

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- February 8, Sunday.—Septuagesima Sunday.
 „ 9, Monday.—St. Cyril of Alexandria, Bishop and Confessor.
 „ 10, Tuesday.—St. Scholastica, Virgin.
 „ 11, Wednesday.—Our Lady of Lourdes.
 „ 12, Thursday.—The Seven Founders, Confessors.
 „ 13, Friday.—St. Gregory II., Pope and Confessor.
 „ 14, Saturday.—St. Antherus, Pope and Martyr.

St. Scholastica, Virgin.

St. Scholastica was a sister of St. Benedict, and, like him, she embraced the religious life at an early age. She was for several years Superioress of a community of nuns at a convent near Monte Cassino, where her saintly brother was Abbot. St. Scholastica died about the year 543.

Feast of Our Lady of Lourdes.

In 1858, a few years after the proclamation of the dogma of the Immaculate Conception, the Blessed Virgin appeared to a young girl in a grotto, near Lourdes, in the south of France. In consequence of the apparitions, and also of the miraculous favors which the Blessed Virgin obtains for those who invoke her intercession at the grotto, Lourdes has become a centre of pilgrimage for the entire Catholic world. To commemorate these wonders, the present feast was instituted by the late Pope Leo XIII.

GRAINS OF GOLD.

MERCES MAGNA NIMIS.

'None other than Thyself, my Love, my Lord!
 I do not ask that men should speak my name;
 The laurel leaves, the blatant trump of fame,
 A place of honor at a great man's board,
 Nor fleeting riches lavishly outpoured—
 Not these my heart's desire, not these mine aim:
 Thee, and Thee only, do I dare to claim
 As mine exceeding and most great reward.

So, if in shadow Thou wouldst have me be,
 The world unknowing, by the world unknown,
 What other lot were this if not Thine own?
 What else, except in this to be like Thee?
 This, and no other gift, vouchsafe to me
 For my reward and prize—Thyself alone.

Ave Maria.

Somewhere, some time, all good work will avail.
 Let us make haste to live, since every day to a wise man is a new life.

Nothing was ever so unfamiliar and startling to a man as his own thoughts.

There is only one sort of shabbiness that matters—the shabbiness of the soul.

They are never alone that are accompanied with noble thoughts.

Skill to do comes of doing; knowledge comes by eyes always open, and working hands; and there is no knowledge that is not power.

Pain comes to us from the hand of God for our good. Great are the rewards in store for those who know its value and accept it as a mercy.

If there is to be real love between any two people they must each be slow to take offence, and not only willing, but glad to pardon at the first sign of penitence.

'STAND FAST IN THE FAITH'

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

THE BOYHOOD OF OUR LORD.—III.

After His mother, the next most potent influence which told on the youthful soul of Jesus was knowledge, gleaned from the wisdom of others and from books. The exalted mind of Mary, who kept the words of God in her heart, the calm judgment and discretion of Joseph must have done much to form the human soul of the Child, and give Him, Who wished to be in all things like others, many lessons of practical life. Growing up beside Mary and Joseph, He was initiated, like other children, into human life and knowledge; from them He, though the Son of God, deigned to learn to read the Scriptures, to gather the precepts of the Law and the history of the chosen people.

'Domestic education among the Jews,' writes Père Didon, 'was exclusively religious and patriotic, and concentrated on the Law, morals, and history; its intention was to form the conscience and engrave upon it the Law of God, fidelity to its precepts and love of the nation: it was honored and obeyed among this people, which more than any other adhered to tradition. By domestic education, patriotism was kindled in the soul of the child: from the heart of the father and mother it drew, with the fear of God, the knowledge of the divine commands, and was initiated into the religious spirit of Israel and its great destinies.'

