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VOLUME XXXVII
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No 16

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, APRIL 22, 1909

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GLEANINGS FOR NEXT WEEK'S CALENDAR

April 25, Sunday.—Second Sunday after Easter. St. Mark, Evangelist.
 „ 26, Monday.—Saints Cletus and Marcellinus, Popes and Martyrs.
 „ 27, Tuesday.—St. Anastasius, Pope and Confessor.
 „ 28, Wednesday.—St. Paul of the Cross, Confessor.
 „ 29, Thursday.—St. Peter, Martyr.
 „ 30, Friday.—St. Catherine of Siena, Virgin.
 May 1, Saturday.—Saints Philip and James, Apostles.

St. Catherine of Siena, Virgin.

Siena, in Italy, has the honor of having been the birth-place of this great saint. From her earliest years St. Catherine cultivated a spirit of perfect union with God, and even when engaged in the most distracting occupations succeeded in keeping herself no less sensible of His presence than if she had no exterior employment. She was indefatigable in her efforts to bring souls to God, and her words and example, and even the very sight of her emaciated but saintly countenance, were the cause of many conversions. She seemed to have a special grace for effecting the reconciliation of enemies. Her powerful influence in this direction was exercised, not only in the case of private individuals, but also in reconciling States that were at variance, and in obtaining the submission and pardon of rebellious cities which had incurred the censures of the Holy See. But the most important service she rendered to the Church was the restoration of the Sovereign Pontiff to his episcopal city, after a residence of nearly seventy years at Avignon, in France, an end being thus put to the innumerable evils resulting to the Church from the prolonged absence of the Vicar of Christ from Rome. St. Catherine died in 1380, at the age of 47, and was buried in Rome, in the Church of the Minerva, where her remains are still preserved.

GRAINS OF GOLD

MY WISH.

I do not ask that every day be bright
 With golden noon and radiant, starlit night.
 I only ask, O Lord, for light to see
 The narrow path, and know Thou leadest me.

I do not ask for honor, wealth, or fame;
 I do not wish for an emblazoned name.
 But, Lord, a precious boon I ask of Thee:
 That Thou would'st give me true humility.

I fear, O Lord, these wayward feet will stray
 And this rebellious heart will not obey.
 Into a humble heart, like unto Thine,
 O Lord, transform this restless heart of mine!

I do not ask to have my good deeds known
 To all the world. Upon Thy altar stone
 I lay my gift, knowing Thy love for me
 Is the sweet guerdon of my trust in Thee!

Thou knowest every winged thing that flies;
 Without Thy will, no flower fades or dies.
 O let Thy love and care o'ershadow me
 Until at last I rest in peace with Thee!

It is the very sunshine of life to believe and feel at every turn that God is our Father, and is acting to us out of a Father's love, and in a Father's way.

Our falls are permitted. Our share in them must be wiped away by cheerful, hopeful sorrow. The rest God will look to, and we must be at peace.—Faber.

God wishes me to be happy in my religion; nay, He wishes my religion to be the happiness and sunshine of my life. Now, a happy religion means a religion of love. Every thing comes easy to love. Thus, I am dependent for my happiness on no one but Jesus.—Faber's *Consoling Thoughts*.

Difficulties do not necessitate failure. On the contrary, nobleness and strength of character come out of conflict. There can never be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There can never be a disappointment which may not be made to yield some fruit of strength.—Canon Miller.

The Storyteller

A FRIEND OF THE LITTLE SISTERS

The Hon. Violet Frant was visiting her cousin the Duchess at the Little House of Loretto in the Bow road.

Bow associates itself with grime and poverty and meanness; but the House of the Little Sisters had once been a country house, and it still had its few acres of garden surrounding and isolating it from the seething, ugly world beyond. There was a high wall and a row of stumpy, pollarded trees, in which the birds sang delightfully in spring and summer. When the trees were bare the inhabitants of the opposite row of mean houses could see into the Convent gardens and be seen; but in the leafy time the Convent could forget that it had neighbors.

The Hon. Violet had come and gone at the Little Sisters' since her charming babyhood. Her father, Lord Pelham, was the Duchess's first cousin, and they were attached friends, although Lord Pelham administered a considerable portion of the Empire, while the Duchess only administered the affairs of the Little Sisters and their old children. And that was not always so easy a matter as might be supposed.

The Duchess, by the way, was not Duchess, but Reverend Mother to her little kingdom. There were several of the Little Sisters who had left their titles behind them in the world as well as she. Madame la Marquise and Madame la Comtesse were forgotten in Sister St. John of the Cross and Sister Magdalen. You might see a lady who could trace her ancestry back half a dozen centuries, picking an old mattress to pieces, or cutting garments for the old people out of discarded garments of benefactors. They fed on the bits and scraps left over when the best of the food given by hotels and restaurants and private people had been selected for their old children, for whom they begged from door to door. They worked incessantly and often disagreeably, for the old people had to be waited upon and in many instances washed and dressed like children; they had to be made for, mended for; and they were often extremely cross. One old gentleman of ninety—they were always 'old ladies and gentlemen' to the Little Sisters—had dealt the Marquise du Chateau Ferraud, otherwise Sister Frances, a sounding box on the ear one day when Violet Frant was looking on. The nun had apologised, turning deeply red, for the failure that had been punished by the box on the ear. After all, an old child of ninety is hardly accountable for what it does in its froward humors.

To Violet Frant the life seemed one of unnatural austerities. She was a creature of delicate refinement, and she felt that she could have endured austerities with anyone so long as the austerities were beautiful. But the work of the Little Sisters was often disagreeable, sometimes disgusting. Everyone has not the vocation for minding old babies. With the Little Sisters nothing is wasted. The sight of a black-eyed French Sister, who had been a great lady in the world, taking to pieces a feather-bed which had seen much service and showed it, affected Miss Frant with a sense of physical nausea.

She said as much, being a privileged person, to her cousin, the Duchess. There were things that refined ladies ought not to be asked to do. The Duchess smiled.

'You have not the vocation, Vi,' she said. 'Your vocation is to marry Anthony Hamilton and bring him to God. You will serve God in laces and silks and fine linen; your personal beauty and charms are given to you by God to draw the soul of your lover to Him.'

Miss Frant shook her head. Why would not her cousin believe that the rupture with Anthony Hamilton was final? She had come to the Little Sisters to find balm for her broken heart. She had even expected to be approved and praised by her cousin, the Duchess, because she had sacrificed her love for the most golden of golden youth to her Catholic ideals. Anthony Hamilton came of an old Catholic family indeed, but he was gay, he was worldly, he was indifferent; the world had taken possession of him, finding his youth and beauty and gaiety irresistible; he had laughed at Miss Frant when she had tried to lead him to her own lofty spiritual planes, quoting poetry to her:

'Bid me to live and I will live
 Thy Protestant to be,'

and:

'Chide me not, Sweet, that thee I love
 More than the earth and Heaven above.'

Miss Frant would, in fact, drive him in too tight a rein. Though the sunniest of mortals, he had rebelled at last. She had been hard with him, and, suddenly stern, he

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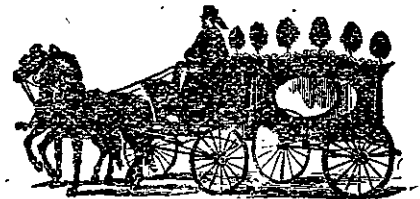
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had told her that the next advances must come from her; he was tired of serving so hard a task-mistress.

Miss Frant being perfectly aware of her own high-mindedness in the matter, and also of how much she suffered—for Anthony Hamilton was not a lover to be lightly relinquished—she had expected praise and consolation. And here was her cousin, a woman of the world as well as a saint, disapproving not tacitly but frankly of the rupture of her engagement, and bidding her go back and make it up with her lover.

On her way to the Little Sisters Violet Frant had almost developed a vocation. Not for the Little Sisters. She said to herself that she could not endure that; hers must be a clean austerity. Her thoughts went longingly to the Carmelites, who had a Convent in a sequestered grove in Surrey, where nightingales sang in their season and there was a green stillness and shade; where a fountain plashed in a pleasant garden; and doves whirled in the sun through the quiet summer days. She thought she was certainly drawn to the Carmelites and resolved to consult her confessor about it. And here was her cousin, the Duchess, the Reverend Mother of the Little Sisters, bidding her go back and eat humble pie to her lover.

'An engagement is only less solemn than a marriage,' she had said; 'and since he loves you, you are responsible for him. A woman's grace and beauty are given to her by God that she may lay a golden chain over a man's heart to draw it to Him.'

Violet Frant was a delight to look at in the old grey house of the Little Sisters and their charges. She was very beautiful—fair and tall and gracious, with what her lover had called 'everlasting eyes'—deep, shining eyes of dark grey. She was always beautifully dressed, being one of the flowers of the world. Lord Pelham was a rich man, and grudged his only child nothing. She had always gone to the best houses in London for her clothes. She would not have known how to do otherwise. In her silks and velvets and laces and sables she was extraordinarily exotic in the house of the Little Sisters. She was too precious and too remarkable in the East to be allowed to go out even with a Little Sister; so while she stayed she had perforce to take her exercise in the gardens.

She was a constant delight to the old charges of the Little Sisters. The old ladies would finger her garments and calculate their cost; the old gentlemen would blink at her as though the sun had dazzled them and make her pretty speeches. They all knew her, many of them from her exquisite childhood; and they loved to see her come and go; doubtless her beauty making to them unconsciously the bright spot in a life of safety and shelter indeed.

Miss Frant had no idea that the Duchess had had a letter from Lord Pelham. She would not have liked the allusion to her charming self.

'Vi has got a bee in her bonnet that she wants to go to the Carmelites,' he said. 'She has been driving Anthony Hamilton on too tight a rein. The lad is well enough—wonderfully unspoilt, considering how the women run after him. Vi wants a saint for a husband. I am not sure that I want a saint for a son-in-law. A decent fellow is good enough for me; and I am satisfied with Anthony Hamilton. Send her back in a better frame of mind. This talk about vocations worries me—unnecessarily, I am sure.'

This time Miss Frant's stay at the Little Sisters' extended to quite an unusual period. The Duchess had an idea that the young lady had expected her lover to follow her and make his submission; but if she had expected that, it did not come about. The Duchess, watching her young cousin, saw that there was a cloud upon her beauty. She looked sad when she was abstracted in thought. There were purple lines about her beautiful eyes; she was languid, and confessed that she did not sleep well of nights.

'The East End does not agree with you, Vi,' the Duchess said one day. 'You are not looking well. Why not write and say you have changed your mind about some of these invitations—you refused? Why not go to the Riviera for Christmas with the Warringtons? Or why not go down to Grest for Christmas?'

'I should be all alone. Papa has arranged his Christmas holiday, excluding me, since he knew I meant to spend it with you. He goes to Vienna first, to the Ambassador; then into Bavaria. What should I do with a big empty house at Christmas? And the servants would be put out. They are looking to enjoy their Christmas without anyone to wait upon.'

'And where does Anthony Hamilton spend Christmas?'

'My dear cousin, I do not know. Mr. Hamilton's movements do not interest me.'

'Ah—I am sorry, Vi. I don't see how you can help being interested, though.'

It was most irritating to Miss Frant that the Duchess would not take her vocation to the Carmelites seriously. It was as bad as papa, who never protested, but went

on making arrangements for the future, for Violet's, as well as his own, which left the Carmelites out. It was not in her dream of the spiritual happiness that should make up for the lost earthly happiness that the Duchess should join with papa in ignoring Vi's vocation.

The month was December. It was too cold for the garden, except for the brisk constitutional which the Duchess insisted upon. She did not feel at all brisk; but in the walk round and round the garden she was accompanied by one or other of the Little Sisters, who kept her up to it. The place was less cheerful than in the old times, when she had talked with the old ladies and gentlemen, and derived much pleasure and amusement from their oddities. She was less interested in her friends among the Little Sisters. Somehow it had been different when she had come for a brief visit, and the world had lain, smiling its invitation to her, beyond the gates of the House of Loretto.

As the days grew to weeks and Anthony Hamilton made no sign her heart was really sick within her. One day in a passion of grief and resentment she had sent him back his ring; she had not in the least meditated such a strong measure as that when she had run away from him to the Little Sisters. She had thought he would come after her in her secret heart; even while she talked and thought she talked sincerely of the Carmelites. She had thought that he would abase himself before her, and that she might consent at last to stoop and lift him to her own heights. And lo! and behold, he had taken her dismissal without an attempt to alter her decision; he had received the ring that had meant so much when it was given, without a protest. Well, she would be done with him when she had escaped to the Carmelites. She wondered what he would think and feel when he heard that the impassable barrier of the Convent had fallen between her and him. Would he be sorry that he had let her go so easily after all?

She made up her mind now that she would not go back to the world at all. She would stay at the Little Sisters till her father, influenced at last by her earnestness, gave her permission to go to the Carmelites. She would not face a world where any day she and Anthony Hamilton might meet. Doubtless he had consoled himself. There were plenty ready to console him, to make him forget her. Her heart ached atrociously while she said it; he had been so entirely hers. If only she could have lifted him to her own heights!

She secluded herself a good deal in the nun's cell, which had always been her bedroom when she visited the Convent. Concessions had been made to her—a couple of rugs put down, linen sheets and white woollen blankets on the pallet—where a Little Sister would have had sheets of the coarsest and other people's worn-out blankets. There was a looking-glass for her special behoof; a wicker easy-chair; a fire was laid in the grate so that she should not be cold.

She left the fire unlit even though it necessitated her wearing her furs! She rolled up the rugs and touched the bare floor with her feet. She sat on a penitential chair, while she read over to herself the "Spiritual Exercises" of St. Teresa and St. Francis de Sales' 'On the Love of God.'

She blamed herself in feeling cold and miserable, and felt injured when Sister Martina descended upon her with instructions from Rev. Mother to light her fire. She objected to the delicate fare provided for her even while her soul revolted at the food the Little Sisters ate and thanked God for. She would have liked a diet of the most austere, so long as it was dainty. The Sisters, eating the coarser, less inviting portions of what was given to them for their charges, filled her with something that was almost disgust.

It had been a fine, open, mild December up to this. A few yellowed leaves yet shook upon the boughs in the Convent garden. The Little Sisters were grateful for the mild weather, because it was so hard to keep the old folk warm when it was very cold. When the cold came there would be a crop of funerals at the Little Sisters. The old bedridden folk, despite all that could be done, died easily of the cold, the fire having gone out in their old bodies.

So the Little Sisters, who had their affection for the old people, thanked God for the mild winter. The thrushes and blackbirds were beginning to sing, although winter was a week ahead. The old people grumbled no more than usual when they crowded about the fires, the coals for which had been begged by the Little Sisters, even sifted by them out of heaps of ashes. And Miss Frant took no harm from her self-imposed austerities, which, as she said to herself, were preparing her for the Carmelites.

She was making a new gown for herself with unheard-of difficulty, with much pricking of fingers and many blunders—a gown of black nun's veiling, of the most nun-like straightness and skimpiness.

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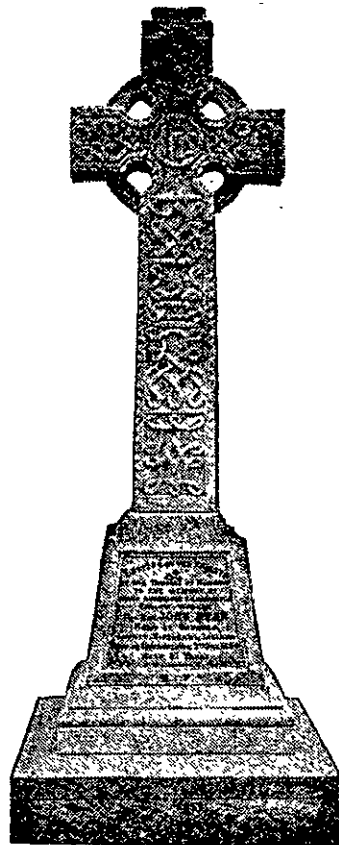
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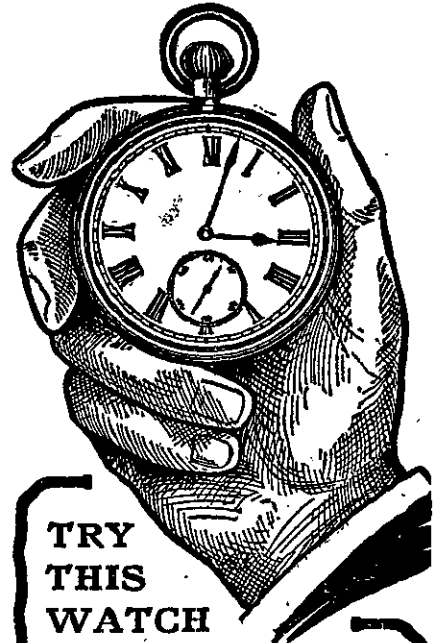
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'Better let Sister Bernardine help you,' the Duchess had said. 'Even a nun's habit requires fitting.'

She had surprised Miss Frant at her task, to the girl's discomfiture; and her eyes had twinkled in the shadow of her veil.

'I had to get something,' Violet protested shamefacedly. 'I was like Madame Louise of France, who, when she went to the Carmelites, had no simpler dress in her wardrobe to wear, cleaning the pots and pans, than a perfectly plain, tight-fitting gown of rose-pink satin. I hate all my fine frocks when I think of how you and the old people are clad.'

'Don't hate them, Vi. The old people like them so much. I believe we do. Your grey gown, now, with the grey velvet hat and the white ostrich plumes gives me positive pleasure, although I have had my silver Jubilee as a Little Sister. You are our one peep into the world, my child. And St. Francis de Sales was of opinion that ladies should dress according to their station. Lord Pelham's daughter should dress beautifully—which you do, Vi. We shall have no delight in this black sack of yours.'

The Duchess would go on believing her to be a worldling, without a real vocation for the Carmelites. Violet had a feeling that the Duchess even thought that she stayed over-long with them. All the world would be coming to town after Christmas, at least, a considerable portion of it. There would be Ministerial divisions and parties. Was Lord Pelham to be left without his hostess? The Duchess let a word fall now and again which betrayed her thought that Violet should be by her father's side, and not occupied with making frocks against the Carmelites. Violet was hurt about it; she had looked to the Duchess to help her with her father.

Letters followed her to the Little Sisters—worldly letters sometimes—which jarred upon her mind. A letter from Lady Grizel Beauclerk, a smart and rather frivolous young matron, brought a disturbing element into her thoughts. A sentence of it troubled her more than she could have thought possible.

'Anthony Hamilton is *épris* with Mary Trefusis,' it ran. 'My dearest Vi—praying is all very well, but why not come back and fight for your own.'

Mary Trefusis was not a negligible rival. She, too, was of the old religion—a charming girl, who was like a light in the world. Violet had had for her a young girl's admiration for an older one. Why, Mary Trefusis could drive such a one as Violet Frant completely out of the heart into which she chose to enter.

She began to wonder if she had not been a little too unyielding, too certain of herself, too priggish, too pharisaical. Papa had said she was. He had almost lost his invariable good temper—Lord Pelham sat at life like the spectator at a good play—in rebuking her attitude towards Anthony Hamilton. He was very fond of Anthony Hamilton, who was in the Foreign Office, and thought well of his future. And she knew the Duchess bore with her as one does with a froward child. If it was true about Anthony and Mary Trefusis, then she would have given him up with her own hands. Why could she not have been more patient? She had expected too much of Anthony. Everyone had said so. Was she to be wiser than papa and Cousin Grangetrade—that is to say, the Duchess. Why, what was coming to her? Was it possible that she wanted Anthony just as he was—no impossible perfection, but just Anthony?

About the middle of the mild grey December day a pall of fog swept in from the sea. London had been peculiarly exempt from fogs so far that season. Now the pall settled down with a suddenness—it was a cotton-wool fog—which presses on all the senses with a numbing force. In a cotton-wool fog one cannot hear, one cannot see, one cannot breathe; there is something terrifying in the way in which the familiar landmarks are blotted out. Where you could have found your way blindfold you are absolutely lost, at sea.

All London was paralysed, all traffic stopped: life suspended under the immense pall of fog; and Sister Louis and Sister Imelda were out questing.

There was dismay among the Little Sisters. How were they ever to get home? They had gone far afield, into the West End, where Sister Louis and Sister Imelda were well known. Sister Louis's brogue and her blue eyes and her smile coaxed gifts from the most unlikely quarters. She was a true daughter of Erin, and of a superabundant energy and enterprise. Once she had driven home a pig, offered her in jest, from the Cattle Market right across London, had built a sty herself to house him, and had regret when he fattened and had to be sold, because he had become a pet and very knowledgable.

The fog was an unusually dense visitation, and the Little Sisters, who were given to accepting all that came as in the day's work and something sent by the good God, might be pardoned for their perturbation. Besides, Sister Louis was driving a new horse in the little covered waggon

that was known so well up and down London streets. He was not so wise as old Dobbin, who had been put out to grass for the remainder of his days. Dobbin would have found his way home through the fog as he had done before. But now Sister Louis would have to depend on herself, unaided by the wonderful instinct of the dumb creature.

