one point to another, and often when a boat would get adrift he would be sent for it, and he would run his nose under the painter until he would come to the end of it, and he would take it in his teeth and fetch the boat to shore.

Pat was at once called. A long cod-line was attached to a piece of lath and flung as far as possible into the water. Pat promptly sprang in, swam to it and brought it to the shore. Several times he repeated the performance. The fishermen were in despair. The waves were splashing so high they could not direct the dog's attention to the men on the reef. Finally Pat seemed to comprehend that there was something more serious on hand than he at first thought. He raised his head and looked intently over the water. His eye caught sight of the boat with its signal of distress and the waves dashing over it.

When the lath with the cod-line attached was again thrown into the water Pat at once sprang after it, took the lath in his teeth, and instead of turning to the shore, struck out through the roaring surf to the reef. Many times he was buried under the waves, but after a few minutes of intense suspense he was seen from the shore clambering up the side of the reef, and a great shout went up as the imperilled sailors took hold of him and lifted him into the boat, in an almost exhausted condition. In brief time a strong rope was attached to the cod-line. The men on shore were signalled to haul away, the rope was made fast to the reef and the shore, and one by one the men passed hand over hand from their place of danger, the brave dog following when he had got his second wind.

### IF YOU WANT TO BE LOVED

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or gentlewoman, and that means one who has a consideration for the whole world and whose life is governed by the golden rule—'Do unto others as you would be done by.'

### TWELVE BUSINESS MAXIMS

The president of the London Chamber of Commerce gives twelve maxims which he has tested through years of business experience and which he recommends as tending to ensure success.

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping stones to further effort.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve by all means in your power 'a sound mind in a sound body.'

### SCHOOL BOY 'HOWLERS'

Here are a few more scholarly mistakes:—Switzerland is a very wonderful place; you can often see the mountains touring among the clouds; Newman wrote tracts which were printed in the *Times*; Vergel was a man who used to clean up churches; Africa is a very dark place nearly covered with trees and animals; Oliver Cromwell's home policy was that of being a good husband and a kind father, his foreign policy was to walk abroad in a big slouch hat and a very large red nose; John Bright is famous for an incurable disease; Doomsday Book is another name for Paradise Lost; the Gordian knot was united by Lord Kitchener when he took Khartoum and cleared up the tangle into which we had got over General Gordon; chivalry is when you feel cold; and chaplets are small places of worship. A most amusing collection of schoolboy 'howlers' is published in the *University Correspondent*. Habeas Corpus is what the people used to say to the undertakers at the time of the Great Plague of London in 1666. It meant 'You may have the body.' No one knows whether, where, how, when, or why Homer was born. Queen Elizabeth's face was thin and pale, but she was a stout Protestant. An axiom is a thing that is so visible that it is not necessary to see it.

### INGRATITUDE

Hardly had Mary recovered, from the measles than her little brother John fell ill with the same malady. One day, when John was almost well again, his mother gave him a piece of cake. Naturally, Mary wished very much for a piece, and when John refused her, she reproached him indignantly, saying:

'If you aren't the greedy boy! Here I gave you the measles and now you won't give me even a crumb!'

### A DIFFERENCE IN AREA

Not long ago little Jack was afflicted with earache, and he suffered so much that he screamed with pain. To divert his mind his mother used all sorts of arguments. 'Hush, Jackie, dear, don't, don't cry. It will only make the pain worse. Don't you remember how brave Ned was when his ears ached?' 'Hush!' yelled Jack indignantly; 'what does that baby know about earache? His ears ain't more'n-half as big as mine.'

### WELSH BY 'EXTRACTION'

Ex-Lord Chancellor Halsbury, when leader of the South Wales Circuit, caused much amusement amongst his friends by the manner in which he unblushingly identified himself with the interests of the locality. During the hearing of a case, one of the judges at last could refrain no longer from remarking on this. 'Come,' said he, 'you must not argue too much in that strain. You cannot make yourself out to be a Welshman, you know.'