'Education was imposed on parents as a sacred duty. The first-born child was for them the first fruits of the father's strength, and a sign of God's blessing; a family without children seemed to them neglected or accursed: hence there was a tie between parents and children which has given to Israelitish families a consistency unknown to the Gentiles. The Roman had the right of killing, disinheriting, and abandoning his children: the Jew was bound by his religion to watch over the greatest interest of the family and the nation, which held their glory to consist in the number and the piety of their descendants. The Hebrew legislator never ceased to exhort the father to instruct his son, at home, at meals, and in travelling, in the commandments and blessings of God; and, on the other hand, he ordered children to honor their parents. This precept comes in the Law immediately after the duty towards God; obedience was to be blessed, disobedience punished with death.'

His education was carried a step farther in the synagogue. Each village possessed a synagogue, often a simple room without architectural pretensions, its chief treasure being the roll of parchment on which the Law, the Prophecies, and other Scriptures were written. Three times a week the people came to the synagogue to hear passages from the Scriptures read and explained. These were first read in the original Hebrew, and then interpreted in the Aramaean tongue. To the synagogue of Nazareth Jesus must have often come with his mother and foster-father—on the Sabbath and feast-days for the reading of the Scriptures, and in the morning, at midday, and in the evening, for prayer. Moreover, 'those who wished to read the Law, were accustomed to sit before the press wherein the copies were kept, and the "Hasan" (President) gave them the sacred roll. Probably Jesus came often in His youth to pray there and meditate on the word of God so full of Him, and of which He alone was one day to reveal the mystery. Seated in the synagogue, His head veiled, the sacred rolls on His knees, He might read in the Scriptures His own destiny written beforehand by the prophets, might follow the evolution of the plan of God for mankind, and prepare Himself in silence, unknown to all, to accomplish His Father's will.'

Every Israelite, of whatever rank, had to learn a trade, and He Who came 'not to be ministered unto, but to minister' worked with His hands from the days of His infancy to the days of His public life. Tradi-

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tion is unanimous in telling us that He followed the trade of Joseph and wrought as a carpenter, making, as St. Justin (2nd century) tells us, wooden implements, ploughs, yokes, and scales. Tradition also tells us that Jesus worked like other simple artisans, only He was more grave, more modest, more silent than His companions. Thus did the Master of us all sweeten, dignify, and sanctify honest work of every kind, from that of the hand-laborer to that of the lonely student. 'The true Master of men was to come from a small workshop. He remained, while waiting till His hour was come, the model of humble men, of those whose name is unknown to history, who live obscure and undiscovered, under the eye of God. The years of their life succeed each other monotonously, all is silent in them; sorrow and joy, work and virtue. The majority of men live thus; and it is not one of the least forces of Christianity that it can present for the imitation of the people a workman-Christ, devoted, in His childhood and youth, to daily labor, like the greater part of men.'

The Storyteller

THE WINNING OF NORA

(Concluded.)

When he had the building and its equipment arranged to his satisfaction, had made everything in connection with it as safe and as sanitary as money and thoughtful planning could make it, he found no difficulty in getting employees. The pleasant surroundings of the new mill, and its unusual features within, had excited a good deal of curiosity, and his advertisement for workers promised wages far in excess of what could be obtained elsewhere. In a short time the place was running in a way that could not fail to please the most exacting proprietor. Orders were coming in and were filled with the utmost satisfaction to all concerned.

Paul Carslake was so busy that sometimes he almost forgot the reason for his departure from Clowry, and he came nearer to contentment than would have been possible in his old home.

And then came the first note of discord. When his plant had been in operation some eight months, there began to be rumors of dissatisfaction among the workers at the other mills. Naturally, they wanted to enjoy the better wages and improved conditions that the new mill had proved it possible for the owners to give them.

Paul was pleased when he heard of it. Here was good work he had not thought of accomplishing. His example would benefit those whom it was not possible to help directly, the employees of others. But that desirable result, he found, was not so easily attained. When the workers, after many weeks of talk among themselves, grew brave enough to express their desires to those who could grant them, they found themselves apparently against a stone wall. The proprietors of the three mills absolutely refused to make any changes whatsoever.