All day the Sisters prayed for the fog to lift, without answer to their prayers. It but thickened. The House of Loretto might have been in the midst of a great desert. There was a strange sense of silence, of aloofness from all the world. The short afternoon changed to evening. The lights had been lit all day. All day the curtain of the fog had hung in the rooms, blown hither and thither like a substantial thing when a door opened. With the coming of night the fog took on a new terror. It was unheard-of that a Little Sister should pass the night outside the House of Loretto. Five o'clock came—six, seven, and there was no sign of the two questing Sisters.

The old people were all on their knees praying for the safe return of the wanderers. The Sisters were murmuring prayers to themselves as they went to and fro about their duties. There was a hush and a consternation over the evening meal which the Duchess tried to lift by cheerful and sober talk.

Suddenly in the midst of the meal the bell of the hall door clanged. All the Little Sisters were on their feet. For once discipline was forgotten. Sister Matthew, the portress, ran with her clanking keys. There was a hurry, a bustle, a happy confusion; and the two missing Sisters were in the midst of the rejoicing throng.

Old Simon, who had been a coachman in his mundane days, had taken charge of the horse and van, so that Sister Louis was free to tell all her adventures. Sister Louis was as talkative as Sister Imelda was taciturn. Sister Imelda could only turn her black eyes up to Heaven and wave her hands in the air. The narrative of their adventures lost nothing in Sister Louis's telling of it.

They were not famished; oh, no; they were not at all famished. That dear angel from Heaven had fed them luxuriously before piloting them through the fog. 'That dear Angel?' Yes: Sister Louis would tell Reverend Mother all about it. When she had told all they could judge whether the Lord had not sent an angel to their help or not.

They had been in Piccadilly when the fog had swept down on them; and they had made their way by infinitesimal degrees down St. James's street and into Pall Mall. In Pall Mall the clubs were showing great lights which only made indistinct patches of luridness through the fog; but here and there the police were guiding the traffic by means of flare-lights; and urchins were rushing hither and thither with torches, offering to take foot-passengers across the streets for a penny.

Half way down Pall Mall the new horse came to a full stop, terrified, poor beast. He was Irish-bred, and had never beheld such a thing before. Sister Louis had got down, and was trying in vain to induce him to move. She was illumined by one of the flare-lights. Suddenly a young gentleman came, as she conjectured, from one of the clubs—or from Heaven, perhaps. He was beautiful enough for Heaven, and he had a rose in his coat. As for his garments, words failed Sister Louis to describe how he was clad as the lilies of the field.

He had run to Sister Louis's assistance, had put her back in the waggon, and taken the horse's head. The horse had yielded to his persuasions. Step by step they had walked through the world of dirty cotton-wool, with a golden haze somewhere beyond. The Sisters, under the tilt of the waggon, could not see their benefactor; but they went steadily on. Now and again his cheery voice came back to them out of the darkness. He had a dear voice, said Sister Louis, really and truly like an angel of God.

Somewhere, when the flare beyond the darkness was very great, the waggon stopped and the gentleman came back to them. He asked them to wait a second or two. Presently he returned to them, bringing them hot coffee and the most delicious food they had ever tasted. Really and truly, the food and the coffee might have come from Heaven. And they had been chilled to the bone and ready to faint from the fear.

(To be concluded.)

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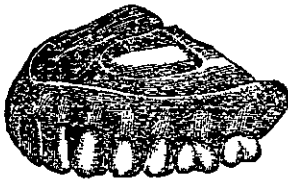
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Current Topics

Archbishop Redwood

Just over ten years ago the Most Rev. Francis Redwood, S.M., Archbishop of Wellington and Metropolitan of New Zealand, celebrated his episcopal silver jubilee. And last week his priests joined in festive solemnity to congratulate him on the virile freshness with which he has entered upon the new region of life that is supposed to start with three score and ten. The Archbishop's history is, to an extent, the history of the Catholic Church in New Zealand. He saw the Church in this Dominion expand from the few scattered Catholics of his boyhood days, with the single pioneer Bishop, Dr. Pompallier, down to the rich growth of the present year of grace, with some 130,000 of the faithful, 260 priests, 62 religious brothers, 820 nuns, 2 ecclesiastical seminaries, 32 colleges and boarding schools, 17 superior day schools, 110 Catholic primary schools, 15 institutes of charity, and some 11,000 children receiving the benefits of a religious education. In the work of organisation, expansion, and progress his Grace has borne a great and honorable part, and he has lived to see the garnering of these fruitful blessings in a green and virile middle life.

We have said a 'middle life'; for age counts not so much by the new-year mile-posts that one has passed, and one may be seventy years young as well as seventy years old. And while, after seventy, new privileges enrich and refresh life as it looks towards the setting sun, there is work *galore*, and often of the highest quality, in those years that make the calm eve of earthly existence. In his 'Morituri te Salutamus,' Longfellow sang as follows of the golden aureole of achievement that often adorns the brows of those who have approached or passed the normal span:

'Cato learned Greek at eighty; Sophocles
Wrote his grand *Oedipus*, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than four-score years.
And Theophrastus, at four score and ten,
Had but begun his *Characters of Men*.
Chaucer, at Woodstock with his nightingales,
At sixty wrote the *Canterbury Tales*;
Goethe, at Weimar, toiling to the last,
Completed *Faust* when eighty years had passed.
Something remains for us to do or dare;
Even the oldest tree some fruit may bear.
For age is opportunity no less
Than youth itself, though in another dress.'

We wish the mitred septuagenarian of the Wellington See many years in which to 'do and dare' for God as in the days of 'youth itself, though in another dress.'

So Say All of Us

'Religion and education,' says the *Presbyterian Standard* (American), 'should ever go hand in hand, as it is only by their union that the highest type of manhood can be developed. He who has read the lesson of history aright—

"Dreads not the skeptic's puny hands,
While near the school the church spire stands,
Nor fears the blinded bigot's rule,
While near the church spire stands a school."

And so say, all of us.

The Lodge and Lord Dudley

Irishmen have, as a rule, a saving sense of conscious humor. Those of them who have not seem to gravitate to the Society of the Saffron Sash. And they take themselves terribly seriously—with that unconscious and unintended humor which is one of the most piquant sauces of life. The brethren's latest exploit 'across the water' was so altogether delightful that even the phlegmatic cableman asked a wider public to share his merry chuckle—for the which, much thanks. Here is his message from Melbourne in our daily papers of last Thursday (April 15): 'Speaking at the dinner of the Grand Council of the Orange Institution, the chairman took the Governor-General to task for attending the St. Patrick's Day celebration. He said that Lord Dudley, as the representative of the King, had no right to be present, and he hoped that he would beware of the siren tongue, which had too ready access to the Vice-royal ear.' Dickens has told in happy phrase how Bumble's feelings were shocked when

Oliver Twist declared that he was not in the least afraid of him. We can only imagine what must have been the feelings of the Grand Council when the Governor-General 'hit back' and gave them (metaphorically) a particularly black eye. The Council had allowed its imagination to run amok, and this is the substance of what it got for its pains, as told by the cable-man in our daily papers of Friday of last week: 'A strong official denial is given to the statement that at the St. Patrick's Day celebration at Melbourne the Earl of Dudley used the words "I beg of you for my sake to give three cheers for the King." Such a form of invitation to any subject of the King, it is declared, would be as improper as it would be unnecessary.'

Those hugely, but unconsciously, humorous brethren of the Saffron Sash feel that they have a mission to reorganise Things in General, from a mayor and a High Church clergyman to a State Governor, from a Governor to a Governor-General, from a Governor-General to the King and Queen—and from these to the Almighty. In 1868-9 their watchword in Ireland was the warning emitted by the Rev. 'Flaming' Flanagan at Newbliss, Monaghan (as reported in the *Northern Whig* of March 21, 1868): 'We'll kick the Queen's crown into the Boyne.' In the end of last January the chief standard-bearer of the New South Wales brethren said, at a reception in his honor (we quote from the *Melbourne Advocate* of February 6): 'I am loyal to King Edward. There was a time when I hesitated for a little to sing "God Save the King," when I found him attending Requiem Masses and that like. I hesitated, but I can sing "God Save the King," as this King is a Protestant. I am going to tell you this, that should King Edward turn Papist, I for one would become a traitor.—(Applause.) There are thousands of others who would become traitors, because their King would have broken his vow, broken the Constitution of the Realm, and no longer have the right to be King. He sits on the throne while he is a Protestant.'

King Edward had better begin to ter-r-r-emble!

Another Pauper Veteran

Americans (according to 'Mr. Dooley') kiss their hayroes; Englishmen 'ilivate' their successful generals to the peerage. But too often the fate of the veteran 'ranker' is like that of Pugsley in *A Comedy of Lieutenants*—'two bullets in my head, sir, one in my neck, three months in the Malta hospital, and a penny a day.' Such is the lavish appreciation which a grateful country has bestowed upon a Crimean veteran, one John Hamilton, who answered life's roll-call in the Glenties Workhouse, Donegal County, Ireland, a few weeks ago. 'The old man,' says the *Glasgow Observer* of March 6, 'had a special horror of a pauper's grave, and a Dungloe gentleman named Anthony O'Donnell provided a private funeral.' So the workhouse funeral cart had not to

'Rattle his bones over the stones'
to the tune of the pauper's drive.

An Ulster Orange brother remarked some years ago to a Sister of Nazareth at the great Hammersmith Home: 'I've little against the Pope meself, but I must tell you he doesn't at all bear a good name around Portadown.' For some time, we ween, the British recruiting officer will probably bear almost as bad a name around Glenties in 'Ould Donegal.'

Latin in Protestant Services

An Auckland correspondent writes: 'To settle a discussion, which those concerned have agreed to refer to you: Kindly state if any Protestant Church uses, or has used, Latin in its religious services. My Protestant friends ask for detailed references in the matter. I have a recollection of something appearing in the *N.Z. Tablet* on the subject, but cannot recall it.'

We have much pleasure in complying with our correspondent's request. Much curious evidence on this point might be given from the early history of the Reformation, both in Great Britain and on Continental Europe. We content ourselves, however, with two bits of evidence in point. One of these is from the seventeenth century, and shows how long the use of Latin was legalised in the services of the Protestant Church as by law established in England; the other refers to our own time. Our first quotation is from the last English Act of 'Uniformity, which received the assent of King Charles II. on May 19, 1662. It is known as the 14 Charles II., cap 4. Its history is given in Cardwell's *Prayer Book Conferences*, p. 378, and its text in *Documents Illustrative of English Church History*, Com-

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piled from Original Sources by Henry Gee, B.D., F.S.A., and William John Hardy, F.S.A. (London, 1896, pp. 600-619). Here is (p. 612) one of its provisions in regard to the services contained in the official *Book of Common Prayer*: 'Provided always, that it shall and may be lawful to use the Morning and Evening Prayer, and all other prayers and services prescribed in and by the said book, in the chapels or other public places of the respective colleges and halls in both the Universities, in the colleges of Westminster, Winchester, and Eton, and in the Convocations of the clergeries of either province, in Latin; anything in this Act to the contrary notwithstanding.' (We have followed the compilers' modernised spelling of the Act.) We may add that even until 1548, well into the reign of King Edward VI., a Latin liturgy continued to be celebrated in 'reformed' England.

On Continental Europe Latin also continued to be used by the Lutheran creeds; it is used by some at least of these denominations to our day. A curious instance in point is furnished by the Earl of Dufferin in his *Letters from High Latitudes* (seventh edition, London, 1883). The author refers (pp. 22, 37, 39) to the extent to which Latin is understood in Iceland. 'The next day,' says he, 'being Sunday, I read prayers on board, and then went for a short time to the cathedral church—the only stone building in Reykjavik. . . . The Icelanders are of the Lutheran religion. . . . Before dismissing his people, the preacher descended from the pulpit, and putting on a splendid cope of crimson velvet (in which some bishop had in ages past been murdered) turned his back to the congregation, and chanted some Latin sentences in good, round Roman style.' He adds that the Icelanders (a law-abiding people) still retain 'a few vestiges of the old religion,' and that 'altars, candles, pictures, and crucifixes yet remain in many of their churches.' The substance of this last paragraph appeared a few years ago in the *New Zealand Tablet*. It is, no doubt, the reference which our Auckland friend has been trying to call up out of the vasty deep of things half forgotten.

Various 'Carrion Crows'

On account of their general and traditional lack of ability, the Irish Orange-Tory members of the Westminster Parliament have for generations been known as 'the dead-heads of Ulster.' On April 26, 1907, a new designation was given to them by Mr. Birrell, Chief Secretary for Ireland, in the course of a notable speech at Halifax. He described them as 'carrion crows,' whose 'sole object is to malign and misrepresent their native country in the eyes of the English people' by false or exaggerated stories of Irish crime and 'outrage.' Like one of Sheridan's termagants, they have 'a free tongue and a bold invention.' Among their English aids and allies was the *Daily Graphic*. In its issue of July 26, 1907, and at other dates, this 'carrion crow' organ published 'faked' photographs as genuine representations of 'Irish outrages.' The Chief Secretary for Ireland described one of these alleged 'remarkable photographs' as 'a scandalous production,' and as 'illustrations of absolute invention' passed off as 'historical pictures of actual occurrences, for the purpose of inflaming the public mind.' 'All fair-minded men,' added he, 'will give unqualified condemnation to such a procedure' (*An Impeached Nation*, pp. 287-9). The *Daily Graphic* ruse has not been without imitators. It has been (according to our British and Irish exchanges) copied by various ultra-Protestant associations (the Protestant Alliance) in order to 'scare up' opposition to Mr. Redmond's Catholic Disabilities Bill. 'Anti-Catholic agitators,' we are told, 'are going about the suburbs of London and the country giving lectures on what is called the "Life of a Carmelite Nun," in which grotesque scenes alleged to be part of the daily life of a nun are shown on magic lantern slides, and then the audience is invited to sign the petition.' The photographs are, of course, like those of the *Daily Graphic*, 'illustrations of absolute invention,' palmed off upon the credulous and simple-minded 'as historical pictures of actual occurrences, for the purpose of inflaming the public mind.' It is indeed a desperate and bankrupt cause that needs such resorts.

The London correspondent of the *Wellington Evening Post*, writing under date February 20, says: 'Dr. Thomas Radford King, F.R.C.S., M.D., who was well known in the Wellington district during the time he was stationed at Porirua, died suddenly on Wednesday last at 17 Gloucester Walk, Campden Hill, Kensington. He had been ill for only three days, and died of heart failure. A Requiem Mass was celebrated at the Carmelite Church in Kensington on Saturday. Dr. King graduated at Edinburgh in 1868.'

'AN IMPEACHED NATION'

A REVIEW.

The following notice of the *New Zealand Tablet's* latest publication appeared in the *Melbourne Advocate* of April 3:—

An Impeached Nation. By H. W. Cleary, D.D. (Dunedin, the *New Zealand Tablet* Printing and Publishing Company, Ltd., 4s 6d.) In a sub-title, Dr. Cleary described his book as 'a study of Irish outrages,' and it can safely be said that he will receive the thanks of Irishmen at home and abroad for the valuable result of his 'studies.' The volume is a large one of 417 pages, and one is filled with wonder and admiration at the patience, research, and industry that it displays. Dr. Cleary must have been years carefully laying aside material for this splendid work. It is surprisingly exhaustive. Irish journalists have spent whole lifetimes in contradicting or explaining 'Irish outrages,' of which we read every week in the English newspapers, and so frequently in the 'cable news' of Australian papers. Dr. Cleary has crumbled to dust the monuments of Irish crime built up by the imagination or animus of newspaper correspondents acting for Tory newspapers in London. At the end of the work is a general index and an index of authorities, which enable one to discover in an instant a particular episode or incident, or the exact words of some weighty authority. It is not too much to say that Dr. Cleary has laid the whole Irish race under a great obligation to him for this book. It is a vindication of the whole Irish character, and is a valuable contribution to Home Rule literature. We shall not be surprised to find it quoted frequently in the House of Commons. Every Irishman and every Irishwoman who loves truth and hates the iniquity of misrepresentation ought to have a copy by them. The book is sure to have a great circulation. Dr. Cleary is to be warmly congratulated on the completion of a work which must have cost him many an hour of anxious labor, snatched from a thousand duties of even more pressing importance.

THE MAID OF ORLEANS

THE CEREMONY OF BEATIFICATION

(Concluded from last week.)

Joan entered the hall unembarrassed; she was not disconcerted either by the glare of the lights, by the gaze of the spectators, or by the novelty of the scene. At a glance she singled out the Dauphin, whom she now saw for the first time, and, walking up to him with a firm step, and bending her knee, she said: 'May God give you good life, gentle King.' Astonished at this recognition, he replied: 'I am not the King; he is there beyond,' pointing to a different part of the hall. 'Oh, no!' she exclaimed, 'In the name of God, it is not he, but you, who are the King.' And she added: 'Most noble Dauphin, I am Joan the Maid, sent on the part of God to aid you and the Kingdom, and by His order I announce to you that you will be crowned in the city of Rheims.'

The following day she appeared before the mailed knights on horseback, and such was the skill with which she couched the lance, put in her hand for the first time, that the Duke of Alencon, full of admiration, presented her with a charger of the highest mettle. Under all these circumstances it was natural for the Dauphin to feel the utmost eagerness to make use of the aid which, he believed, was sent to him from heaven in the person of Joan; and, after a searching inquiry regarding her past life, he committed his cause into her hands.

Her first care was to procure a sacred banner, made of fine lawn, the folds of which were sprinkled with lilies, and embroidered with silk. On one side of this banner was emblazoned an image of Our Lord on a throne of clouds bearing a globe in His hand, and having on either side an angel presenting a fleur-de-lis, which He blesses. On the other side of the banner was displayed the crown of France upheld by angels. This banner was especially dear to Joan, and in all her engagements with the enemy she bore it aloft at the head of her conquering soldiers.

As the investing army of the English had now well-nigh encircled the city of Orleans, all communication with the outside country became extremely difficult. The French were hemmed in by sixty forts and bastiles, so that they began to feel all the horrors of famine. The first bold enterprise, then, which engaged the Maid was to make a desperate effort to get a supply of provisions within the walls of the famishing city. For this purpose a strong

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body of men under the command of General Dunois was assembled at Blois, in order to convey the necessary relief.

Joan in Command.

But to Joan, now equipped in all knightly accoutrements, is given the direction of the expedition. She, however, will not suffer the army to be put in motion till all the soldiers prepare themselves for the combat by the exercises of religion. To march direct to Orleans was the prompt decision of Joan, but some of the generals decided to a circuitous and less dangerous road, so that when the Maid perceived what had been done she was deeply troubled, as she considered that the movement was proof of want of trust in herself and want of confidence in God.

Joan, much against her will, had to separate herself from most of her soldiers, who had eventually to return to Blois, and having pressed on the supply of provisions to the city, she with General Dunois and about two hundred men late in the evening of April 29, 1429, entered the beleaguered city. Mounted on her snow-white charger, she rode through the streets of Orleans amidst the wildest acclamation of joy. The population thronged around her frantic with joy, and with blazing torches accompanied her to the Cathedral of St. Croix.

From the hour of entrance the tide of battle that had run so long and so violently against the French, turned and rushed more fiercely in their favor. The army so long attacked and besieged became the assailants, and such was the bravery and daring with which they dashed against the English, that we are assured by General Dunois, an eye-witness, that six hundred of the very men who a few days before would have run away from one hundred of the foe were now ready, in the presence of Joan, to face all the forces of the English army.

The Siege of Orleans.

Three days after, when the reinforcements from Blois, one hundred and thirty miles distant, had reached Orleans, active operations were commenced. Before, however, she would unsheathe the sword, she sent a final message to the English, entreating them to spare the shedding of more blood, and to withdraw in peace from Orleans. But as this offer was treated with scorn and ribaldry, she directed all the generals and officers of the regiments to assemble before the Cathedral, and then sallying forth at the head of her troops she led them against one of the most formidable bastiles occupied by the enemy. For three hours the English held the fort; at length, fired by the voice and gesture of the Maid, who was ever in the foremost rank, the French broke through the ramparts and Joan planted her standard on the captured fortress of St. Loup.

This first success was hailed with rapturous joy by the troops as well as by the people of the city. Joan promised them that if the soldiers fought with her in the true spirit of Christian chivalry, the siege would be raised in five days. And she kept her word. For, issuing forth day after day, and allowing no moment of repose to the enemy, the French had soon in their hands nearly every fort and bastile. Such was the astonishing influence of Joan, that while her presence inspired the hearts of her own men with confidence and enthusiasm, it filled the hearts of the enemy with terror and dismay.