'Perhaps not, my lord,' was the reply, 'but I have made a good deal of money out of Welshmen in my time.' 'Oh, in that case,' answered the judge, 'we may call you a Welshman by extraction.'

## GOOD PAY, SHORT HOURS

A certain cottage and its old mistress had improved so greatly in comfort and appearance that a visitor shrewdly surmised that the son of the house, a lazy ne'er-do-well, had turned over a new leaf. He inquired about it.

'Yes, sir, my son's in work now,' said the smiling old mother. 'Makes good money, he does, too. All he has to do is to go twice a day to the circus and put his head in the lion's mouth. The rest of the time 'e 'as to himself.'

## LITTLE BOYS AND LITTLE SHEEP

Joe came home with his clothes, and even his curls, all ringing wet. 'Just knew the ice wasn't strong 'nough!' he grumbled.

'Then why did you slide?' asked auntie. 'Cause all the other boys did,' said Joe; 'so I had to, or they'd laugh.'

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

'When I was a little girl, Joe, my father had a great flock of sheep. They were queer things, where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death.'

'My! what silly fellows!' exclaimed Joe. Then he looked up at his aunt, and laughed.

## ODDS AND ENDS

Mother: 'Sammy, I don't want to ever catch you in the pantry again.'

Sammy (weeping): 'An' I don't want you to, either.'

Lucile, a carefully brought up little girl of five years, returned from her first party in great glee. 'I was a good girl, mamma,' she announced, 'and talked nice all the time.' 'Did you remember to say something pleasant to Mrs. Townsend just before leaving?' her mother asked. 'Oh, yes, I did,' was the enthusiastic reply. 'I smiled and said, "I enjoyed myself, Mrs. Townsend. I had a lot better dinner than I thought I'd have."'

The other day a little fellow walked into a butcher's shop and asked the proprietor for a sheep's head. 'Sorry, my boy,' said the man, 'but the only head I have in the shop just now is this one of mine.'

'No, that won't do,' replied the boy, decidedly; 'I want one with brains in it.'

Boy: 'Cow is a noun, feminine gender, third person singular, and stands for Mary.'

'Stands for Mary?' asked the master, in astonishment.

'Yes, sir,' responded the urchin, with a grin, 'for if the cow didn't stand for Mary, how could Mary milk the cow?'

## FAMILY FUN

An arithmetical puzzle:

1 times 9 plus 2 equals 11  
 12 times 9 plus 3 equals 111  
 123 times 9 plus 4 equals 1111  
 1234 times 9 plus 5 equals 11111  
 12345 times 9 plus 6 equals 111111  
 123456 times 9 plus 7 equals 1111111  
 1234567 times 9 plus 8 equals 11111111  
 12345678 times 9 plus 9 equals 111111111  
 1 times 8 plus 1 equals 9  
 12 times 8 plus 2 equals 98  
 123 times 8 plus 3 equals 987  
 1234 times 8 plus 4 equals 9876  
 12345 times 8 plus 5 equals 98765  
 123456 times 8 plus 6 equals 987654  
 1234567 times 8 plus 7 equals 9876543  
 12345678 times 8 plus 8 equals 98765432  
 123456789 times 8 plus 9 equals 987654321

## All Sorts

There are 5265 joint-stock companies, with a nominal share capital of £137,907,836, registered in the United Kingdom.

Youth, which is forgiven everything, forgives itself nothing; age, which forgives itself everything, is forgiven nothing.

There are 55 Labor M.P.'s in the House of Commons, of whom 30 have hitherto been receiving payment from the Labor Party.

'I had quite an argument to-day with my butcher over the quality of a roast.'

'Sort of a joint argument, eh?'

If the demands of the Women's Social and Political Union of Great Britain are conceded, about a million and a half women will be given the vote.

It has been proved by experiments that if fish get beyond a certain depth in the sea they die, being unable to support the pressure of the water.

The little child from the city was enjoying her first visit to the country, and was enthusiastic in her admiration of the farmyard. 'Just look at the chicklings!' she exclaimed, in ecstasy. 'They're all running about raw!'