Discontent grew into something blacker and more bitter as the days went on. There were meetings, fiery speeches, and leaders came to the front. Through these another demand was made on the mill-owners, to which those obdurate gentlemen refused even to listen. There were other meetings at which passionate expression was given to feelings long concealed, instances related of particular cases of injustice, and individual fears submerged through the urging of the leaders, into the common, mighty desire to obtain their rights through the only means at their command.

At the hour appointed the employees of the three mills went on strike.

Paul was not familiar with strikes, but he knew they were far from pleasant, especially for the strikers. They had all his sympathy. So entirely did he enter into the spirit of their struggle that when he received a letter, signed jointly by the mill-owners of West

Hadley, requesting him to conform to the rules, regulations, and wage scale that had been in operation since the opening of the first mill, his first impulse was to return it contemptuously. But he stopped to consider whether that would be the best way to help those who so sadly needed assistance.

He would have given anything in that hour for Nora's clear-headed advice. That being out of the question, he took the letter to Father Cavan. They had met several times on errands of mercy, and were already very good friends. There was something about the priest's kind face that seemed strangely familiar to Paul, though he was quite sure that he had never seen him before.

There were many of his flock among the strikers, so Father Cavan could not regard the situation with anything but anxiety. He thoroughly approved of their desire to obtain better conditions, for no one was more interested in their welfare than he. He knew their hardships and deprivations as a good father knows the trials of his children. They had all his sympathy, but he knew that in a struggle there would be fault on both sides. He dreaded the day when they would attempt to bring workers from other places and reopen the mills. If they succeeded, if the strike was lost, those who had walked out would be in far worse case than they were before. He had a horror of the roused passions, the fighting, the crimes that too often became a part of such a situation.

He and Paul considered gravely what step the latter should take. After rejecting many plans as unfeasible, they decided it was best for Paul to take a conciliatory tone, to ask the mill-owners to meet him at his office to discuss the subject matter of their letter. If they accepted, he would be in a position to fight his battle with more forceful weapons, to present propositions with very tangible illustrations, which he could not do if he went to them or ignored them.

Somewhat to their surprise all three accepted. Paul looked forward to the meeting hopefully, but with some trepidation as to his power to win what he so desired.

'I will be with you in spirit,' Father Cavan told him. 'I will pray for you that you may find the right words to move to a sense of justice those money-loving men, who will try so hard to convince you that you are their enemy and your own.'

The hour of the meeting the good pastor spent before the altar in his beloved little church. He had called upon the Catholics among the strikers and together they prayed for good results from the consultation, and for the loyal friend who had espoused their cause.

In his office at the Co-operative Mill, Paul greeted his competitors with a cordiality he was far from feeling. He quickly discerned that their object in coming was to satisfy their curiosity, to see the establishment of a crazy man who wasted his profits in so foolish a way. He managed to keep his temper through the presentation of demands and arguments that sorely tempted him to an exhibition of wrath. His long struggle with his uncle had given him an idea of what he might expect, but he found it a much more difficult matter to deal with those thoroughly antagonistic to him, with men who were moved by no feelings of friendship or affection to regard his views with leniency.

He used all the arguments at his command, pleaded eloquently and well the rights of the employed, the responsibility of the employer, to no purpose. It was after all the sad story of Sadie Lane's death and its disastrous effects on his own hopes of happiness, which won him the advantage of their respectful attention. There was that in it, in his manner of telling it, that reached their hearts, that they had held so hard against him. It was the opening wedge, and slowly and persistently Paul drove it home until presently they were following him docilely about the mill, interested in spite of themselves in the improved equipment and the provisions for the care and comfort of the workers.

Paul met Father Cavan as he came out of the church, and the priest saw at once that he was the bearer of good news.