It was in vain that the English generals and officers sought to animate the drooping courage of their soldiers; the bravest of them shrank from encountering the female champion. They feared no mortal like themselves; but to face the Maid was beyond their strength. But still one fortress—the impregnable fortress of 'Les Tourelles'—was in the hands of the English. This was the key of the city and its environs. The day before the attack on it, Joan requested her confessor, an Augustinian friar, to say Mass very early the following morning, and begged him also to be as close as possible by her side the whole of the morrow, as her toils would be severe, and as her own blood would have to flow for the deliverance of France.

Early the following morning she sallied forth at the head of her devoted soldiers, and coming to the gates she commanded them to be instantly opened. The attack began at 6 o'clock in the morning on May 8, and for seven long hours the Maid was in the hottest of the conflict. At midday, just as she was planting a ladder against the wall, an arrow passed through an opening in her corset, and fixed itself between her chest and shoulder. For a moment the stout feelings of the heroine gave way to the soft and tender emotions of the woman. She wept when she saw blood streaming from her wound. Her companions conveyed her to an adjoining vineyard; her wound was dressed, and she was left to rest a while.

Soon, however, she is rejoined by General Dunois, one of the ablest of the generals, and he tells her that so discouraged are the soldiers by her disaster that all further attempts to take the fortress would be unavailing. She continued in prayer for a quarter of an hour, when she called for her horse, and mounting into the saddle she is

once more at the head of her troops, holding aloft her banner. Her reappearance startles and dismays the enemy, while it transports the French soldiers with joy and inflames them with the wildest enthusiasm.

The Liberation of Orleans.

Once more the assailants are on the walls of the city; with redoubled efforts they scale them on every side, till at length, after a most desperate and terrible struggle, the triumphant shouts of victory which fill the air announce that the fort is won. Within a few hours the remnant of the English army was seen retreating in confusion, leaving as free as the breeze the fair city of Orleans. It was by this exploit that the obscure peasant girl of Domremy won for herself the imperishable and resplendent title of the Maid of Orleans.

Having accomplished with signal success her mission to raise the siege of Orleans, she now felt impatiently eager to prepare to conduct the Dauphin to Rheims to be crowned. Her stay in the delivered city was consequently as brief as possible. Amidst the joyful tears, the jubilant thanksgiving and prayers of all its inhabitants, Joan left Orleans the second day after the flight of the enemy, and hastened to Tours to meet the Dauphin. She sent messengers to him to call out all his men-at-arms to accompany her to Rheims. But his indolent, inert nature made him averse to the daring enterprise of Joan.

In the councils of war, which he then held, every plausible reason was advanced to defeat her lofty purpose. Rheims, it was alleged, was about two hundred miles distant; the country was traversed by deep rivers, and thickly interspersed with castles in the hands of the English soldiers who had retreated from Orleans. Nothing daunted, however, Joan sought out the brave General Dunois and went with him to Chateau Loches, thirty miles from Tours, where the Dauphin had gone with his court. The Dauphin at length decided to place an army under the command of the Duke of Alencon, with orders to undertake no movement without the approval of the Maid.

As the English were still occupying fortified places on the Loire, no movement was made towards Rheims till the enemy was encountered and beaten. In one short week the French army, under the command of Joan of Arc and General Dunois, won the battles of Jargeau, Bangency, and Patay, where great carnage took place before the English were overthrown. The effects produced by those rapid and brilliant victories were marvellous. Hitherto, the jealous courtiers who surrounded the Dauphin had been able to thwart, in many ways, the fulfilment of Joan's mission.

But after the battle of Patay, such was the fame of Joan, and such the enthusiasm which the very mention of her name infused into all classes, that it was impossible for the court favorites to resist any longer her determination to bring the Dauphin—Charles the Fifth's own son, the legitimate heir to the throne—to Rheims, to receive holy consecration. From the proud nobles, issuing in polished armor from their battlemented castles, down to the simple peasants, abandoning their fields and their ploughs to take up arms, the cry that now rang out louder and louder was, 'To Rheims, to Rheims; follow the Maid of Rheims!'

It was on June 29, the feast of St. Peter and Paul, that the expedition, consisting of no less than twelve thousand men-at-arms, with a large number of priests, set out for Rheims. Though it was predicted by Joan's opponents that every difficulty and disaster would beset their journey, yet the advance of this multitude went off so unimpeded that their movement was like a long triumphal march. When, however, they came before the city of Troyes, stout resistance was threatened. The place was well fortified, and had a strong garrison of English and Burgundian soldiers. To take such a city without siege artillery could not be expected, and the army of the Dauphin had no such means of attack.

For six days the immense army remained outside in their encampment, in the vain expectation that in obedience to the summons sent to the garrison, the city would open its gates to its lawful master. But as this was not done it was proposed in a council of war that the Dauphin and his forces should retrace their steps to the Loire. This was arranged without consulting Joan of Arc. When she heard of this she told them that if they believed in her they should not stir, but remain before the gates of the city for two days more, and then it would be theirs.

And so it actually happened; for when every preparation had been made to assault the city, some of the citizens, with the Bishop and magistrates, were seen issuing from the gates, coming with a flag of truce to the Dauphin, to ascertain the terms of capitulation. And thus, on the very day that the Maid had promised, the Dauphin entered Troyes amid the acclamation of the people.

The road was now open to Rheims. Four days later the towers of the magnificent Cathedral gladdened the sight of the advancing host. The English army fled before the Dauphin came, and so he entered it, as the Maid

had promised, without the slightest opposition. The Archbishop of Chartres, at the head of the corporation, came forth to meet him, while vast throngs of the citizens greeted him with loud acclamations of joy. On the following day, Sunday, July 17, 1429, the Coronation took place.

The Coronation in Rheims.

In the Convent of St. Remy, not far distant from Rheims, was preserved as a precious relic the little flagon of sacred oil which, according to an old tradition, came down from on high when Saint Remy was about to anoint his convert Clovis, the first Christian King of France. This sacred vessel was now to be conveyed to the Cathedral with great solemnity. An escort, mounted on horses richly caparisoned, and consisting of the Admiral of France, a Field Marshal of France, and the Grand Master of the Archers, was appointed to accompany the Abbot to the Convent, as he, under a veil and robed in the richest vestments, bore the consecrating oil to the portals of the Cathedral. There it was handed to the Archbishop, and in a solemn procession, composed of the Canons of the Chapter, it was carried by him to the high altar, while trumpets were sounding, and the swelling tones of the organ reverberating through the aisles of the venerable building.

According to ancient usage, the King at this ceremony should be encircled by twelve of the peers of France. On the present occasion this number was wanting to add to the pomp of the function. But, instead of the absent peers, a personage was there on whom all eyes were riveted, and whose appearance gave to this ceremony of crowning a halo of glory. The peasant girl—the shepherdess of Domremy—was there, standing near the altar, by the side of the King, with her victorious banner in her hand. She seemed like the angel of France summoning from the tomb the Kingdom she had saved.

Joan's Address to the King.

When the crown was placed on the head of Charles the Seventh, and when the holy rites were ended, Joan laid aside her banner, and falling at his knees, said to him: 'Gentle King, now is accomplished God's good pleasure in your behalf. He wished you to come here and to receive this holy unction, that it might appear to all that you are the true prince and the rightful heir of this realm.' While she spoke the vast assembly was hushed into death-like silence; but when the King stretched out his hands to raise her up, a burst of the wildest enthusiasm, with loud sobs and tears, gave vent to the feelings of all present.

In this hour of her glory no selfish thoughts found a place in the breast of the heroic maid. After the newly-crowned King had conferred a patent of nobility on his benefactress and on her family, she asked that the little village where she was born, and whose poor people used to be ground down by oppressive imposts, should henceforth be free from taxes.

This request was immediately granted. And in the Register of revenues in the French Record Department there stands opposite to the name of the village of Domremy this simple entry: 'Nothing—for the Maid's sake.' In this blaze of triumph, with no shadow of the impending tragedy, closed the mission which Joan was destined to accomplish.

The story of Joan of Arc's life, as told by the writer in the *Pilot*, ends here. The remainder is summarised by Rome as follows:—

In the annals of war no achievement is more remarkable than that which culminated in the solemn coronation of Charles in Rheims on July 17, 1429. Joan's heavenly enterprise for France ended here, as she herself declared at the time, but she was given two years longer to become more perfect through tribulation. She was to be delivered, perhaps through treachery, into the hands of the recreant Duke of Burgundy, to be by him sold to the enemies she had so marvellously conquered, to be tried on a charge of practising black arts, to be condemned as a 'relapsed heretic' by an unhappy Bishop of the true Church for which she was ready to give her life, and to be burnt with ignominy as a witch by the English at Rouen in her 20th year on May 30, 1431. What a marvellous story! A simple, illiterate country girl; a general of superhuman skill and power, a heroine whose name was blessed by millions; a spotless virgin amid the lusts and brutalities of war; a tender woman who never shed a drop of blood, a heretic, a witch, abandoned by the king and the people she had saved, and burned amid execrations in the public market-place, and now after nearly five hundred years about to be numbered among the Blessed to the exultation of the whole Catholic world!

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FEDERATED CATHOLIC CLUBS

ANNUAL CONFERENCE

(From our Wellington correspondent.)

The eighth annual conference of the Federated Catholic Clubs of New Zealand was opened in the St. Patrick's Hall, Boulcott street, on Saturday morning, April 10. The president (Mr. A. H. Casey) occupied the chair, and among those present were his Grace Archbishop Redwood, the Very Rev. Father O'Shea, S.M., V.G., and Rev. Father Venning, S.M. A list of delegates appeared in your last issue.

The delegates were formally welcomed by the president.

In extending a welcome to the delegates his Grace the Archbishop referred to the great work which was being done by the Catholic clubs, and said he would like to see a club formed in every important parish of the Dominion. Boys after leaving school should belong to some organisation, and no better one could be found than a good Catholic club. He congratulated the federation on the success of the past year, and trusted that the coming year would also show good results. He hoped that the *Magazine* would also flourish; it was a credit to the editorial staff. He urged upon the members the desirability of being loyal to the club and taking every advantage of its benefits, as by doing so they would be true sons of the Church and worthy citizens of the Dominion.

The Very Rev. Father O'Shea (President of the Wellington Catholic Club) and Rev. Father Venning (spiritual director) also welcomed the delegates.

The president thanked his Grace and the clergy for the interest they showed by attending the conference. On behalf of the delegates, he congratulated his Grace on his attaining his seventieth birthday, and trusted that he might be long spared to the Church in the Dominion.

His Grace in replying thanked the delegates for their kind wishes, and said that he would like their prayers for his welfare.

Two newly formed clubs, Timaru and St. Canice's, Westport, were admitted to the federation, which makes the total 22 affiliated clubs.

Annual Report.

The president then read the report, which was as follows:—

Since last annual conference clubs established at Napier and Wellington South have joined the federation. There are now twenty affiliated clubs, viz., Auckland, Onehunga, New Plymouth, Wanganui, Napier, Hastings, Palmerston North, Petone, Wellington, Wellington South, Blenheim, Greymouth, Hokitika, Christchurch, Ashburton, Temuka, Oamaru, Dunedin, South Dunedin, and Invercargill. There are many towns in the Dominion with a fairly large Catholic population in which a Catholic club should exist, but does not. Great difficulty is experienced by the executive in establishing new clubs. Equally great difficulty is experienced in maintaining among the existing affiliated clubs that spirit of enthusiasm, co-operation, and loyalty which is essential to the success of the federation and of the club individually. If the good which has already resulted from the federation is to continue and increase, if the existing clubs are to grow stronger and prosper and if new clubs are to be established, it would seem that the appointment of a travelling organiser is a matter which will require consideration in the near future. During the year your executive has awarded diplomas as follows:—To Messrs. G. J. Fama and J. G. Venning for meritorious services in the interests of Catholic clubs, and to Messrs. T. O'Shea (Auckland), J. Coe (Napier), J. McGowan (Wellington), E. Casey (Greymouth), P. McNamara (Christchurch), and J. R. Wallace (Oamaru) for oratory. Essay and oratorical competitions were promoted by your executive during the past season, but it is regrettable that there was no entry for the former competition, and that only six clubs out of twenty held an oratorical competition. A perusal of the balance sheet (general account) will show that the subscriptions of ten clubs are in arrear. The annual subscription is not large, and those clubs which are in default should give the matter their attention. The financial position of the *Catholic Magazine* may be considered satisfactory having regard to the difficulty (as compared with former years) of procuring advertisements, which are the main source of revenue. The amount of subscriptions in arrear is abnormally large, despite the strenuous efforts of the business manager to better the returns. The subscription is only 2s 6d per annum, and all members of affiliated clubs should support the *Magazine* (which is the official organ of the federation) not only by becoming subscribers, but also by paying their subscriptions promptly. Members should also support the literary side of the *Magazine* by contributing suitable articles for the quarterly

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issues. Your executive desires to direct attention to Rule 15 (b), which provides for the election of honorary members of the federation. There are, no doubt, in the various centres many Catholic gentlemen who would appreciate the position and help the cause of Catholic clubs as honorary members. Affiliated clubs could do much to assist the federation by securing the consent of any such gentlemen to election as honorary members of the federation, and by forwarding the nominations to the executive. It is much regretted by the executive that during the past year several clubs have evinced very little, if, indeed, any, interest in federation matters. Some of the clubs referred to are not newly-established clubs, and it is a matter of grave concern that this apathy should exist, more especially among some of the older clubs. It is proposed to publish in future issues of the *Catholic Magazine* reports of the more important business transacted by the executive, and such reports will disclose, if necessary, the attitude of the various clubs on federation matters. If the federation is to progress and to be a beneficial factor in the Catholic community greater interest must be shown by affiliated clubs in the affairs of the federation, and greater co-operation must be given to the executive in its work. Some proposals with the object of ensuring these results will be brought forward by the executive at the forthcoming conference. The executive wishes to thank the clubs generally for such assistance and support as have been given to it during the past term, and trusts that the ensuing year will be one of renewed enthusiasm and activity, and of great benefit to all affiliated clubs.

The balance sheet of the *Catholic Magazine* account showed the total receipts to be £132 10s 7d, including a credit balance from 1907 of £14 8s 7d, the other items being advertisements £91 12s and subscriptions £26 10s. The expenditure was made up of £90 for printing, general expenses £22 6s 2d, and part payment of loan £10, leaving a credit balance of £10 4s 5d. The report and balance sheet were adopted.

Mr. E. Casey (Greymouth) moved, and Mr. D. Moriarty (Wellington South) seconded, an amendment of Rule 5, referring to the election of officers of the federation. The motion was negatived by 17 votes to 6. Mr. J. McGowan moved the deletion of the words 'the committee' and the substitution of the words 'a general meeting,' so as to provide that the officers of the federation shall be recommended for election at the annual conference by a general meeting of the Wellington Catholic Club instead of by the committee of that club. Mr. J. W. Callaghan proposed that the power of nominating to the annual conference the officers for the ensuing year be vested in a joint committee of five executive officers from all federated Catholic clubs within a radius of ten miles of Wellington. The amendment was carried.

The conference adjourned to Godber's for luncheon, at which the toast of the visiting delegates was proposed by the president, and responded to by Mr. P. McNamara (Christchurch).

On resuming, Mr. J. W. Callaghan (Wellington) moved, and Mr. A. Cullen (Auckland) seconded, that 'any member of an affiliated club, who is eligible for election as an officer of the federation, and who is duly authorised by his club so to do, shall, when visiting Wellington, be entitled to attend such meetings of the executive as may be held during his visit and to join in the discussion of the business of such meetings, but he shall not be entitled to exercise any vote thereupon.' The motion was agreed to.

On the motion of Mr. E. Casey (Greymouth), seconded by Mr. J. J. Sullivan (New Plymouth), the following amendment of Rule 7 was agreed to: 'The deletion of the second sentence and the substitution of the following words—viz., "such conference shall be attended by councillors or delegates representing affiliated clubs; clubs with a membership of not less than 50 to be entitled to send two delegates, clubs with a lesser membership than 50 to be entitled to send one delegate, each delegate to have one vote."

Mr. P. J. Smyth (Greymouth) and Mr. A. Cullen (Auckland) proposed and seconded that 'each affiliated club shall arrange for the celebration, on the first Sunday of September in each year, of a Mass for the repose of the soul of deceased members of all affiliated clubs,' which was passed.

The President moved, and it was agreed to, that a vote of condolence be sent to the Napier Catholic Club on the death of its president, Mr. R. P. Clarkson.

On behalf of the executive, the following amendments were made to rule 7: 'The deletion of the fourth sentence, and the substitution of the following words—viz., "Any established Catholic club not already admitted to the federation, shall be entitled to send a delegate or delegates to the annual conference on the same basis of representation as is hereinbefore provided in the case of affiliated clubs, and such delegate or delegates (as the case may be) may,

on the invitation of the president of the conference, join in the deliberations of the conference, but shall not be entitled to exercise any vote or to address the conference as of right until the admission of the club to the federation." The addition of the following words—viz., "A delegate or delegates (not more than two) from any town in which it is proposed to establish a Catholic club may attend the annual conference, and may, on the invitation of the president of the conference, join in the deliberations of the conference, but shall not be entitled to exercise any vote."

Mr. McGovern moved, and Mr. A. H. Casey seconded, as a further amendment of rule 7: 'The deletion of the last sentence [locale of annual conference] and the substitution of the following words—viz., "The annual conference shall be held alternately at Christchurch and Wellington."

Mr. J. McGowan proposed that the annual conference be held alternately in Auckland, Wellington, Christchurch, and Dunedin, which was not agreed to.

The motion was then put and lost by 22 votes to 6.

On the motion of Mr. McGovern, seconded by Mr. P. J. Smyth, the following amendment was made in rule 9: 'The deletion of the second sentence and the substitution of the following words—viz., "The honorary secretary shall at least six weeks before the date fixed for each annual conference transmit to each affiliated club a written notice specifying the time and place at which the conference is to be held, and the business to be transacted thereat. The honorary secretary shall also at least four weeks before such date transmit to each affiliated club a copy of the annual report and balance sheet."

The President proposed as a new rule that 'the executive may appoint a member of each affiliated club as its official representative in such club. Such official representative shall be entitled to attend all meetings of his club or of the club's executive at which federation business is transacted, and to join in the discussion of such business, but he shall not be entitled as such official representative to exercise any vote thereupon.' This was carried.

The election of executive officers resulted as follows:—President-General, his Grace Archbishop Redwood; president, Mr. A. H. Casey; vice-president, Mr. H. McKeowen; hon. secretary, Mr. S. J. Moran; hon. treasurer, Mr. J. McGowan; committee, Messrs. D. Moriarty, P. J. McGovern, and L. T. Reichel.

Mr. H. McKeowen proposed, and it was carried, 'that the executive of every affiliated club appoint an accredited person to watch the interests of the *Catholic Magazine*, to receive subscriptions and obtain advertisements.'

Mr. L. T. Reichel read a paper on 'The True Ideals of Catholic Clubs,' which was very favorably received and commented upon.

Mr. A. Cullen reported on the Auckland Club, and stated that there were 200 financial members. Every member nominated had to pay a nomination fee before election, which becomes his first year's subscription when elected. It is found that this is a good method, as the roll does not become filled with unfinancial members. Mr. Smyth read the report of the St. Columba Club, Greymouth, which has a roll of 110 members. It stated that in the annual elocutionary contest the club's representatives secured the championship cup. A most pleasing feature of the past year was the splendid attendances at the quarterly Communion. Mr. Dowling, the delegate for Hastings, gave an interesting account of the doings of the club. The membership is 51. New and up-to-date club rooms are in course of erection. Mr. Burke (Hokitika) reported that there were 30 members, and the credit balance was £40. The report of the Petone Catholic Club, read by Mr. T. Fitzgerald, showed that there were 53 members. Mr. L. Leydon reported on St. Canice's Club, Westport. The new club rooms were opened in August by the Ven. Archpriest Walshe. The cost of building, billiard table, and furniture was £600, of which £80 has been paid. The Ven. Archpriest Walshe presented the club with the site. The membership is 72. Mr. Moriarty read a report from the Wellington-South Club. The membership is 120. The total liability on the hall and two billiard tables is £358. A junior club has been organised for boys between the ages of 13 and 19 years, and there are 56 members. Reports were also received from Mr. J. McGowan (Wellington), with a membership of 190; Mr. W. Scanlon (Palmerston North), membership 40; Mr. E. Higgins (Blenheim), membership 82; Mr. P. McNamara (Christchurch), membership 85.

The following suggestions were brought forward and agreed to: 'That it be a recommendation to each of the affiliated clubs that any member leaving a club shall not be admitted to another without first producing a clearance showing that he was a financial member thereof. That, if any member suspended by an affiliated club intended joining another club, and it became known to the executive

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of the club that imposed the suspension, the secretary should advise the club the suspended member was applying for admission to. That the names and addresses of the secretaries, also meeting nights of the clubs, be inserted in the *Catholic Magazine*. That junior clubs for boys be established wherever possible. That the executive (federal) appoint a commission to inquire into the position of any weak club and do all in its power to resuscitate the same. That all members of affiliated clubs be admitted to the annual conferences.