The Angler: 'Is this public water, my man?'

The Inhabitant: 'Aye.'

The Angler: 'Then it won't be a crime if I land a fish?'

The Inhabitant: 'No; it'll be a miracle!'

Some plants are starch factories, as, for instance, the potato; some are medicine factories, examples of which are camphor, opium, and castor-oil; other plants are gum factories, as India-rubber; others are perfume factories; and still others are color-makers, not for themselves only, but for man's use.

'Well,' said the lawyer for the defence to his client, 'I was certainly surprised at your conviction.'

'I wasn't; it was all your fault.'

'All my fault? I put up a magnificent fight for you.'

'Yes, an' you kep' yellin' at the jury that you demanded justice for me till they went an' give it to me.'

'Friend,' asked the traveller who had lost his way, 'where is Mugg River? I expected to find it somewhere along here, but I don't see any signs of it.' 'Mugg River, sir,' said the man in the doorway of the log cabin, pointing to a dry gully a short distance ahead, 'has been postponed this year on account of the weather.'

The teacher was expounding to the best of his abilities the difference between an atom and a molecule. 'An atom,' he explained, 'is the smallest particle of an element that can take part in a chemical combination. Now, can anyone suggest an illustration?' One small hand shot up. 'Well, Johnnie, what is it?' 'Wellington at Waterloo, sir. Up, Guards, and atom!'

Mme. Curie, one of the discoverers of radium, was busy in her laboratory the other morning, when a scrub-woman rushed up to her, crying:

'Madame, madame, I have just swallowed a pin!'

'You don't say so,' said Madame Curie, wholly absorbed in some scientific problem. And taking a pin from a tray she added, 'Here is another.'

The Chinese pitcher-plant is very singular-looking. The end of the leaf extends like a tendril, and has an appendage shaped like a pitcher with a regular lid. This is generally closed down, though it may be raised. Even when the rain can not get in, the pitchers always have water in them; some hold about a tumblerful, others even more. The water is a part of the sap that comes to the leaf. In the island of Ceylon this plant is called the monkey-cup, because the monkeys sometimes raise the lid and drink the water.

Great living authorities on social statistics, Mr. Chas. Booth and Mr. R. A. Rowntree, declare that from ten to twelve millions of people in England are subsisting upon or below the 'poverty line,' which is the minimum upon which a bare existence can be maintained. Another economist estimates that 8,000,000 are in dire poverty, and that 20,000,000 more are poor. At any moment the number in receipt of poor-law relief approximates a million. On the other hand, the total income of the United Kingdom in one year is £1,700,000,000. Of this sum, according to recent calculations, two-thirds is divided amongst 5,000,000 well-to-do people of the upper and middle classes, and the other third amongst 35,000,000, or seven times the number of poor people of the working class.

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**48 HOURS TO LIVE.**

A girl had fits in such rapid succession that she was unable to take food or drink, and the doctor who was attending her said she could not live more than 48 hours. Trench's Remedy at once stopped the fits, and there has not been a further attack since—over 2½ years—and none of the Remedy has been taken for over a year.

**DECLARED TO BE INCURABLE.**

A girl who had been at various times under treatment by several of the leading doctors of Melbourne was declared to be incurable by them all, and the parents were advised to place her in an asylum. She took from ten to twenty fits a day, yet upon using Trench's Remedy the attacks ceased at once, and she has not had a fit since—nearly three years. She ceased taking the Remedy nearly two years ago.

**£1000 SPENT WITHOUT RESULT.**

The son of a leading merchant of Melbourne broke down just as he was commencing his University course. All the best physicians of Melbourne were consulted, but none of them could stop the fits. The father then took the young man to England and elsewhere to obtain the best advice in the world, but, after spending over £1000, he brought him back with the fits occurring more frequently than ever. Trench's Remedy at once stopped the attacks, and the young man is now perfectly cured.

The above statements can be verified by personal reference to the parents of the patients, who, from gratitude, have offered to reply to any enquirers we refer to them.

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