Mr. E. Casey moved that the locale of the next conference be Greymouth. Mr. P. J. McGovern proposed that it be held at Christchurch. Upon a vote being taken, Greymouth was chosen by 14 votes to 10. The president read papers relating to the St. Vincent de Paul Society from the secretary (Mr. L. T. Reichel) of the Particular Council, Wellington District, and relating to the Catholic Seamen's Conference from the president (Mr. James McCusker) of the conference. A special resolution was passed that the thanks of the conference be given to the retiring secretary (Mr. P. J. McGovern). A vote of thanks to the other outgoing officers and to Mr. James McCusker, who acted as reporter during the conference, and to the representative of the *N.Z. Tablet* and the president brought the conference to a close.

A good attendance of the delegates and the members of the local club attended St. Mary of the Angels' Church on Easter Sunday, at the 8 o'clock Mass, and approached the Holy Table. The Rev. Father Venning, S.M., spiritual director, addressed them, taking as his subject 'Christian Manhood.' After Mass the members partook of breakfast at the Okareta Private Hotel. The delegates, at the conclusion of the breakfast, resumed business.

On Sunday afternoon the delegates and members of the local club proceeded by special tram car to Seatoun, and spent a pleasant time at the residence of the Ven. Archdeacon Devoy, S.M., who had kindly placed the house and grounds at their disposal. On Easter Monday afternoon the visitors were entertained by the St. Anne's (Wellington South) Catholic Club. The delegates were the guests of the committee of the Wellington South Catholic bazaar on Saturday and Easter Monday evenings.

THE ARCHBISHOP OF WELLINGTON

His Grace Archbishop Redwood was entertained at dinner by the clergy of the archdiocese of Wellington on Thursday evening, the function being to celebrate his seventieth birthday. Very Rev. Father O'Shea, S.M., V.G., presided, and among other members of the clergy present were Very Rev. Dean Regnault (Provincial), Very Rev. Father Clune, C.S.S.R., Ven. Archdeacon Devoy, Very Rev. Dean Grogan (Wanganui), Very Rev. Dean Smyth (Hastings), Very Rev. Father Keogh (St. Patrick's College), Rev. Father Holley (Blenheim), and Rev. Father Hickson.

The only toast given (says the *Dominion*) was that of 'the health of the Archbishop,' which was proposed by Dean Regnault, and supported by the Very Rev. Father Clune, and Rev. Father Maples, of Petone. Reference was made by them to the growth of the diocese since the Archbishop came here as Bishop in 1874. At that time, it was pointed out, the diocese included the present diocese of Christchurch. There were then, in all, only 20,000 Catholics in the combined diocese; now there were over 50,000 in the archdiocese of Wellington alone. Thirty-five years ago there were only 27 priests in the then combined diocese, against 78 now in the archdiocese. Then, again, when the Archbishop took office as Bishop, there was no college or places in which ecclesiastical students could be trained; now there was a fine college at Wellington, another in Auckland, and also two colleges for the training of priests at Meanees and Mosgiel. At that time there were in the diocese very few nuns; now in the archdiocese alone there were no fewer than 345 nuns.

In reply, his Grace said he came to New Zealand when he was only three years of age. When he was 15 years old he went to Europe to complete his education. Twenty years later he had returned as Bishop of the diocese. He was still strong and vigorous, and hoped to be able to do much more. One of the first things which he did when he came to Wellington as Bishop was to hold a synod, in order to secure uniformity of Church discipline. What he considered to be his great work was the foundation of St. Patrick's College. The next great work to which he would direct his attention was the erection of a cathedral that would be worthy of the capital of New Zealand and worthy of the Catholic body. He hoped that with the co-operation of the clergy and laity the work would be commenced as soon as practicable.

On last Thursday (April 8) his Grace Archbishop Redwood, the Metropolitan of the Catholic Church in New Zealand, completed his seventieth year (writes 'A Cleric' in the *Dominion*). To look at him, above all to see him walk the streets of the city, one would not take him to be that age, for he wears his years exceedingly well. Physically he is a very strong man, and in his day he was no mean exponent of muscular Christianity. He used to be a splendid shot as a young man, for he had a keen eye and steady hand. Even now nothing he more enjoys than looking on at a well contested game of football, or a first-class cricket match. But it is, of course, to his mental gifts that he owes his high position in the Church, which possesses so many able men. He was a brilliant student, and having received most of his college education in France, he showed such wonderful ability as to beat the French fellow-students of his college at their own native tongue. So successful was he that he was for some time the president of their literary and debating society. Not only did he prove himself a fine classical scholar, but he soon became recognised as a deep and



HIS GRACE THE ARCHBISHOP OF WELLINGTON.

sound theologian, and it was from the chair of theology in Dublin that he was called, in 1874, to the See of Wellington. It is said that when a man becomes a bishop he must say good-bye to his books, and this is true to a certain extent, especially in a missionary country such as New Zealand has been. The cares of the administration of a large and growing diocese leave a man little time to devote to bringing out talents of another kind. But his Grace has, amid all his cares and the worries inseparable from his position, found time for some of these things. He soon proved in his new office that he could be a magnificent pulpit orator, for he possessed all the qualities necessary thereto. Endowed with a fine presence, a splendid voice, a logical mind, and wide command of language, he soon won his way into the very front rank of preachers. He has been chosen in connection with most of the great functions of his Church in Australasia during the last quarter of a century to be the special preacher.

During the thirty-five years that he has ruled as bishop and archbishop he has been a very busy man. He has seen his diocese grow from comparatively small proportions to be the third in importance in Australasia, ranking only after Sydney and Melbourne. He has been a wise and successful administrator, gentle in his methods, but at the same time firm and just. He allows those under him

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to exercise a good deal of discretion, and once he considers a man fit for a position to which he advances him he does not interfere with him, save in very exceptional circumstances. He is a man of sound judgment, and is of a strong and determined character. When, after due deliberation, he resolves upon a certain course of action, nothing will make him change his decision, save the will of his ecclesiastical superiors, and they generally uphold him, because what he decides is always wise and just. In private life the Archbishop is the essence of gentleness and kindness, and is a great favorite with all who come into close contact with him.

He takes a great interest in the work of religious education, firmly believing that upon this especially depends the welfare of this country. To his keen foresight the Catholic community and the Dominion owe the splendid College of St. Patrick in this city, whose students, despite its comparatively short existence, now hold honorable positions in every profession and walk of life throughout the land. It is really owing to his desire that the educational needs of his archdiocese should be first attended to that the building of the metropolitan Cathedral has not been gone on with sooner. A large sum of money is in hand for this work, but his Grace has not pushed the matter at all. He wishes the schools of the place to be put upon the very best footing before he undertakes any other work. This he has almost succeeded in doing, and we may soon expect him to devote his attention to the work of raising in the capital of the Dominion a Cathedral that will be worthy of the Catholic body and worthy of the Empire City.

His Grace is fond of music, and plays the violin with no mean skill. He is the fortunate possessor of a genuine Stradivarius, and nearly all the distinguished violinists who have found time to visit the Dominion generally have found their way to the Archbishop's house, and have been rewarded with the opportunity of trying one of the world's famed instruments.

His Grace is practically a New Zealander, for although born in England he was brought by his parents to the country when only three years of age. He remained for a short time in Wellington, and then went to Nelson, settling in Waimea. When he was fifteen he was sent to Europe, and spent some time in the Marist College of St. Chamond, Loire. He was ordained priest in 1865, taught in St. Mary's College, Dundalk, Ireland, and at Dublin, for some years until he was called to the See of Wellington in 1874. On Wellington being made into an archdiocese by the Holy See in 1887, Dr. Redwood was made its first Archbishop and the Metropolitan of New Zealand.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

April 16.

A sacred concert was held last week at St. Anne's Church, Wellington South, in aid of the church funds, when a first-class programme was presented by the choir under the conductorship of Mr. E. B. L. Reade, with Miss K. Henderson as accompanist.

Owing to Mr. J. J. Butler's departure for Hokianga, his position as secretary to the St. Anne's Catholic Club will be taken by Mr. E. J. Foote. The many friends of Mr. Butler wish him every success in his new sphere.

Mr. J. E. Fitzgerald, a prominent member of the Wellington Catholic Club, is offering himself as a candidate for election to the Wellington City Council at the forthcoming elections, which take place next week.

At the Basilica, Hill street, on Tuesday, Miss Blanche Thomas, daughter of Mr. Henry Thomas, of Pahiataua, was married to Mr. Ernest Scott. The Rev. Father Hickson, S.M., Adm., officiated. After the wedding a reception, attended by about 50 guests, was held at the Hotel Windsor by Mrs. Thomas (mother of the bride).

It will be remembered (says the *Dominion*) that a little time ago there was great trouble at the Home of Compassion at Island Bay, because the spring which supplied the reservoir suddenly failed, and at a time when there was a great deal of sickness at the home water had to be carted there. Rev. Mother Mary Aubert, who had heard of the Rev. H. Mason's wonderful skill as a water-finder, was very anxious that he should try to locate the springs, which she felt sure were somewhere near the home, and a message was sent to Mr. Mason at his Auckland home, urging him to come down. Several days ago he visited

the home, and was entirely successful, being able to locate springs in no fewer than five places. A drill is to be put down near one of these, and it is expected that enough water will be obtained to keep the reservoir filled.

The Masses and devotions of Holy Week at St. Gerard's Church were very largely attended. The following clergy assisted at the Tenebrae: Very Rev. Father Clune, Rev. Fathers Creagh, Whelan, McDermott, and Gilmartin. On Holy Thursday Mass was celebrated by Very Rev. Father Clune, assisted by Fathers Creagh, Whelan, and McDermott. On Good Friday the church was well filled at all the services. The Mass of the Presanctified was followed by Adoration of the Cross. In the afternoon there was the devotion of the Stations of the Cross, at which Very Rev. Father Clune officiated. On Easter Sunday Solemn High Mass was celebrated by Very Rev. Father Clune, assisted by Rev. Fathers Whelan, Gilmartin, and McDermott. Father McDermott preached a very impressive sermon on the day's festival. The music by the choir, under Mr. Oakes, was splendidly given. At the conclusion of the Mass the choir were entertained by the Very Rev. Father Clune at the Monastery, who thanked Mr. Oakes and the members for the work they had done during Holy Week.

There were very large congregations at the Masses and the devotions in all the Catholic churches on Good Friday. At the Basilica of the Sacred Heart, Hill street, his Grace Archbishop Redwood pontificated at the Mass of the Presanctified, the Rev. Father Hickson, S.M., Adm., being deacon, Rev. Father Peoples subdeacon, and Rev. Father Herbert, S.M., master of ceremonies. In the afternoon there was the devotion of the Stations of the Cross, and Tenebrae in the evening. The church was crowded at all the services. At St. Joseph's Church the celebrant of the Mass was the Rev. Father Venning, S.M., the Rev. Father Gondringer deacon, Rev. Father Bowden subdeacon, Rev. Father Hurley master of ceremonies. In the afternoon there was the devotion of the Stations of the Cross, and in the evening the Tenebrae, when the Rev. Father McCarthy preached a sermon on the Passion. There were very large congregations on each occasion. The Ven. Archdeacon Devoy was the celebrant of the Mass at St. Mary of the Angels, and the Rev. Father Macdonald was master of ceremonies. There were Stations of the Cross in the afternoon, and the Rev. Father Macdonald preached at the evening devotions on the Passion. On Easter Sunday his Grace Archbishop Redwood celebrated Pontifical High Mass at St. Joseph's, Buckle street, and in the evening presided at Pontifical Vespers and Benediction at the Basilica.

A largely-attended reunion of Catholics connected with the University was held at Day's Bay on Easter Sunday. The local students, accompanied by representatives from each of the visiting colleges, left by the 10.15 a.m. boat for Muritai, and on arrival at their destination proceeded to 'San Antonio' (the country house occupied by the Very Rev. Father Keogh, S.M., B.A., the Rector of St. Patrick's College), where Mass was celebrated at eleven o'clock by the Rev. Father Gondringer, S.M. Rev. Father Bartley, S.M., B.A. (Victoria College), preached a most eloquent and instructive sermon on the relation of the Catholic Church to University life, sketching the origins of the great universities of Europe, as well as those of Oxford and Cambridge, which were founded from Rome on the authority of Papal charters. After Mass the visitors journeyed to Day's Bay House, where an excellent repast awaited them. The Very Rev. Father Keogh presided over the large gathering. After lunch the toast, 'The Pope and the King' was proposed by the chairman, and then followed a long toast list, including the following: 'University and Higher Education,' proposed by Mr. E. J. Fitzgibbon, LL.B., and responded to by Father Keogh; 'The Catholic Church,' Mr. T. J. Boyce, replied to by Father Graham, S.M., B.A.; 'The Medical Faculty,' proposed by Father Bartley, B.A., and responded to by Mr. J. Collins (Otago University); 'The Law,' proposed by Mr. L. H. McBride (Otago University), and responded to by Mr. H. F. O'Leary, LL.B.; 'The Visitors,' proposed by Mr. F. E. Kelly (V.C.), responded to by Mr. J. P. Kavanagh (Auckland University College) and Mr. P. A. Ardagh (Otago University); 'The Ladies,' Mr. C. Gamble, responded to by Miss Mellsope (V.C.); 'The Chairman,' Mr. Fitzgibbon; 'The Committee,' by the chairman, and responded to by Father Bartley. After lunch the assembled students adjourned to 'San Antonio,' where a pleasant afternoon was spent as the guests of Father Keogh. The arrangements, which were in no way spoiled by the inclement nature of the weather, were in the capable hands of a committee consisting of the Rev. Father F. S. Bartley and Messrs. E. J. Fitzgibbon and F. E. Kelly. It was decided to make the gathering an annual one, and to hold it in conjunction with the University Tournament.



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Presentation at Palmerston

(From an occasional correspondent.)

The Rev. James Lynch, having returned to Palmerston after a twelve months' holiday in Europe and America, the Rev. John Lynch, who had had charge of the district during his absence, was some weeks ago transferred to Invercargill. Father Lynch returned to Palmerston at the request of the parishioners on Thursday afternoon last. He was met at the presbytery by the representatives of the Catholics of Palmerston and presented by them with a purse of sovereigns as a valedictory present.

Mr. John Crisp, in making the presentation, said that Father Lynch had so ingratiated himself with the Catholics of the district during the year he had been amongst them that they felt it to be their duty not to let him depart without a memento of them. He could assure Father Lynch that his splendid example and his unflagging energy had left their effect on the parish.

Father Lynch feelingly replied, thanking the Catholics of Palmerston for their gift and wishing them all prosperity and happiness.

OBITUARY

REV. FATHER BROOMFIELD, COROMANDEL.

A Press Association message conveys the sad intelligence of the death of Rev. J. Broomfield, of Coromandel, who passed away at the age of 68 years.—R.I.P.

MRS. P. DARBY, AUCKLAND.

(By telegraph from our own correspondent.)

An old identity in the Catholic community in the person of Mrs. Darby, wife of Mr. Patrick Darby, passed away early on Sunday morning. For over half a century both have been conspicuous in the work of the Church, and in giving their assistance to every charitable institution and object in the city and province. The deceased lady without ostentation had earned for herself lasting recognition. One of her sons is the Rev. Father Darby, of Hamilton. A large family of sons and daughters who worthily emulate her example and teaching are left to mourn their loss. Her illness was a long and trying one, and she died fortified by all the rites of the Church, surrounded by her husband and her whole family. The remains were removed to the Sacred Heart Church. All the priests of the city and surrounding parishes attended the funeral, which was exceedingly large. At the graveside in the Symond street cemetery, where the interment took place, the Right Rev. Mgr. Gillan, V.G., addressing the mourners, paid a high tribute to deceased's many sterling qualities. On behalf of his Lordship the Bishop, clergy, and the people, he extended to Mr. Darby and his family heartfelt sympathy in their irreparable loss, and prayed God to grant her perpetual light and happiness.—R.I.P.

Oamaru

(From Our Own Correspondent.)

April 17.

A concert and social gathering in aid of St. Patrick's Club were held in St. Joseph's Hall on Thursday evening last, and, considering the short notice and the number of people absent on holiday, it was very successful. The first part of the programme included the following items:—Song, Right Rev. Mgr. Mackay (encored); recitation, 'Fontenoy,' Mr. Hungerford (encored); dance, Miss Molloy; recitation, 'Joan of Arc,' Miss O'Donnell; song, Rev. Father Farthing (encored). Miss Hannon's services as accompanist were invaluable. The club members intend making every effort to furnish their rooms and make everything comfortable for the coming winter, and hope for the generous support of the parishioners.

Timaru

(From our own correspondent.)

April 20.

The Rev. Father Le Floch was presented this evening with a purse of sovereigns by the Catholics of St. Andrews.

Mr. B. B. de Looze, who took over the conductorship of the choir a few months ago, is leaving Timaru shortly to take up an important position in Nelson.

The Celtic Football Club played the Invercargill Athletics in Timaru on Easter Saturday. The home team won by 8 points to 6.

A concert will be held in the Assembly Rooms on Thursday next, the proceeds to go to the new church fund. The drawing of the art union will be held during the evening.

The Canterbury Farmers' Co-operative Association's premises were again the scene of a fire on Thursday week. The fire was noticed about eleven o'clock at night, but, notwithstanding the exertions of the fire brigade, nothing was saved. The estimated loss is about £35,000.

The St. John's Tennis Club journeyed to Christchurch on Easter Monday to try conclusions with St. Mary's Club. The Timaru team again proved too strong for its opponents, and the result was—St. John's, 60; St. Mary's, 43. The visitors speak highly of the way they were entertained.

The schoolboys journeyed to Kerrytown, in charge of their teachers, on Friday evening last to give a concert there in aid of the Sisters' school. The building was well filled, and the efforts of the boys were received with marked favor. Before commencing their home journey the boys were hospitably entertained by the Sisters.

Greymouth

(From our own correspondent.)

April 15.

During Holy Week Rev. Father Lowham, C.S.S.R., preached a renewal of the mission. An unusually large number approached the Holy Table on Easter Sunday. In the evening Rev. Father Lowham preached an impressive sermon to an immense congregation.

A cricket team representing St. Columba's Club journeyed to Westport at Easter for the purpose of playing a match with the newly-formed St. Canice's Catholic Men's Club. On arrival at Westport the visitors were met by members of the club and were shown through the new rooms in Brougham street. On Saturday the teams travelled by early train to Waimangaroa, where a most enjoyable day was spent, the game resulting in a victory for St. Canice's team by 30 runs. Ryan, Hughes, De Vere, Father Bergen, and Mouat were the principal scorers for the home team, while Carmine, Smyth, O'Donoghue, Davis, and McGlone were the highest scorers for St. Columba's team. A banquet was held in the club room in the evening, when a number of toasts were honored. During the evening songs were contributed by Messrs. H. Doogan, Callinan, J. O'Gorman, J. Radford, and L. De Vere; recitations by Messrs. A. F. O'Donoghue, W. McGrath, and A. Croy.

Westport

(From our own correspondent.)

April 13.

The appeal to the young men of the parish to join the ranks of the H.A.C.B. Society and the Catholic Club, which was made by the Rev. Father Lowham during the recent mission, is having the desired effect, as the numerical strength of both societies has been considerably increased during the past few weeks.

During the Easter holidays a cricket team, representing St. Columba's Catholic Club, Greymouth, visited Westport for the purpose of playing a match with representatives of St. Canice's Catholic Club. On Saturday, April 10, the match was played at Waimangaroa, and resulted in a win for Westport. In the evening the visitors were entertained at a social gathering by members of the local club, the vice-president, Mr. F. O'Gorman, presiding. A number of toasts were honored, the speakers being Messrs. A. O'Donoghue, T. Heffernan, B. Rasmussen, C. Carmine, L. De Vere, F. Calnon, J. Radford, D. Dennehy, J. Murphy, and H. F. Doogan. Vocal items were contributed by Messrs. Doogan, De Vere, Radford, Calnon, and O'Gorman; recitations by Messrs. O'Donoghue, McGrath, and Croy, and an Irish jig by Mr. J. McCarthy, the accompaniments being played by Mr. Croy. On Sunday afternoon the visitors were taken out for a drive to the Nine Mile, and left for home the following morning.

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For a long time now the credit tailors have been charging the men of this town 5 and 6 guineas for their suits—they've had to do it, they really can't do it for less. They have the writer's sympathy. But when it comes to a matter of business, sympathy isn't what's wanted. Sympathy for wrong methods of conducting business, sympathy for antiquated systems, of manufacturing, doesn't do anybody any good. The only way to help people—to help the public—to help you in the matter, is to get in and make things different—to do things right, and that's just what I've done. I've made it possible for you to get a suit made to your measure for £2 10s, £2 15s, £3 3s, £3 5s, £3 10s, or £3 15s; that is, at least as good, and probably better, than the suits you've always had to pay the credit tailor 5 and 6 guineas for. It's simply by having my garments cut by the highest skilled cutters in the country, made by expert workers on modern lines, and the enormous quantity of suits made per week, that I can show you such a saving on such a high grade suit. Then, of course, I do not give credit, I make no bad debts. If I did, I'd have to charge you 5 and 6 guineas for my suits, too. No, when you order your suit here, you pay for what you get, not for what the other fellow gets, and it's because men are too level-headed to go on paying money for what they don't get, that this business is expanding so rapidly. It's saving money for men, and giving satisfaction to all everywhere. The fact is, the fellows who don't pay for their suits have been living on you in the past. You've had to pay for their suits as well as your own. Cut them in the future. Refuse to pay for what they get. Pay for what you get, nothing more. You'll do this when you place your order here. I want you to place your order for Easter now, if you can; it will save you the possibility of disappointment. Just send a postcard or wire, and it will secure you your suit before Easter. Do it now—it means money saved to you. I will forward you a fine range of samples (the newest and best) at once. My address is: GEORGE DAVIES, 196 Colombo street, Christchurch.

NEW PUBLICATIONS

Ballads About Business and Back-Block Life. By Hamilton Thompson, Dunedin. *Otago Daily Times* and *Witness* Newspapers Company, Ltd. This is a bright, breezy, racy volume of verse descriptive of the various and varying phases of colonial life. The author, Mr. Hamilton Thompson, of Dunedin, has a light and skilful literary touch, and his book is marked throughout by a vein of genuine humor. The quaint and entertaining characters so often met with in the early digging days are faithfully portrayed, and amusing experiences on stations and amongst the 'way-back' folk are related with vigor and vim. The names of the ballads—such as 'Der Dredgin' Boom,' 'Ven Money Gets Tight,' 'Ve All Get Our Gruel,' 'How They Served the Blueys,' 'The Rabbit Raid at Kenn McGaw's,' 'Wild Irishman,' etc.—sufficiently indicate the wide range of subject-matter dealt with; and in addition to the ballads there are a number of 'Other Verses,' one or two of which reach a distinctly high level. Altogether this volume of verse is light reading of a kind which we can cordially recommend; and, both on its own merits and on the patriotic principle of encouraging local talent, we hope it will receive a wide and generous welcome. The book is well printed in large clear type, and the price—two shillings—should bring it within the reach of all.

WEDDING BELLS

(From our Greymouth correspondent.)
EGDEN—HUDD.

A very popular wedding was celebrated in St. Patrick's Church last Monday by Very Rev. Dean Carew, when Mr. Oscar Egden, a past president of the Hibernian Society and a prominent member of the St. Columba Club, was married to Miss Margaret Hudd, second daughter of Mrs Hudd, of Alexander street. The happy couple left the same morning for Christchurch en route to Sydney and Melbourne, where the honeymoon will be spent, taking with them the best wishes of a large circle of friends, for their future happiness.

WINDLE—HENRY.

An interesting wedding was celebrated at St. Joseph's Cathedral, Dunedin, on Wednesday, April 14, when Mr. John Windle, of Longridge Village, Riversdale, was united in the bonds of Matrimony to Miss Rose Henry, of Kilrea, County Derry, Ireland. The ceremony was performed by the Rev. Father Keenan, Riversdale. The wedding breakfast was laid at the residence of Mr. and Mrs. Flanagan (the latter an aunt of the bride), Leith street, where a large number of friends attended. The toast of the newly married couple was proposed in a felicitous speech by Rev. Father Keenan. Several other customary toasts were also duly honored. Mr. and Mrs. Windle left by the northern express for their honeymoon trip, taking with them the best wishes of a large number of friends for their future welfare.

Beatification of Joan of Arc

A cable message to the daily papers of Tuesday stated that there were 30,000 French pilgrims in Rome on last Sunday in connection with the Beatification of Joan of Arc in St. Peter's. In our introduction to the first instalment of the article on the Maid of Orleans which appeared in our last issue we stated that the ceremony would take place on Sunday, April 25, the date mentioned by our

Home exchanges some time ago. Exchanges received this week give Low Sunday as the date.

MR. JOHN McDONALD.

Having received numerous requests from a large body of Citizens of Dunedin, I have decided to OFFER MY SERVICES TO THE PEOPLE FOR ANOTHER TERM AS MAYOR OF THIS CITY.

Should I be favored with your confidence, I will endeavor to conduct the public business of the city with the same care and dignity as I have done in the past.
J. McDONALD.

POLLING DAY: WEDNESDAY, APRIL 28.

CITY MAYORAL ELECTION.

Councillor J. H. WALKER,

Representing the City Council as Chairman of the Hospital and Charitable Aid Board,
One of the Technical School Managers,
Member of the Competitions Society,
And Four Years Chairman of the Gas-Committee of the City Council,
Respectfully SOLICITS YOUR VOTE AND INTEREST.

POLLING DAY: WEDNESDAY, APRIL 28.

LEITH WARD.—ELECTION OF COUNCILLORS.

WEDNESDAY, APRIL 23, 1909.

Councillor HENRY H. S. WHITE

Requests your Support and Interest, and Thanks the Electors for their kind assistance in matters affecting the Ward during the last two years.

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 Maxims of Madame Swetchine.....3/
 Pilgrim Walks in Franciscan Italy3/
 Veneration of St. Agnes, Rev. T. Shearman, C.S.S.R....1/3
 Waters That Go Softly—Thoughts for Time of Retreat,
 by Rev. J. Rickaby, S.J.2/6
 Spiritual Ascent, by Thomas à Kempis3/
 Ecclesiastical Year, by Rev. A. Petz3/
 Life of St. Melania, by Cardinal Rampolla.....6/
 Cardinal Democrat, by I. A. Taylor.....5/
 Pagan Ireland, by Eleanor Hull3/6
 Catechism on Modernism, Rev. J. B. Lemins.....6/8
 Virtues and Spiritual Counsel of Father Noailles.....6/6
 William Cardinal Allen, by Dom Bede Camm, O.S.B....2/6
 Gabriel Garcia Moreno, Mrs. Maxwell Scott2/6
 St. Thomas of Canterbury, Benson2/6
 Vittorino da Feltre—a Prince of Teachers.....2/6
 Story of the English Pope, F. M. Steele.....2/6
 New Norcia, by a Secular Priest, illustrated.....5/

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Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

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A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

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 The Old Riddle and Newest Answer, by Father Gerard, 6d; posted 8d.
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 Devotions of St. Bede, arranged by Abbot Gasquet, 1s 3d; posted 1s 5d.
 Fraternal Charity, by Father Valing, 1s 3d; posted 1s 5d.
 Graduale Abbreviatum for Choir Use.
 Maxims of Madame Swetchine, 2s 3d; posted, 2s 5d.
 Regina Poetarum, Our Lady's Anthology, 4s; posted 4s 6d.
 The Degrees of the Spiritual Life, Abbe Sandreau (2 vols.), 10s; posted 11s.
 Meditations for Secular Priests (2 vols.), Pere Chaignon, posted 20s 6d.
 Cords of Adam, Father Gerard, 6s; posted 6s 6d.
 The Structure of Life, by Mrs. Burke, posted 2s 3d.
 The Value of Life, by C. E. Burke, posted 2s 3d.
 The Orthodox Eastern Church, by Father A. Forbucci, 6s; posted 6s 8d.
 Virtues and Spiritual Counsel, Father Noailles, posted 6s 8d.
 Frequent and Daily Communion, Father Devine, 2s; posted 2s 3d.

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This Institution is a Branch of the well-known Nazareth House, Hammersmith, London, which has 29 Branch Houses in the United Kingdom, Africa, and Australia; affords a permanent home to aged and infirm poor of both sexes, also to Orphan and Incurable Girls (those entirely idiotic or suffering from fits excepted). The Home has no funds, and depends entirely for the support of the poor on the alms collected daily by the Sisters in money, food, and clothes. The aged poor are received without distinction as to creed or country, and left perfectly free to attend their own place of worship. A number of applications had to be refused for want of space, and the Sisters were obliged to build, and thus incur a very heavy debt; but they rely entirely upon Divine providence and the generosity of their many kind benefactors (which has never yet failed them) to enable them to pay off this debt. The House may be visited daily between the hours of 2 and 4 p.m. Cheques and p.o. orders may be made payable to the Superior, Mother M. Felix.

WANTED, SITUATION as HOUSEKEEPER; satisfactory references.—Address 'Housekeeper,' c/o Tablet Office.

IN MEMORIAM

O'REILLY.—In loving memory of Julia Josephine O'Reilly, who died in Glasgow on November 25, 1908.—R.I.P.

ANSWERS TO CORRESPONDENTS

'ESCAPED NUN.'—Will be dealt with in next issue. No space available this week.

THEOSOPHY.—May refer briefly to matter in next issue. A matter of such delicacy as that vice is very difficult to handle, but the documents forwarded will be preserved and may be useful any day. Many thanks.

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

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

Die 4 Aprilis, 1909. 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, 1909. LEO XIII., Pope.



THURSDAY, APRIL 22, 1909.

MORE 'IRISH OUTRAGES'



MARK TWAIN once complained that he never could tell a lie which any one would doubt, nor a truth which any one would believe. But, then, Mark's 'terminological inexactitudes' had at least the merit of plausibility. So had Chauncey Depew's brilliant tales of things that might easily have been 'more so.' 'Your speech convinced me,' once said a free and independent American elector to Depew, 'though I knowed all the time that it was the peskiest lie that ever was told. I made up my mind to vote your ticket; but I'd 'a' been willing to bet a peck o' red apples that no man could stand up and tell me such a lot o' convincing lies without havin' 'em writ out. You must 'a' had an awful lot o' practice.' The 'carrion crows' of Ireland (as Chief Secretary Mr. Birrell aptly called them)—that is, the Irish Orange-Tory ascendancy party—have had 'an awful lot o' practice' at defaming their country as a political moye to postpone the fast-coming day when their disastrous and

irresponsible and tyrannous class domination will be brought to an end. But they have not yet learned the art of lying plausibly and cleverly or concealing the great guiding motive of their impeachment of the most crimeless people in the British Isles. At this time of the day the true inwardness and inartistic and palpable exaggeration of that disgraceful campaign of Orange-Tory vilification ought to be sufficiently well known to wide-awake journalists in these countries. Yet we find the *Grey River Argus* of April 12 serving up to its readers with apparently unsuspecting good faith stories of 'Irish outrages' that were told to the *Sydney Daily Telegraph* by its London correspondent, and picked by the London correspondent from the Orange-Tory 'carrion-crow' publication that invents or exaggerates Irish misdeeds in a manner that has time and again brought down upon it the severest official reprobation in the House of Commons. But with £3000 a year, a long-established class monopoly of place and pelf in imminent danger, and (like Sheridan's termagant) 'a free tongue and a bold invention,' you can always make even the most orderly and crimeless people on the face of the earth appear to be a combination of apes and demons. And this all the more so if (like the Orange-Tory slanderers quoted at second-hand by the *Grey River Argus*) you take the precaution of making the 'outrages' 'happen' in unmentioned places and to people who have neither a local habitation nor a name. The *New Zealand Tablet's* latest and largest publication, *An Impeached Nation*, places in the hands of honest men a whip to lash those professional calumniators naked through the land. Will some of our Irish organisations, or others interested in defending the fair fame of a faithful and sorely-tried Catholic people, take steps to have copies of that publication placed in (say) all our newspaper offices and public libraries? That would, we submit, be a very practical and useful way of meeting the ding-dong of 'yellow' calumny from overseas.

Notes

A Rowdy Meeting

Last week an organised and festive Britisher section of a big Navy League meeting vented their views on the offer of a warship, by the Dominion, in ways that were frequent and free. They tore down the British flag, trampled it under foot, and turned the gathering into a whirling pandemonium. Had New Zealand, like Ireland, a 'carrion crow' fraternity—to whom an 'outrage,' real or bogus, is a valuable party political asset—every submarine cable from the Dominion would be tingling with wildly exaggerated versions of the Christchurch meeting. But we have, happily, no crusted Orange-Tory monopoly of place and pelf in New Zealand. So the good name of Christchurch is safer than that of Cork or Ballymagruidery would be if a ten-year-old 'rebel' 'smiled in a threatening manner' at a six-foot p'lecceman.

Another 'Popish Plot'

'The average Orangeman,' says the Christchurch *Evening News* of April 14, 'has a long, keen nose for a Popish plot. His suspicious mind sees a conspiracy in a whispered conversation between people professing another religious faith, although they might only be swapping tips about prospective Cup winners, or arranging to go fishing on Sunday. An accidental meeting, a quiet handshake, or an absorbed expression are all sure indications to Orangeite Sherlock Holmes that an attack is contemplated on the Throne and that the foundations of Protestantism are being undermined. To-day one of these worthies is reported to have been censuring the Governor-General of Australasia for attending a St. Patrick's Day sports meeting, and warning him that the baleful eye of Orangeism is on him, hence he had better be careful. Lord Dudley is an Irishman and a good sport; surely he ought to be able to put a shamrock in his buttonhole and join in the innocent amusements of his own countrymen without incurring the condemnation of religious bigots whose creed is so narrow that charity and tolerance are entirely excluded.'

Catholic Educators Commended

In the course of a friendly notice of the St. Patrick's College (Wellington) annual, *Blue and White*, the current (April) issue of the *Triad* (Dunedin) refers to the love of 'the old' boys for their Alma Mater. 'In short,' says our breezy contemporary, 'we have renewed proof of the fact that the priests of the oldest Church are excellent educators of youth. They are eminently human, and in their schools there is no damaging tendency to pedestal the mouldy bones of a dead idea. With all due reverence for ancient things worth while, they keep constantly in

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mind the world that we have to live in is a world that is here and now. They live and work with their pupils in an atmosphere of illuminating friendliness. These priests, with their freedom from the small affairs and domestic distractions, live in and for their work, with an enthusiasm that never fails, a constancy that never flinches.'

Church Music Reform

The Catholic Archbishop of Adelaide is known as the easily most learned man in Australasia in all matters pertaining to musical lore. With the keen insight of the skilled theologian and rubricist and of the cultured taste of the artist as to the true place and meaning of music in ritual, Archbishop O'Reily had long advocated a reform along the lines which were subsequently taken in the *Motu Proprio* of Pope Pius X. His Grace has made that document a living reality throughout his far-spreading jurisdiction. A Commission appointed by him has the oversight of 'all harmonised music used in the churches of the archdiocese. It will be the Commission's business to say what music is permissible; what music is not permissible. What it approves of may be used; what it has not approved of, still more what it in express terms condemns, may not be used.' All music 'intended for use in our choirs,' says his Grace's recent circular, 'must be submitted to the Commission's judgment. If that judgment is favorable, the copy or copies will be impressed with the Commission's seal, and after impression may lawfully be put into use. If the seal is wanting to any music, the want is plain proof that the composition has not been approved of and is therefore unlawful of use.'

A period of grace (extended to May 1) is allowed to the smaller choirs to enable them to make arrangements for falling into line with the *Motu Proprio* on sacred music. With strong practical sense, the Archbishop procures from Europe constant supplies of church music that is not open to objection. Catalogues have been prepared 'showing the number of voice parts of which each piece is composed, and marking the degree of the ease or difficulty of its performance.' And thus the foundation is solidly laid for introducing into his wide territory true church music—a sacred chant that shall be 'the hand-maiden, not the mistress, of religion'—and devoid of those alterations, repetitions, inversions, undue prolongations, ostentatious solos pure and simple, and all the rest of the flim-flam of the theatrical music that so long surrounded the most sacred offices of the Church with the shrieking irreverences of the barn-stormer and the blare of the brass band.

THE MARIST ORDER

SOME IMPORTANT CHANGES

Just as we were going to press we received by telegram notification of some important changes in the personnel of St. Patrick's College, Wellington, and of the Scholasticate of the Marist Fathers at Meeanee, Hawke's Bay. Long and arduous and continuous over-toil in education ever since 1875 ha. made it necessary for the Very Rev. Father Keogh, B.A., the able and genial Rector of St. Patrick's College, to 'ease off' and seek in a change of work and scene as near an approach to rest as his active brain and his gluttony for work are likely to permit him. He has therefore resigned the onerous and responsible position of Rector of St. Patrick's, which he has filled for many years with credit to himself and his Order and with conspicuous benefit to the large number of students who had the good fortune to pass under his fostering and fatherly care. At the celebrations held a short time ago in connection with his silver jubilee, tributes were paid on every hand to the splendid progress which the college had made under his able direction, and the Minister for Education himself, in a more than usually cordial speech, warmly eulogised the magnificent work done by St. Patrick's College in the cause of education. The Very Rev. Father Keogh is a man of wide learning, of ready and, on occasions, brilliant wit, an educationist of many gifts and wide experience, and his contagious pleasantry, his cheery bonhomie, and his hospitality and expansiveness of heart will long be remembered within the walls of St. Patrick's College. Father Keogh goes from Wellington to take charge of the important parish of Hastings. The Very Rev. Dean Smyth, of Hastings, has been appointed to the very responsible directorship of St. Mary's Scholasticate, Meeanee. Dean Smyth is still a comparatively fresh man of sixty years of age. He studied in Ireland and France, had seven years' teaching experience in colleges in the United States, has been a singularly successful administrator, is noted for the ex-

quisite taste displayed by him in the erection and maintenance of church buildings, and has won a well-deserved reputation as a preacher during his missionary life in New Zealand. Hastings will feel a pang at parting with its beloved pastor, but under his wise and experienced direction the great training-college of the young levites of his Order in New Zealand is sure to continue to flourish.

The new Rector of St. Patrick's College is the Very Rev. Dr. Kennedy, now Rector of St. Mary's Scholasticate, Meeanee. The Rev. Dr. Kennedy, S.M., was born in Christchurch in April, 1864, and received his elementary education in that city. At the age of thirteen he left New Zealand for St. Mary's College, Dundalk, Ireland, where he spent five years, and won fame as a brilliant student. During his college course, he was a prizeman in the various grades of the intermediate. When his secondary college course terminated he matriculated in the Royal University of Ireland, and entered University College, Dublin, where the Catholic fellows of the Royal University lectured. The same brilliance marked his university career, and after obtaining scholarships in the various arts examinations he obtained the degree of B.A. in 1886, with honors in pure mathematics. After becoming a professed religious of the Society of Mary, he was sent to Rome, and obtained the degree of Doctor of Theology in 1891. As a scientist Dr. Kennedy's reputation is by no means confined to New Zealand, and under his able direction St. Patrick's College is sure to maintain its best educational traditions.

The changes mentioned above take effect at the mid-winter holidays.

DIOCESE OF DUNEDIN

St. Dominic's College and the parish schools re-opened after the Easter holidays on Monday.

The Very Rev. Father O'Donnell, of Gore, who leaves this week on a trip to Europe, intends in the first instance to pay a short visit to some relatives in Greymouth, after which he proceeds to New South Wales to visit his brother, the Rev. E. P. O'Donnell, of Gulgong. From there he proceeds to Ireland by the Vancouver route.

The South Dunedin Young Men's Club held its opening meeting for the current season on Monday evening. There was a large attendance. The programme consisted of addresses by the president (Rev. J. O'Malley) and vice-president (Rev. D. O'Neill). The rest of the programme consisted of songs by Misses L. Fitzpatrick and A. Hefferman and Messrs. W. Tonar, W. Atwill, W. Boreham, a duet by A. Sutherland and W. Wylie, a flute-solo by J. Keyes, and recitations by Rev. J. O'Malley and W. Mulrooney. Miss L. Tonar acted as accompanist.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

Devotions, which have been held at St. Joseph's Church, Southbridge, on alternate Sunday evenings throughout the summer months, are to be discontinued during the winter. At the concluding service on Easter Sunday evening the Rev. Father Hills, S.M., delivered an instructive discourse on the Resurrection.

The Ashburton Catholic Club held an 'at home' on Thursday evening, the president (Mr. T. M. Brophy) presiding over a large attendance. A progressive euchre match was played, the prizes being won by Miss Madden and Mr. Brown. A purse of sovereigns was presented to Mr. James Murphy, who has been transferred to the North Island. Misses Madden and McDonald and Messrs. Kearney, Cunningham, and McDonald contributed to the musical portion of the programme.

On Easter Monday St. Mary's Tennis Club played St. John's (Timaru) on the court of the former, and an interesting day's play resulted in a win for the visitors. Musical and other items were contributed by the following: Rev. Father Moloney, Miss Brick, Messrs. Augarde, McNamara (2), and Schaab. The singing of 'Auld lang syne' brought a very enjoyable day's amusement to a close. The Rev. Father Kerley, S.M., accompanied the visitors, most of whom returned home by the late train the same evening.

The All-Seasons Carnival at His Majesty's Theatre has been very well patronised during the week, with corresponding good business at the various stalls. Madame Cathro's spectacular display has become very popular, the aptitude with which the young people go through the dances and other intricate movements being much admired. At a matinee performance on last Saturday afternoon the children of Nazareth House, the inmates of the Sumner Deaf and Dumb Institution, and the C.A. Board Orphanage were present as the guests of the manager, the Very Rev. Father Price, Adm.

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CHURCH OF THE IRISH MARTYRS CROMWELL

THE OPENING CEREMONIES

(From our Special Reporter.)

Ideal weather conditions favored the opening of the new Church of the Irish Martyrs at Cromwell on last Sunday. Rain is all too rare in this part of Central Otago, and the brown of the plains and the narrow valleys and the piled-up hills and mountains is broken at this season only by the picturesque effects of the rows or clumps of tall poplars and other European trees, now touched with the rich gold of autumn, and by the patches of rich and juicy green vegetation where irrigation makes the rich soil of the seeming desert blossom like the rose. The new Church of the Irish Martyrs stands beside the convent on a commanding site near the centre of the town, its red-tiled roof and tower rising picturesquely above the green

added much to the interest of the ceremonies. The ceremony of blessing and dedicating the new church took place at 11 o'clock on Sunday morning, and was performed by his Lordship Bishop Verdon, assisted by the Very Rev. Monsignor O'Leary (Lawrence), Rev. P. Murphy (River-ton), Rev. G. Hunt (the local pastor), Rev. J. Coffey, Adm. (Dunedin), and Rev. H. W. Cleary. The church was filled in every part. A feature of the ceremony was the large number of the Children of Mary and of the school children who took part in the procession around the church, bearing beautiful religious banners that added greatly to the picturesque impressiveness of the scene. At the close of the rite of dedication, solemn High Mass was celebrated. His Lordship the Bishop presided; the Very Rev. Monsignor O'Leary was celebrant, Rev. P. Murphy deacon, Rev. H. W. Cleary subdeacon, and Rev. J. Coffey master of ceremonies. The sermon was preached by the Right Rev. Dr. Verdon from the Gospel of the day. His Lordship dwelt upon the significance of the ceremonies in which they were engaged, the care of the Catholic Church for her children at every stage of their earthly life, and the manner in which the material edifice of our churches is



NEW CHURCH OF THE IRISH MARTYRS, CROMWELL.

foliage, with a decided suggestion of the quaint villages that one sees embowered in trees in the European Pyrenees. Our engraving and description of the new edifice, given hereunder, will convey some idea of its appearance; but one needs to see it inside and out and round about, and in its full setting, to realise what a gem it is, how solid, how well-proportioned, how finished in every respect, and the excellent taste shown in every detail, down to the arrangement and harmonising of the various tints of cathedral glass in the windows. It is far and away the handsomest building in Cromwell, and the many Catholics throughout New Zealand who contributed towards its erection will be pleased to know that their subscriptions have been expended upon a monument of religion that is worthy of its object and creditable in every way to its promoters.

The interest in the new church was manifested by the number of people from every part of the Cromwell parish—from Hawea to Bald Hill Flat—and from farther afield, who journeyed thither to take part in the opening ceremonies. Two sturdy boys travelled on foot twenty miles over the rugged hills to serve at the Mass of dedication, and formed part of a number of well-trained lads who

made to subserve their spiritual interests and be a focus of celestial blessings. He then dealt in detail with the various sacred rites that would be administered within those walls, and concluded a fine discourse by exhorting his hearers to remember and imitate the fidelity to their holy religion that was shown during long ages of bitter trial by their forefathers in the faith in Ireland. In making an appeal to the generosity of his hearers, his Lordship spoke in terms of high appreciation of the beauty and solidity of the new church, said that it would be an adornment to any part of the diocese or to any city in New Zealand, and paid a high tribute to the pastor and people of Cromwell. Father Hunt also thanked his Lordship and the visiting clergy, the choir, his people, all who had aided in the building of the new church, and concluded with a warm appreciation of services locally rendered by his flock, especially by Mr. Kerin.

At the evening devotions the preacher was the Rev. P. Murphy (River-ton). Preaching from the Gospel of the day, he dealt with the high, holy mission committed by the Saviour to the Apostles, the conversion of all nations. He described their labors in various lands—

especially in pagan Rome with its vast population, the focus of all the idolatry of the vast dominions of that great empire—the marvellous change effected in human society by the preaching of the Gospel and the turning of the pagan capital into the centre of Christianity, and how all this great transformation had been effected by the labors of twelve poor men, without learning, social influence, wealth, or prestige. The supernatural character of all this work of conversion was also demonstrated in detail, and the preacher concluded by an appeal to those present to remember the sufferings and the faith of their fathers that were gone before. The evening devotions concluded with Benediction of the Blessed Sacrament, which was given by his Lordship the Bishop, assisted by Fathers Murphy and Cleary, Rev. Father Coffey being again master of ceremonies.

The sacred music incidental to the day's ceremonies was well rendered throughout by an efficient choir of fifteen voices, under the conductorship of Mr. G. Neill. The Mass was Winter's in C, with Weiss's 'O Salutaris' as an offertory piece. The organist was Mrs. G. Neill.

The contributions received in connection with the opening ceremony reached the munificent sum of £480 5s.

Style and Dimensions.

The church itself in both size and construction differs from what is generally to be found in the small townships of Central Otago. The materials and workmanship of its construction are of the most substantial and lasting description, the foundations being of good cement concrete, the walls and gables of solid masonry, set in hydraulic lime mortar, the roofs of stout timber framing with French tiles for covering, and it is safe to say that even when the youngest of the congregation of the present day will have passed away this Church of the Irish Martyrs will show very little of the effects of the passage of time. The style chosen is that of the Gothic period, known as Early English—a style very suitable for this size of church, as the simplicity of its detail has a quiet dignity which renders it very suitable for its sacred purposes, and at the same time the heavy expenses entailed in the true rendering of some of the later periods of Gothic are avoided. On the front of the building are the tower and spire rising to a height of nearly 80 feet; the lower stage of the tower, 10ft x 10ft, forming the main entrance porch and also containing the stairway to the choir gallery and organ loft, which occupy the second stage of the tower. The gallery projects from it well into the body of the church, so that if it is found necessary accommodation for quite thirty persons could be found besides an organ of sufficient size for the church. Above the organ loft the tower contains the ringers' floor and belfry of sufficient size to contain four good-sized bells. Above this stage rises the spire, heavily framed in timber and covered with tiles arranged with fish-tail hands, and surmounted with an iron cross gilded. This tower is well buttressed with triple-ramped buttresses, and has its belfry pierced with twelve louver lancets. The nave of the church, which is 40ft x 20ft and has a total height of 20ft, is lighted by eight lancet windows filled in with ornamental lead lights. The ceiling is subdivided into four bays of moulded ribs and trusses filled in with Gothic tracery, the four bays of the waggon roof being lined up with herring-bone planking divided into panels. The Stations of the Cross are fixed to the walls in Gothic tracery panels of fibrous plaster. The sanctuary, which is 18ft x 20ft, is separated from the nave by a Gothic arch, 15ft wide, with altar rail and steps, and it is lighted by a triple lancet window at present filled in with ornamental lead light work, but the near future, it is hoped, will see stained glass in these windows. The ceiling of the sanctuary is finished in a manner similar to that of the nave. On entering the sanctuary the sacristy door is on the left communicating with a room 20ft x 10ft well lighted by two lead light windows, and having an outer door looking towards the front of the church. Immediately opposite the sacristy, on the other side of the sanctuary, is the nuns' chapel, 20ft x 10ft, having a view into the sanctuary through an 8ft arch. This portion of the church has also its door to the outside, but opening to the back on to the convent grounds. The work has been carried out in a substantial manner, and those engaged in it will have the satisfaction of knowing that they have left their mark on Cromwell to last many long years to come. The building was designed by Mr. Frank Petre, architect, of Dunedin, the masonry is the work of Mr. Gair, of Cromwell, and Mr. Patrick Thomas, of Cromwell, carried out the contract for the rest of the building.

'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.

REUNION OF CATHOLIC GRADUATES AND UNDERGRADUATES

The following further particulars, regarding the reunion of Catholic graduates and undergraduates at Wellington, in addition to those which appear elsewhere in this issue, came to hand on Wednesday morning from our Wellington correspondent:—

It was decided to form a Society of Catholic Graduates and Undergraduates of New Zealand. It will be known as 'The Newman Society of New Zealand.' The executive is to consist of a president, two vice-presidents and a delegate from each of the four centres, and a secretary. The objects of the society are to promote higher Catholic education by means of reading circles, lectures, etc., and to arrange social reunions. The following have been elected to the executive:—President, Very Rev. Father Keogh, S.M., B.A.; vice-presidents—Auckland, Hon. J. A. Tole, B.A., LL.B., K.C., and Mr. F. H. Levien, M.A.; Wellington, Rev. Father Bartley, S.M., M.A., and Mr. W. Perry, LL.B.; Christchurch, Sir George Olifford, Bart., and Dr. A. B. O'Brien; Dunedin, Messrs J. B. Callan, jun., B.A., LL.B., and L. H. McBride; secretary, Mr. E. J. Fitzgibbon, LL.B.; delegates, Messrs. J. P. Kavanagh (Auckland) and Collins (Dunedin).

At a special meeting of the Senate of the University of New Zealand last week the principal business was the consideration of the report of the examiners in England. It was decided to recommend that passes be granted, among others, to the following, all of whom are from St. Patrick's College:—

Master of Arts.—Rev. Francis W. S. Bartley, V.C. (third class honors in mental science). Rev. Charles T. Graham, V.C. (third class in mental science).

Senior Scholarships.—Rev. Thomas Andrew Gilbert, V.C., in Latin.

Bachelor of Arts.—Rev. Thomas Andrew Gilbert. First section: Thomas Boyce, Rev. Bernard Gondringer.

Law Examinations.—Reginald Hill, in Latin, English, constitutional history, international law, conflict of laws; Francis Kelly, in Latin, mental science, jurisprudence, constitutional history (or B.A.).

Wellington South Bazaar

(From our own correspondent.)

The Wellington South carnival and bazaar, in aid of the St. Anne's parish and Kilbirnie Church building funds, were formally opened on Saturday night, April 10, by the Hon. Dr. Findlay. The bazaar, which is being held at the Skating Rink, Ingestre street, will be continued until April 21. The hall was artistically decorated for the occasion, and the four stalls and tea kiosk were named after flowers—Rose, Chrysanthemum, Forget-me-not, Ivy, and Orchid. The Ven. Archdeacon Devoy, S.M., referred to the cause for which the money was raised—to pay off the debt on St. Anne's parish and to augment the Kilbirnie church building fund. The Archdeacon then asked Dr. Findlay to declare the bazaar open.

Dr. Findlay praised the cause for which the carnival was being held. He said he admired the energy and the thoroughness with which the task had been undertaken. The work had been done gratuitously, and great praise was due to the members of St. Anne's Club, the moving spirits of the enterprise. A great deal was due to the self-sacrifice of one whom they all respected and loved—Archdeacon Devoy. Cheers were called for Dr. and Mrs. Findlay, who then went the round of the stalls. The orchestra, under the baton of Mr. H. Percival Clarke, rendered the music during the evening. The side shows, art gallery, shooting gallery, gipsy tent, etc., conducted by members of St. Anne's Club, were patronised by large numbers of visitors. The different fancy dances were splendid, and were well conducted by Miss C. Sullivan. The following were the stallholders in the various stalls:—Rose and Orchid (confectionery): Mesdames R. W. Collins, J. E. Gamble, M. Segrief. Chrysanthemum: Mesdames North, Yourelle, and Miss A. Bourke. Forget-me-not (Children of Mary): Mrs. Dalton, Misses Moloney and Webb. Ivy (tea kiosk): Mesdames Casey and Heavey. The stallholders were assisted ably by about 70 willing helpers. A brisk business was done by the ladies in charge of the stalls, and the receipts for the first three nights amounted to £235. The committee—Ven. Archdeacon Devoy, S.M. (chairman), Messrs. T. Bourke, H. North (joint hon. treasurers), F. Beagley, E. J. Fitzgibbon, J. E. Gamble, B. A. Guise, P. J. Kelleher, and E. B. L. Reade—deserves great praise for the way in which the business has been managed. Credit is especially due to the secretaries, Messrs. J. J. Butler and R. W. Collins. The art union is to be drawn on the last evening of the bazaar.

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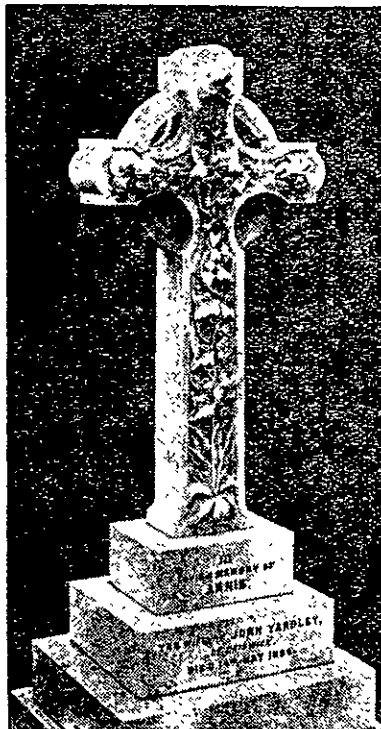
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Irish News

ARMAGH—Death of a Canon

The Very Rev. Canon McGeeny, pastor of Crossmaglen, died on February 25, at the age of sixty. Ordained in 1871, he ministered zealously first at Keady, next at Armagh, and finally at Crossmaglen, to which important parish he was appointed in 1887 by the late Most Rev. Dr. McGettigan.

CORK—A New Organisation

A private conference of Cork Nationalists of all shades of opinion was held on February 25, under the presidency of Mr. Wm. O'Brien, M.P., to consider the future of the National movement. It was unanimously resolved to found a new movement, to be called the 'All for Ireland League.' Its main object will be to unite on a common platform all Irish-born men in a spirit of the broadest toleration of differences of opinion between brother-Nationalists, with the view to concentrating the whole force of Irish public opinion in a movement to obtain self-government for the Irish people in Irish affairs. Its further purpose will be to develop a kindlier spirit of patriotism and co-operation among Irishmen of every rank and creed in all other projects for National welfare in which common action may be found practicable. These projects are declared to be primarily the completion of abolition of landlordism on just terms at the earliest practicable date, the active promotion and extension of a movement for the revival of Irish industries, the cultivation of the language, traditions, and ideals of the Gael, and the social and intellectual elevation of our industrial, agricultural, and laboring population, both in town and country. It is added that the programme of The All for Ireland League contemplates no encroachment upon the special province of any existing political or National organisation. [We have been informed by cable that owing to the opposition shown to this new organisation Mr. William O'Brien has resigned his seat in Parliament.]

KILKENNY—A Frivolous Charge

Mr. Edward T. Keane, the editor and proprietor of the *Kilkenny People*, appeared in the Kilkenny Court on March 1 in answer to a summons to show cause why he should not give sureties for having published in the issue of his newspaper, on January 9 and 19 and February 6, certain reports under the heading of 'The Land for the People: the Road for the Bullocks.' The Bench acquitted Mr. Keane of intending to commit any illegal act.

LONGFORD—Little Crime

Addressing the Grand Jury at Longford Assizes on March 2, Mr. Justice Kenny said that there were only two cases to go before them. As regards ordinary crime, with the exception of Longford district, the light calendar was a true reflection of the condition of the county. He was informed by the police authorities that in Longford district boycotting and intimidation had penetrated. Intimidation, he was glad to say, is confined to this district; and the other parts of the county, he was glad to say, are absolutely free from such disorder and intimidation.

A Presentation

His constituents presented Mr. Farrell, member for North Longford, with 600 sovereigns, in honor of his imprisonment. On December 22 application was made by the Irish Executive, under a statute of Edward III., that Mr. J. P. Farrell, M.P., be required to find sufficient sureties to be of good behaviour, or, in default, that he be committed to prison. The case presented against Mr. Farrell was that in his newspaper (the *Longford Leader*) he published resolutions passed by branches of the United Irish League naming and subjecting to boycotting three men who were accused of 'land-grabbing.' Mr. Farrell addressed the court. Many a time, he said, he had travelled from home in the dead of night to vote for the Liberal Government in London; this prosecution was his reward. His action was in the interest of the peace and welfare of the country he loved. The Lord Chief Baron, giving the decision of the court, hoped that Mr. Farrell would undertake to abstain from such publications, and the court would give him until January 4 to consider the matter if he would now undertake to abstain in the meantime. Mr. Farrell said he could give no undertaking whatever. Sentence was accordingly pronounced—his own security in £200, with two sureties of £100 each, or six months in Kilmainham Prison as a first-class prisoner.

LOUTH—A Light Calendar

The Right Hon. Mr. Justice Madden opened the Spring Assizes for Louth on March 1, and in his address

to the Grand Jury said bills would be presented for their consideration dealing with two cases. These bills represented crime of the most ordinary character—one is for larceny and the other for concealment of birth. That was an extremely light calendar; and, what was of more importance, he was happy to conclude, from the official return and information supplied to him in the ordinary course, that that light calendar truly represented the character of the county in regard to crime.

MONAGHAN—Death of the Bishop of Clogher

The Most Rev. Dr. Owens, Bishop of Clogher, died on March 3 at his residence in Monaghan. Dr. Owens was born near the village of Brookboro', County Fermanagh, in 1840. When sixteen years of age he entered St. Macarthen's Seminary, Monaghan, and from there proceeded to Maynooth College, where his collegiate career was marked by extraordinary success in all branches of study that he applied himself to. In a class which included such distinguished members as Archbishop Walsh of Dublin, the Archbishop of Melbourne, and Dr. Higgins, the present Bishop of Ballarat, he was brilliantly successful—the best indication that could be desired of the extent of his intellectual powers. His contemporaries at Maynooth included his Eminence Cardinal Logue, the Archbishop of Tuam, the Bishop of Limerick, the Bishop of Dromore, the Bishop of Cloyne, and the Bishop of Ferns. After spending some years on the mission in his native diocese, where his efforts on behalf of temperance were productive of the most happy results, he was appointed Dean of Maynooth in 1878, and when the Chair of Theology became vacant in 1884 he was selected to fill it. He occupied this position for ten years, and in 1894 was appointed to the See of Clogher in succession to the Most Rev. Dr. Donnelly.

SLIGO—A Tribute to the Irish Party

In the course of a letter, enclosing a subscription to the Irish Parliamentary Fund, the Most Rev. Dr. Clancy, Bishop of Elphin, says:—'Never in my life did I contribute towards any object with greater willingness. The record of the Party during the last year has rarely, if ever, been surpassed in our Parliamentary annals for brilliancy of debate, cleverness of tactics, and effective work for the country; and we should prove ourselves bankrupts in gratitude and in our appreciation of noble endeavor were we to fail in our recognition and support of such services. We are told on very high authority that "the laborer is worthy of his hire," and, though the text refers directly to a different class of workers, yet it may without profanity be applied to the able and unselfish men who are spending themselves in the service of our people, and who, despite the censure and calumny which they have sometimes to face—but which, perhaps, after all, is their best reward—are determined to work on with strenuous energy and unflagging effort until the goal of National Autonomy has been won. To inspire them with greater confidence, to infuse into them new courage, to furnish them with the indispensable sinews of war, ought to be the privilege as well as the pleasure of a grateful, because regenerated, nation.'

WATERFORD—The Lieutenantcy of the County

Count de la Poer, who has been appointed 'his Majesty's Lieutenant' of the County and City of Waterford, will not find himself solitary as a Catholic holder of an office which is the equivalent of a Lord Lieutenantcy of an English county. The O'Conor Don has for two years been his Majesty's Lieutenant of County Roscommon—an office held by his father before him; while in County Kerry the Lieutenant is the Earl of Kenmare.

WEXFORD—Satisfactory State of the County

Lord Chief Baron Palles, addressing the Grand Jury at the opening of the Wexford Spring Assizes, said that only one bill would be presented for their consideration—one of petty larceny—and their experience as magistrates would enable them to dispose of it without difficulty without any observation from him. He had the advantage, on the previous night, of an interview with the District Inspector, who was acting for the County Inspector, and he reported that the county was in a satisfactory state of peace and order. There was, and is, no cattle-driving in it, and no organised crime. In consequence of his statement, his Lordship looked through the Constabulary returns, not only since the Winter Assizes, but as far back as last Summer Assizes. That was a period of eight months, and he was glad to say that the returns completely corroborated what the Inspector had said to him. He was only able to find one crime in the return that had the slightest trace of agrarianism in it. Having regard to the general state of Ireland, he was happy to be able to sincerely congratulate them on the peace of the county.

WICKLOW—White Gloves for the Judge

The Spring Assizes were opened in Wicklow on March 1 by the Lord Chief Justice. There was no criminal business, and the High Sheriff presented Lord O'Brien with white gloves.

GENERAL**Social Regeneration**

Speaking on February 27 at the joint dinner of the Eighty Club and University Liberal Club at Cambridge, Mr. Birrell said he was not there to say that his administration as Chief Secretary for Ireland had been crowned with complete success, but if he had adopted the course of suspending the ordinary operation of the law the state of Ireland, he unhesitatingly contended, would be worse than at the present time. Obedience to the law had been strengthened, and he expressed the deepest conviction that the social regeneration of Ireland must be through responsibility of self-government.

A Brilliant Discovery

Sir Robert Anderson (says the *Catholic Times*) has been staggered by the debate on the state of Ireland, but he has recovered his feet, and his centre of gravity is no longer disturbed. Statistics were the cause of the trouble. Mr. John Redmond gave figures from which it appeared that in the matter of crime Ireland is quite a considerable distance behind the predominant partner, and the Prime Minister said that if you take Ireland as a whole, it is a country where respect for law is more widely spread and disobedience to the ordinary law is more rare in occurrence than probably any other part of his Majesty's dominions. Yes, writes Sir Robert Anderson in a letter to the *Times*, it must be acknowledged that the criminal statistics of the two countries will lead anyone who can do a rule of three sum to conclude that as compared with Ireland, England is a criminal country. But as a matter of fact this conclusion is grotesquely false. Sir Robert holds that though the Irishman commits less crime he is more criminal because he lives for the most part in the country instead of in the town. The distinguished knight ought to get out a patent for this brilliant discovery.

An Unfair Law

Few Irish Unions (says the *Irish Weekly*) are penalised to a greater extent than Belfast by the operations of the law which enables English and Scotch guardians to transfer Irish-born paupers from Norfolk, or Caithness, or any place between—from the scenes of their life's labors to the districts of their birth in this country; and the law which permits this injustice prohibits any 'retaliation.' Two hypothetical, but by no means extreme, cases illustrate a grievance which is not yet generally understood. Suppose A. B. was born in Belfast 69 years ago. His parents took him across the Channel when he was a year old. He began to work in Sheffield, or Manchester, or Glasgow, at the age of 10. He lived for 58 years in either of these cities, working his hardest all the time, and adding to the wealth of the place day by day. Then, like three-fourths of British toilers, he falls upon 'evil days,' and becomes 'a burthen on the rates.' The local guardians promptly discover that he was born in Belfast. The poor old man is shipped across and deposited in the Lisburn Road; thenceforward he is supported by the ratepayers of this city. On the other hand, C. D., born 69 years ago in Sheffield or Glasgow, crosses to Belfast, fails to find employment, and goes to the workhouse a week after landing on Donegal Quay. The Belfast ratepayers are bound to keep him for the rest of his life. Mr. Devlin, M.P., drew the Chief Secretary's attention to this grave injustice recently. Mr. Birrell said: 'This is a question which concerns England, Ireland, and Scotland.' But in different ways. England and Scotland want no change in the system. The matter awaits English Poor-Law legislation. Mr. Devlin's timely question will impress the necessity for action on the framers of the long-awaited Bill.

Laborers' Cottages

Replying in the House of Commons to a question by Mr. Devlin, Mr. Birrell said that up to March 31, 1908, 22,921 cottages had been erected under the Laborers Acts. The records of the Local Government Board do not show the number of additional cottages since provided. The number actually authorised to be erected up to date is approximately 44,000, not including 2000 which are at present provisionally authorised. The total cost of providing cottages in each county, apart from expenditure on land, labor, and material, could only be obtained by applying to the several rural district councils.

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People We Hear About

Mr. Thomas Augustine Daly, the American writer of humorous verse in the *Catholic Standard and Times* of Philadelphia, is manager of that journal, and contributes to no other. With much truth (says the *Chicago New World*) one might put nearly a dozen titles upon Poet Daly, each of which would be considered graphic and accurate by an impartial critic. Because there are no sad songs in his work he might be called the poet of cheerfulness. Because most of his characters are urged to marry, or are arranging to get married, he might be called the laureate of Christian marriage. Because he uses toilers as types he might also be called the bard of the underdog. Because he sees romance in the Italian in America a friend once designated him "the laureate of the dago," in our hearing.

Mr. Francis Marion Crawford, the distinguished novelist, whose death was reported last week, was born in Tuscany in 1854. His father, who was a native of the North of Ireland, went to America at an early age, and from there proceeded to Italy to follow his profession of sculptor. The subject of this sketch was educated in America and at Trinity College, Cambridge, completing his studies, after an interval of travel, at the Roman University. He spent four years in the East as journalist, and edited *The Indian Herald* at Allahabad for a time. In 1882 he published his first novel, *Mr. Isaacs*. More than thirty novels have since come from his pen. He was received into the Catholic Church in 1894. He used to spend a part of his time in the United States, and whilst there delivered lectures on various subjects dealing with Italian life. Mr. Crawford was very conversant with Roman life and character. Writing in 1897 to his distinguished fellow man of letters, Professor Maurice F. Egan, he referred to certain criticisms made by those who objected to the introduction of 'bad Catholics' into two of his novels, Mr. Crawford said: 'The stories in both books are literally true. . . . In *Casa Braccio* I meant to show the effect of crime in successive generations. . . . I need not say what hurt me most was the accusation that I had turned against the Catholic Church, than which nothing could be more impossible for a man so profoundly convinced as I am.' The late Mr. Crawford was awarded a prize of one thousand francs by the French Academy as an acknowledgment of the merit of his novels, and especially of two of them, *Zoroaster* and *Marzio's Crucifix*, which were written in French as well as in English. He wrote a play, entitled 'Francesca da Rimini,' which was produced by Sarah Bernhardt in Paris in 1902. Deceased held a professional master's certificate from the Association of American Shipmasters and the United States Marine Board.

Mr. William O'Brien, who recently resigned his seat as M.P. for Cork City, was born in Mallow in 1852. He received his education at the local college. This was a mixed school, attended by both Catholic and Protestant children. There was not the slightest sectarian animosity between the children of the different creeds, but there was plenty of political argument and differences. The Catholic Nationalists in the school formed a sort of small Irish party, and held their own, William O'Brien being successful in carrying off the class prizes, while his brothers and others carried off the honors in cricket, football, and the like. His first journalistic work was on the *Cork Herald*, with which he was connected until 1876, when he became a member of the reporting staff of the *Freeman's Journal*. He did the ordinary work of the reporter for several years, with occasional excursions into more congenial occupations in special descriptions of particular picturesque incidents. Whenever his work had any connection with politics, condition or prospects of his country, he devoted himself to it with a special fervor. It was his descriptions of the County of Mayo in the great distress of 1879 which first concentrated the attention of the Irish people on the calamity impending over the country. In 1881, when the conflict between the Government and the Land League was at its fiercest, the idea occurred of establishing a newspaper as an organ of the League and the Parnellite party. At once the thoughts of several people turned to the able and brilliant writer on the *Freeman's Journal*, and he was invited by Mr. Parnell to found *United Ireland*, and to become its editor. It was then for the first time that the higher powers of O'Brien were discovered. He entered Parliament in 1883 for Mallow, and subsequently represented South Tyrone, North-east Cork, and until the other day Cork City. In 1890 he married Sophie, daughter of Herman Raffalovich, banker, of Paris. Both Mr. and Mrs. O'Brien have written books, principally dealing with Irish life.

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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.'

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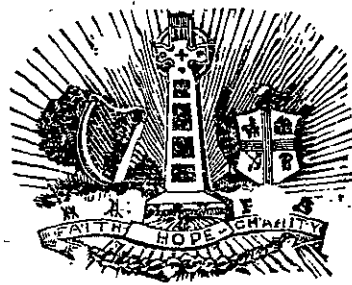
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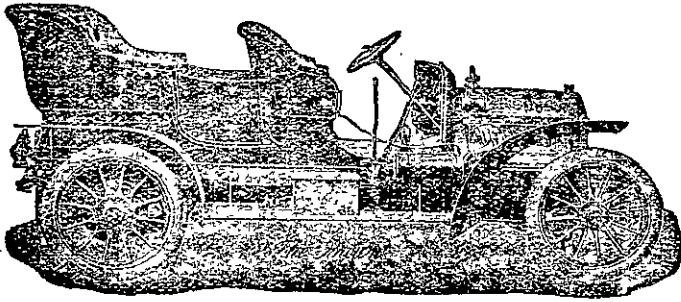
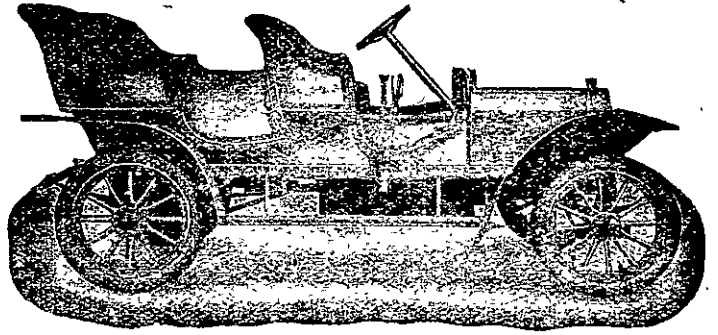
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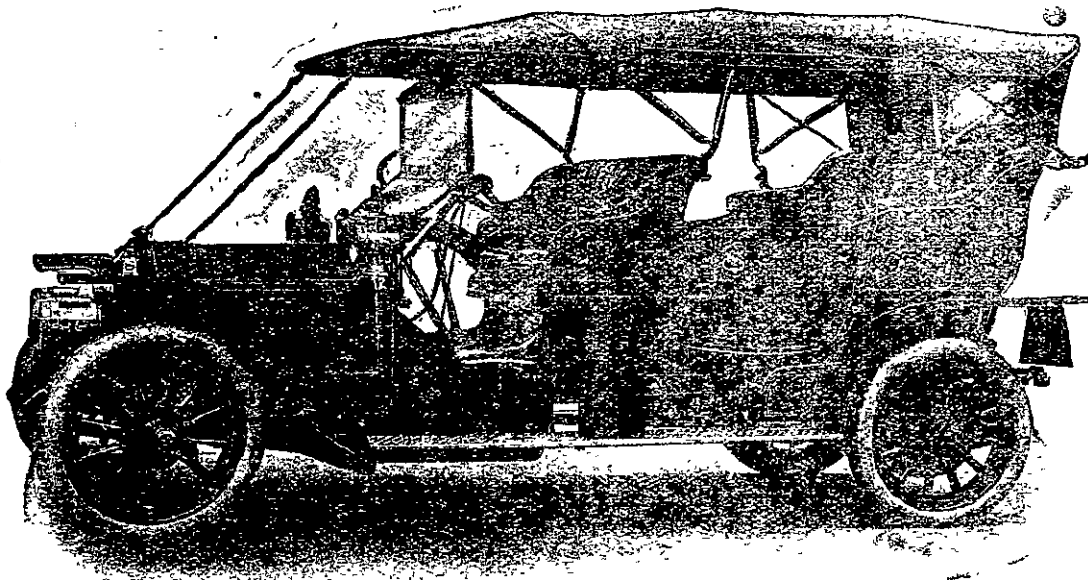
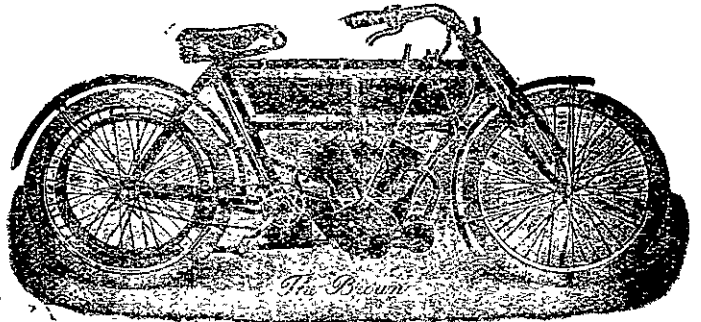


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The Catholic World

ENGLAND—A Notable Lady

Mrs. Charles Slade, who died recently at Hampton Court Palace and was buried at Ryde, was the widow of the late General Marcus Slade, a former Governor of Jersey, and later a resident of Ryde. The deceased lady was the mother of the distinguished Catholic officers Major-General J. Ramsay Slade, C.B., and Lieut.-General F. G. Slade, C.B., who was a companion of the late Prince Imperial of France.

ITALY—The Parliamentary Elections

The Catholics of Italy (says the *Catholic Times*) are girding themselves for an attack upon the strong places of anti-clericalism. The permission given them by the Holy Father to take part in the Parliamentary contests where the enemies of religion put in an appearance has been largely availed of, and in quite a considerable number of constituencies the issue is: for or against the Church? The *Unione Cattolica* has issued a manifesto appealing to the Catholic electors to prevent the formation of a Bloc majority in Parliament. The association advises that the ecclesiastical authorities should be consulted on the situation and that when in their opinion it is advisable Catholic candidates should come forward, there should be a general rally of the Catholic voters to their assistance. It also urges that men who seek the suffrages of the electors should be required to give pledges not only that they will be favorable to religion but that they will support the programme of positive reforms which the Catholics have for years past maintained and defended. It is not improbable that one of the results of the forthcoming battle in the constituencies will be to bring about such an agreement amongst the Catholic leaders as will ensure unity in forming the outlines of a Catholic Parliamentary policy.

ROME—The Congregation of Rites

Cardinal Martinelli, the new Prefect of the Congregation of Rites, is sixty years of age, a native of Tuscany, and a member of the Augustinian Order. His Eminence first made his now extensive acquaintance with America as Visitor of the Irish Augustinian Houses in the United States, for he was for a short time Provincial of his Order. In 1896 he became Papal Delegate at Washington, an office he held for six years.

The Holy Father's Earthquake Fund

At the beginning of March the Holy Father's Earthquake Fund had reached the magnificent total of £200,000. The fund has been used for the purpose for which it was raised with a promptness and energy which has saved it from the severe comments expressed in the European press generally in regard to what may be called the official fund. The latest contribution to the fund was a sum of £2740 presented by Monsignor O'Riordan from the Archbishop of Dublin and the dioceses of Raphoe, Kilmore, and Derry. The Pope warmly expressed his thanks for the gift, and remarked that it was a second offering from Derry.

Lenten Preachers

The preachers appointed to deliver the series of Lenten sermons in the chief churches throughout Rome assembled on February 23 in the Consistory Hall of the Vatican for the purpose of making their profession of faith in presence of the Vicegerent, Monsignor Ceppetelli, Patriarch of Constantinople. At the conclusion of the ceremony, which, of course, was a mere formality, the body, accompanied by the Cardinal-Vicar of the Diocese of Rome, were received in audience in the Throne Room by Pius X., who desired to give them some instructions regarding their Lenten sermons. To the parish priests, who accompanied the body of preachers, the Pope delivered first a short address reminding them of their responsibilities. Pius X. exhorted them to have always before their minds those principles by which their actions should be guided and their ministry fruitfully exercised. Speaking to the preachers, the Holy Father said he had nothing new to tell them. Their sermons were to be simple and earnest, with the simplicity and conciseness of the Gospel itself. At the conclusion of his address, his Holiness invoked a blessing on the parish priests and the preachers chosen for their churches, and retired wishing them every success in their ministry. The Rev. Father Robert Hugh Benson, M.A., on the invitation of the Very Rev. Father Whitmee, was to deliver a series of Lenten lectures in the Church of St. Silvestro in Capite, and the Very Rev. David Fleming, O.F.M., was to preach in the Church of St. George and the English Saints.

SCOTLAND—Free School Books

At a private meeting of the Glasgow School Board, the question of putting necessitous children attending Catholic schools on the same footing with regard to free books as necessitous children at board schools was discussed, and by a majority it was decided that free books should be supplied to poor Catholic scholars. The provision of free books to children in voluntary schools has likewise been agreed to by the Edinburgh School Board.

SPAIN—Death of the Cardinal Primate

The late Cardinal Sancha, Archbishop of Toledo and Primate of Spain, who passed away about the end of February, was a democratic prelate greatly beloved by his people. During his illness a steady stream of men and women from all classes of society visited the episcopal palace day by day to inquire as to his condition, and, on the announcement of his death, the regret was deep and universal. The Cardinal Primate lent his aid to every popular movement for the benefit of the Spanish people, and when they found themselves face to face with what he begged from door to door for the workers and the poor.

UNITED STATES—The Bishop of Peoria

A committee representing 179 priests of the diocese of Peoria, U.S.A., has given out a contract for the construction of a residence to cost £4000, which will be presented to Bishop Spalding, upon his retirement from the episcopal residence in Peoria.

The Church in the Philippines

The Right Rev. Mgr. James J. Carroll, Bishop of Nueva Segovia, Philippine Islands, was consecrated on Sunday, February 14, at the Manila Cathedral, in the presence of scores of clergy and an immense congregation. Most Rev. Ambrose Agius, Apostolic Delegate, officiated, and was assisted by Archbishop Harty and Bishops Hendrick and Dougherty.

Death of an Editor

Rev. William Devereaux Hughes, for many years editor of the *Catholic World*, and for twenty-six years a member of the Paulist community, has passed away at New York in his fifty-second year.

The Catholic University

The Very Rev. Dr. Thomas J. Shahan's installation on February 25 as provisional rector of the Catholic University of America was attended with brilliant academic ceremonial, and was graced by the presence of Cardinal Gibbons and the Apostolic Delegate, Archbishop Falconio. The faculties of the University made a special effort to render the function one of especial brilliancy, not only on account of the personal esteem in which Dr. Shahan is held among his colleagues, but because it marks the advent of the first member of the professorial body as the supreme executive officer of the University. After the installation a reception was held for the retiring Rector, Bishop O'Connell, and for the new Rector.

Visit of Bishop McSherry

The Right Rev. Bishop McSherry, who was on a visit to the United States in the early part of March, was received with much kindness by prelates, clergy, and lay friends. Cardinal Gibbons, who, with Dr. McSherry, was present at the Eucharistic Congress in London, gave him a warm welcome at Baltimore. The Governor of Pennsylvania invited him to meet the members of the Senate and House of Representatives. His Lordship was much gratified at the signs of Catholic progress he had witnessed on every hand.

Said Darby to his old wife, Joan,
"We, side by side, have aged and grown,
But here I tell you plump and plain,
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No more these blisters I'll endure,
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Domestic

By MAUREEN

How to Wash a Parasol.

A white silk parasol can be as easily washed as any piece of white silk. It is best to make a tepid suds with white soap and borax, using the bath tub for washing it in, as the water can be changed often. In the rinsing water use blue, then rinse a second time. It is best to gently scrub the silk with a soft brush, which is easily done if the parasol is raised. After it is thoroughly rinsed, hang opened in a room to dry, but do not place it in the sun. It will be straight and free from wrinkles.

Weights and Measures.

Two tablespoonfuls liquid equal one ounce. One heaping tablespoonful brown or granulated sugar equals one ounce. Two tablespoonfuls powdered sugar equal one ounce. One heaping tablespoonful sifted flour equals one ounce. Three tablespoonfuls grated chocolate equal one ounce. Four tablespoonfuls liquid equal one wine glass. Two wine glasses equal one gill. Twenty-five drops equal one teaspoonful. One quart of wheat flour equals one pound. Ten ordinary eggs equal one pound.

The Age of an Egg.

The age of an egg can always be determined by the size of its air space, which can easily be seen through the shell by exposing the egg to the light in a dark room. In a new-laid egg this air space is very small, but as the egg gets older it gradually enlarges. Thus at three weeks old it will occupy one-eighth of the contents of the egg. This process of testing is adopted by most of the large dairies in London, being thus able to insure that none but fresh eggs are supplied to their customers.

The Bath.

For convenience and perspicuity, the temperature of baths has been divided into six grades as given in the following table by Forbes. All who attempt to use the bath according to the directions should carefully learn and preserve the distinctions here made:—

1. Cold bath.....	33 deg. to	60 deg. F.
2. Cool bath.....	60	75
3. Tem. bath.....	75	85
4. Tepid bath.....	85	92
5. Warm bath.....	92	98
6. Hot bath.....	98	112

The vapor bath ranges from 98 degrees to 120 degrees; the hot air or Turkish bath from 100 degrees to 160 degrees, or even higher, though not usefully so. A bath of any temperature above the natural heat of the body, 98 degrees, is a hot bath.

Cleaning the Sewing Machine.

Women who do not thoroughly understand the sewing machine often blame the manufacturer when the fault of stiff running can be traced to not keeping the machine clean. Most persons think that liberal doses of oil are all that is necessary. Too much oiling is injurious, and oil where there has not been careful dusting is worse than none at all. It is not enough to give a surface dusting; the cracks and crevices must be kept clean. This cannot be done with a cloth. Instead use a coarse silk thread, to draw back and forth through cracks to get out fine dirt that cannot otherwise be removed. The work of cleaning a machine is lessened if a small bellows is kept in one of the drawers and the fine lint, threads, and ravelings are blown out of the crevices. This should be done every day that the machine is in use. Care should also be taken that pins and needles do not slip into the shuttle part of the machine, as often they clog it, and the cause cannot be discovered for some time. It is a mistake to use a cheap oil, as it cakes and makes the parts sticky. Never let the machine stand uncovered when not in use; and guard carefully from dampness.

Maureen

The way it was long, and road it was dark,
And the wayfarer fell in the pond in the park,
And it filled him right up to the Plimsoll mark,
And not only filled but chilled him!
He contrived to get home all a shiver and shake,
He'd a terrible cold and had swallowed a lake.
But Woods' Peppermint Cure they induced him to take,
Or the cold that he caught would have killed him.

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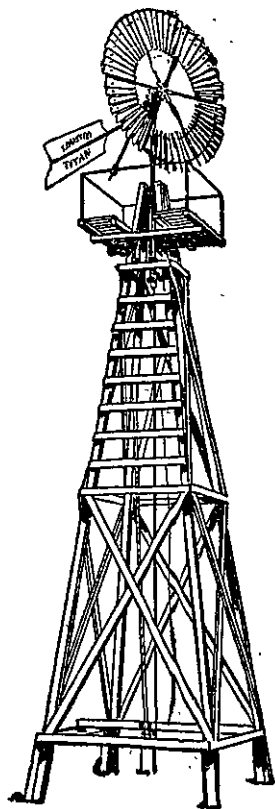
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Cinémacolour.

Cinémacolour is a new word for a process which preserves the natural color in cinematography. Some of these color pictures have just been shown in the Palace Theatre, and they are certainly remarkable. They are more realistic than the uncolored, and will have the effect of diminishing that flitting, shivering action that is so great a defect in the white and black.

The Inventors of Stoves.

One of the first attempts at making a closed stove of iron was made by Cardinal Polignac in 1709, and seven years later an attempt was made to introduce stoves of this kind into England, but without success, owing to the prejudice of English people in favor of seeing their fire. The Franklin stove was invented by Dr. Franklin in 1745, and a quarter of a century later, in 1771, and during a few years following the discoverer of electricity invented several other stoves, one of which was designed for burning bituminous coal and which had a downward draft and consumed its own smoke. Court Rumford was the next person to make an invention looking to the improvement of stoves and during the ten years between 1785 and 1795 devised several improvements.

The Habits of Wild Beasts.

There are few countries in the world which are richer from the hunter's point of view than coastal Canada. And not only can the sportsman find most excellent shooting and angling in Canada's Maritime Provinces, but also he can still find much of the adventurous element, the element of risk and danger, which is as the breath in his nostrils to your true hunter. Wolves and bears are creatures worthy the sportsman's mettle. The strange, prehistoric-looking moose can prove himself an awkward customer indeed when wounded and at bay. Then there is the great wild cat of Canada. The lynx is one of the fiercest, strongest, and most interesting creatures of its tribe, and its hunting is a wonderful thing to watch. In ordinary circumstances, of course, the lynx will not show fight where humans are concerned; but the writer has known cases in which a big lynx has fiercely defied an unarmed man, and made the latter go about to avoid him. In these cases snow lay deep on the ground, and the great cat was occupied with the carcase of a deer or some other creature it had killed on the track. The hind legs of the Canadian lynx are amazingly powerful, its claws as punishing as those of a tiger, its face, surmounted by its queer tufted ears, expressive of invincible ferocity.

Uses of Roots and Leaves.

Roots and leaves are the life organs of trees. A large part of the roots, however, only serve as conductors of water and food material. The young fibrous roots that are covered by fine hairs are the only ones which take water and minerals from the soil. The trunk and branches simply serve as conductors of food material between the leaves and roots. If the fibrous roots are cut off or exposed so that they dry out, the tree will, in all probability, die. Some trees, like locusts, willows, poplars, etc., have the power of renewing their roots readily. Such trees always transplant easily. Therefore, the first care in transplanting trees is to keep the fibrous roots from drying out, and to protect them from injury during the time which transpires before the tree is planted again. In growing, trees build up a body of cell tissues, make foliage, flowers, and fruit. They take up food material from the soil and air, changing it into cellulose and various other compounds. Like all other plants, trees depend upon moisture, heat, and light as the means of performing their growth. From the soil trees principally get water by means of the fibrous roots. This water is carried to the leaves, through the trunk and branches, being partly used for wood formation on its way and partly given up to the air by the leaves. Minerals are taken only in small quantities, and consist mostly of lime, potash, magnesia, and nitrogen. They are carried to the leaves, where they combine with part of the water in food preparation. A leaf consists of cells, lying closely together and covered by a protection known as the epidermis. Between the cells are small spaces known as intercellular spaces. The epidermis has minute openings which open into the intercellular spaces, allowing the air and other gases to come in contact with the cells. These cells take carbon dioxide and give up oxygen. As oxygen is the gas which we need in breathing, and carbon dioxide the poison which we breathe out, it can readily be seen that every plant or tree is an important factor in the health of plants and animals.

Intercolonial

The ladies of Hobart are making a movement to present a memento to Lady Edeline Strickland upon the occasion of her departure from Tasmania.

Perth (W.A.) had an enthusiastic St. Patrick's Day. After High Mass in the Cathedral there was a procession to the sports ground, where 10,000 people were present. In the evening there was a national concert. Bishop Gibney took part in the procession.

Mr. Sydney Kidman, the Cattle King, has received news by cable that the English company has paid a deposit for the purchase of Victorian Downs, Carlton Hill, and Northcote Stations. The purchase price was £200,000. It is expected that the cattle when mustered for delivery will number about 100,000.

On Sunday, March 28, his Lordship the Bishop of Sandhurst (the Right Rev. Dr. Reville) administered the Sacrament of Confirmation at St. James' Church, Elsternwick, to 140 candidates; and in the afternoon of the same day his Lordship confirmed, at St. Mary's, St. Kilda, 422 candidates, including 100 adults, many of whom were converts.

The following item, cabled from London, appeared recently in the Melbourne daily papers:—Messrs. J. and N. Tait, who are arranging the tour which Miss Amy Castles is to take in Australia, have completed the formation of the company which is to appear with the Australian singer. It includes a tenor, a baritone, a pianist, and a violinist. The tour will open with a concert in Melbourne on August 21.

Of the £707 subscribed by the Hibernians to the funds of the Irish Parliamentary Party—part of the £1000 promised in 1905—when Mr. William Redmond was in Australia—Victoria has contributed £219, New South Wales £186, Queensland £124, South Australia £62, New Zealand £59, Tasmania £30, Western Australia £26. The twenty-five branches in South Australia also contributed their share to this fund, which is made up of shilling contributions.

A few Sundays ago the Very Rev. Dean Phelan, V.G., blessed the additions recently erected at the Abbotsford Convent for the exclusive use of penitents. These comprise a refectory which will seat 500, a class hall, a recreation room, dormitories, reception rooms for visitors, and a new oratory. The buildings have cost over £3000, but the ceremony of opening them was a private one, and no appeal was made to the public for funds. The Rev. Mother says that the number of applications received from penitents was greater in 1908 than in any year since the convent was founded in 1865.

The closing scene of the great demonstration held in Sydney in honor of St. Patrick might be said to have taken place on Monday evening, April 5, at St. Mary's presbytery, when the final committee meeting was held (says the *Freeman's Journal*). His Eminence Cardinal Moran presided. Mr. R. J. B. Stephens read the report and balance sheet. The financial results were considered very satisfactory. A gratifying feature of the report was the announcement that the sum of £80 is available for distribution to each of the following Catholic institutions:—Kincumber Orphanage, Manly Industrial Orphanage, Westmead Boys' Home, Gore Hill Orphanage, Waitara Foundling Home, Baulkham Hills Orphanage, Ryde Orphanage, and St. Ann's Orphanage, Liverpool. The gross receipts were £1100.

The death is reported of Mr. William Dwyer, father of the Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland. The deceased, who had been connected with education in New South Wales for close on half a century, was born in Kilkenny in 1834, and having passed through the Dublin Training School was placed in charge of a National School in Kilkenny in 1852. He was selected for educational work in New South Wales in 1855. After spending some years in charge of schools in various districts, he was appointed inspector in 1862, and district inspector in 1889, a position which he held for ten years, when he retired on a pension. How thoroughly Christian and Catholic was the atmosphere of the Dwyer household (says the *Catholic Press*) may be gleaned from the fact that, among the members of his excellent family, three gave themselves to the service of the Church—the first Australian-born Bishop, in the person of the Coadjutor of Maitland; Father Joseph Dwyer, Adm. of Albury; and Rev. Mother Columba, Superior of the Deaf and Dumb Institute, conducted by the Dominican Nuns at Waratah. It is in no way surprising that the home of such a man should have proved a nursery of religious vocations. His own life was permeated with the salt of the religious principle.

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HURRY AND SPEED

While Speed is filling the bottle,
Hurry is spilling the ink;
While Speed is solving the problem,
Hurry's beginning to think;
While Speed is hitting the bull's-eye,
Hurry is stringing his bow;

While Hurry is marching his army,
Speed is worsting his foe.
Hurry is quick at beginning,
Speed is quick at the end;
Hurry wins many a slave,
But Speed wins many a friend.

THE LITTLE RED CUSHION

'Cornelia Evarts'

Little Miss Prim snapped out the words with as much of air as if she had a hundred or two scholars instead of a small district school; so small that you could almost put the whole thing under a good-sized umbrella, and walk away with it.

'Yes'm,' came back a meek little voice from the other end of the room.

'I'm not going to hear this noise any longer. No, I am not,' declared Miss Prim. 'So do you just walk up here to the desk this very minute!'

Two small feet stumbled out into the passage between the well-worn wooden benches, and the little girl walked slowly up to the big desk till she stood exactly in front of the sharp little eyes of the teacher, who looked her all over keenly from head to foot.

'What have you been doing to make all the children laugh?' at last she asked.

'Nothin', said Cornelia, dragging her well-worn shoe back and forth over the old school-room floor. And then with a small stop that just saved her from falsehood, added, 'Only——'

'Only what?' said Miss Prim sharply, and adjusting her spectacles for better sight. 'Speak out now!'

'Nothin', said Cornelia, but with a gasp she came up again. 'I didn't mean ter; I——'

'I can't help what you meant to do,' replied Miss Prim severely, and she opened a drawer under the old desk. 'Now then——'

She brought out what looked like a wad of paper, but when unrolled it proved to be a huge cap, which she proceeded, with great deliberation, to fit on Cornelia's head.

'I've had trouble enough,' she said, 'all this morning so that I can't hardly hear myself think. Now I'll see if I can stop it. Wait a bit; you must get the corn-cob in——'

'Oh, I don't want that,' cried Cornelia, under her fool's-cap, which Miss Prim had jammed, like an extinguisher, over her countenance, and watching timidly the teacher's movements. 'Oh, no, I don't.'

'But it's just what you're going to have,' said Miss Prim, with a nod, 'so, open your mouth.' And she held up a big corn-cob ready to pop in the moment she saw the two rows of little white teeth.

So Cornelia had the mouthful slipped in, and then, in obedience to Miss Prim's command, she mounted a little cricket in front of the teacher's desk, and turned a comical face of distress to the other scholars, who, one and all, set up a laugh at her appearance.

She couldn't cry because the corn-cob wouldn't let her, nor yet could she beg the teacher to take it out and give her any other punishment under the sun than to make her the laughing-stock of the whole school.

All she could do was to stand there in utter misery, rolling her eyes at the clock to watch its slow hands point out her release.

'Now,' exclaimed Miss Prim, having fixed her as a public warning for all other naughty children. 'I shall see what you have been hiding in your desk that has made such a disturbance among the scholars. I shall see for myself!'

So she walked down between the two rows of benches, having all eyes upon her, till she came to Cornelia's little old desk. Without a second's pause she flung back the lid and exposed to view——what?

A little heart-shaped pin-cushion of red silk, sewed with painstaking care, and stuck with pins that formed crooked little letters, but each one set by loving fingers. And the letters were 'MIS PRIM.'

The little, thin, stern teacher staggered back and rubbed her eyes.

Then she picked up the little cushion and started with rapid footsteps for her desk.

'Cornelia'—out came the corn-cob at the same moment—'What is this for?' she asked, holding it up.

'You said,' mumbled Cornelia, rubbing her mouth with her fat little hand, 'that 'twas your birthday tomorrow; I heard you tell Aunt Johnson so, an' I wanted to s'prise you—I did.'

'Well, you have!' cried Miss Prim, throwing her thin arms around her, and giving her a dozen or more kisses that nearly knocked the breath out of her. 'Don't you ever forget that; I've had the biggest surprise I've ever had in my life, and a lesson, too!' she added, with a humble little droop to her voice.

'Children,' and she tore off the foolscap from the little brown head before her, then turned and faced them all. 'I ought to wear this myself—only,' and a smile quivered over her thin lips, 'I suppose it wouldn't look very well for your teacher to be so punished for her carelessness.'

'But,' and she held as high as she could reach the little red pin-cushion for them all to see, 'this will always say to me, "Be sure before you find fault!"'

WHY SOME WOMEN ARE INTERESTING

Watch next time you attend some entertainment when the guests gather in groups. It is not the greatest talker or the loudest who is the object of attention. Yonder in one corner will be a group of young people who, with occasional outbursts of laughter and a murmur of general conversation, are doing what? Gathered about the smallest, most insignificant girl of the lot, who, in a soft, droll little voice, is relating some tale or a bit of gossip. Then again a group of women are listening to a dignified matron. Every now and then an important little woman with a loud fast utterance attempts an interruption, but is invariably silenced by a 'Wait; let us hear what Mrs. X. is saying.' And so it is. Watch growing children; do not let them shout and scream at each other; do not allow them all to talk at once, each one thinking by dint of noise to drown what the others are saying, and, above all, do not let them pour out their words at railroad speed. As for older women, let them remember that sentence of Holmes: 'She may not have youth or beauty, or even manners, but she must have something in her voice or expression, which makes you feel better disposed toward your race to look at or listen to.'

THE CONTENTED HERD-BOY

In a flowery dell, the herd-boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said, 'Why are you so happy, dear little one?' 'Why shall I not be?' he answered. 'Our king is not richer than I.'

'Indeed!' said the king; 'tell me of your great possessions.'

The lad answered: 'The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight, as well as his. I would not take a hundred thousand-thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not therefore as rich as the king?'

'You are right,' said the king with a laugh; 'but your greatest treasure is a contented heart. Keep it so and you will always be happy.'

TWO SHOPPERS

Two women were standing side by side at the counter where the special sale of remnants of ribbons was going on. One of them, with a sharp fussy face, picked up an end of striped ribbon and asked the nearest shop girl imperiously:

'How much is this?'

The girl, who was thin and dark-eyed, with a nervous contraction of the brow answered rather shortly:

'Twenty cents, madam. They are all marked with the price.'

'What was the original price before it was reduced?'

'Really, I don't know.'

'Well, I'll take it. How long will I have to wait for my change?' in a lofty tone.

'You'll get it just as soon as anybody else,' said the girl, as she called the cash-boy and turned to wait on the

next customer, the second of the two women, who had chosen the ribbon she wanted and was holding it in her hand.

'I will have these two remnants,' said this buyer in a peculiarly quiet and gentle tone. 'Have you any more of this pink one?'

'No, I think not,' said the shop-girl, with her voice, unconsciously let down to a pleasanter key; 'but I'll look.' And she went off to see.

'Disagreeable thing!' said the first woman. 'How cross she is?'

'I was thinking,' said the second woman gently, 'poor thing, how tired she must be.'

And the shop-girl hunting for the bit of pink ribbon, felt the difference between the attitude of her two customers, without knowing what they said. 'I wouldn't mind waiting on that last lady all day,' she thought to herself; 'but my! that first one—catch me hunting for ribbons for her! I couldn't stand her five minutes, I'm that nervous and tired out!'

Sympathy or criticism—which shall we habitually use in our dealings with others? This little incident (which is only one out of many, many illustrations) seems to point an obvious moral as to which is the truer and more profitable method.

WHY HE DIDN'T ACCEPT

A Yorkshire (England) farmer was asked to the funeral of a neighbor's third wife, and as he had attended the funerals of the two others his own wife was rather surprised when he declined the invitation. On being pressed he gave his reason with some hesitation.

'Well, thee sees, lass, it makes a chap feel a bit awkward like to be allus accepting other folks' civilities when he never has novt o' t' socart of his awn to ax 'em back to.'

ODDS AND ENDS

Doctors and lawyers have at least one good trait in common. They never give advice before it is asked for.

Mistress: 'Did anyone call during my absence?'

Maid: 'Yes'm, a gentleman, Mr. Material.'

Mistress: 'Who?'

Maid: 'I asked him his name, and he said it was M. Material.'

Mrs. Smith: 'When one word has a similar meaning to another, and may be used instead of it, what do you call the term? I know it's some kind of spice.'

Mr. Smith: 'Nutmeg, perhaps.'

Mrs. Smith: 'Ah! I have it; cinnamon, of course.'

The justice of the peace looked at the miserable specimen of humanity in the dock and turned to the policeman 'Constable,' he said, 'what is the complaint?' 'Rheumatics, y'r worship,' spoke up the accused answering for himself.

FAMILY FUN

When is a pie like a poet?—When it is Browning.

Why is a pig's tail like the letter K?—Because it is the end of pork.

Why is the letter Y like a young spendthrift?—Because it makes pa pay.

Why is a schoolmistress like the letter C?—Because she forms lasses into classes.

Why is your shadow like a false friend?—Because it only follows you in sunshine.

Why is a banker's clerk necessarily well informed?—Because he is continually taking notes.

What is the difference between the North and South Poles?—All the difference in the world.

Which is easier to spell—fiddle-de-dee or fiddle-dum?—The former, because it is spelt with more e's.

Son: 'Pa, why does he say his head is as clear as a bell?' Pa: 'Because there is nothing in it but his tongue.'

Why are the complaints of married people like the waves upon the shore?—Because they are the murmurs of the tied (tide).

Why are photographers the most uncivil of all tradesmen?—Because when you ask for a photograph they begin with a negative.

All Sorts

A silver coin is usually in currency for 27 years.

In the Franco-German war every third German soldier had a map of the country through which he was travelling.

A full grown eagle can consume two young lambs at a meal.

It is said that two out of every three who begin to learn shorthand fail to acquire it.

The Japanese host never entrusts the making of tea to his servants on high occasions; that office he fulfils himself.

Eagles and their allies live to a great age—100 years, or even more. The youth of the golden eagle lasts ten years.

The Roman catacombs are 580 miles in extent, and it is estimated that something like 15,000,000 dead are there interred.

The geese, by their loud cackling, had saved Rome. 'That'll do,' said the old gander, irritably. 'You've done all that anybody has a right to expect from you. Stop your noise now and let me go to sleep!' For the geese of ancient Rome, like unto many a biped of a later period, when once starting to cackling, didn't know when to quit.

Walter Savage Landor did not share his countrymen's taste for field sports. In his youth he had shot a partridge one winter afternoon, and found the bird alive the next morning, after a night of exceptional bitterness. 'What that bird must have suffered!' he exclaimed. 'I often think of its look.' And Walter Savage Landor never took gun in hand again.

'Why do you keep your daughter practising so incessantly on that one piece?'

'I want to be sure she can play something when our friends ask to hear her.'

'But suppose they want to hear her play something more?'

'Oh, there's no danger of that.'

The teacher was explaining to Tommy the difference between the words 'foreign' and 'domestic.'

'Now, when anything is foreign it cannot be domestic,' she said.

'Yes, it can, ma'am,' spoke up Tommy.

'Impossible! If you think so, Tommy, give us an example.'

Tommy thought a moment and then said:

'Our cook is foreign, but she is also a domestic.'

She was young and had not travelled much. She had left Dunedin on the night excursion train for Christchurch. It was a tiresome journey, and just before reaching Ashburton she had dozed for a minute or two. Waking up, and turning to an old gentleman in the seat behind her, she said: 'Will you please tell me if we are on this side of Ashburton or the other side?' 'We are on this side,' he said. She seemed satisfied at this answer, although what she meant by her question, and he by his answer, is perhaps still a conjecture.

Little Wilbur was eating luncheon with his mother. Presently she noticed that he was eating his jelly with his spoon.

'Wilbur, dear,' she said to him, 'you must not eat your jelly with your spoon.'

'I have to, mother,' he replied.

'No, dear, you don't have to. Put your jelly on your bread.'

'I did put it on my bread, mother,' said Wilbur, 'but it would not stay there; it's too nervous.'

In mentioning the case in Dublin of a mother (ninety-five) and child receiving Old Age Pensions simultaneously, the London *Lancet* gives, without comment, the mother's statement: 'I have never been sick in all my long life, and never took an ounce of medicine.' Dublin is famous for its distinguished nonogenarians. Hon. Thomas Le-froy, who was Lord Chief Justice of Ireland when in his ninety-first year, and lived all his life in Dublin, survived till ninety-three. Lord Chancellor Plunket lived to be ninety. Three years ago there were three nonogenarian Dublin physicians—Sir John Banks, Dr. Tweedy, and Dr. Ellis—of whom the last died recently in his one hundredth year.

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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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