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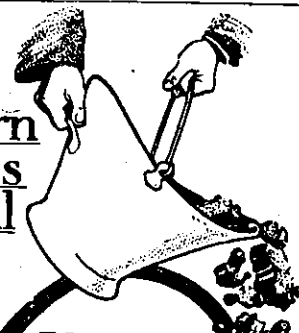
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'They are willing to make concessions, Father,' Paul cried eagerly. 'That's something gained, anyway. They are going to meet the leaders to-morrow morning and talk things over. That isn't so bad for three hitherto deaf and dumb men, is it, now? But you'll have to do some more hard praying in the morning.'

Father Cavan smiled at him delightedly and withal a little wistfully. If this royal-hearted Paul was only one of the faith!

'I'll do that right willingly, and my good people with me. But you must come home with me and tell me all about the meeting. No doubt it will go down in the history of West Hadley as its epoch-making assemblage, so we must have its details carefully preserved.'

Paul accepted gladly, for he felt too excited to be alone. He must share his victory with someone, and Father Cavan was a delightful companion.

In recounting all that had occurred at the meeting, he retold the story of the accident at the Clowry Mill that had so great an effect on his own life. But with a sympathetic listener it was very natural that he should enter more into detail, should tell all about the valiant maiden whose love he had lost through over-zeal for profits, omitting not even her name.

As he listened there came an expression of intense astonishment to Father Cavan's face. Paul, absorbed in thought of the past, did not notice it, or observe that presently the look of surprise relaxed into a smile, and that the priest's glance wandered to a letter on his desk and rested there in pleased contemplation.

'But, I have something else to tell you, Father, and I don't know whether I can quite make it clear, for it is not altogether clear to me. At that meeting to-day, or immediately after, I don't know which, I became aware that I believed fully and freely doctrines of your faith that I had tried to believe before and could not. It was as if in the midst of the arguments, the battle of words, some unconscious process was clearing up cloudy places in my mind, and I found not only the right way to the hearts of those men, but was set right myself in matters that were on part of the question at issue. Perhaps you, who are wiser and better than I, can explain how such a thing could come about. I do not understand. I only know it happened.'

Father Cavan was deeply moved.

'It was the grace of God that came to you in that hour, my friend, as a crown on your good work, as a reward for espousing the cause of His poor, down-trodden children. The knowledge you had, and that grace kindled the light of faith, lit its holy flame in your soul, and you had understanding also. God's ways are wonderful, are they not, my son?'

Paul bowed his head. He could not speak just then.

Before they parted that evening, arrangements were completed for a course of instruction, preparatory to Paul's reception into the Church.

When he was alone again, Father Cavan picked up the letter from his desk and re-read it. It was from his sister, Jane, and post-marked New York. He skipped the first few lines of greeting. They had nothing to do with his astonishment and pleasure of a half-hour before.

'I'm worried about Nora,' the letter ran on. 'She's so thin you'd scarcely know her, and it's no wonder, for she eats nothing at all. I've tried everything I can think of to no purpose. The doctors I've consulted say there's nothing the matter with her, but she's fading away by inches all the same. I plead with her every day to eat, to rest, but she only smiles at me. She doesn't laugh any more, Father John—just smiles, and it would break your heart to see the difference it makes. She works like a slave at the office, and, as was to be expected, has made herself invaluable. But even they have noticed how badly she looks and are willing to give her a month's vacation. Two weeks is the usual time, and considering that she's been there so short a time, I think that's pretty decent of them.'

'But I don't dare send her home to her mother. Can't she go down to stay with you? If she begins to

look better, Molly and Aileen could go over to see her. But don't ask them right away, please. She doesn't seem to want to go to Clowry for some reason or other, though she actually cries with loneliness for her mother. Sometimes I think it's something on her mind that ails her. You could help her more than anyone else, Father John. Write to the child and ask her to spend her vacation in West Hadley. I know she'll go.'

Father Cavan dropped the letter and seized his pen. A cordial, cheering letter sped on its way to Nora that very night. During the next few days Father John smiled frequently to himself, a smile of quiet amusement. Paul Carslake noticed it several times and wondered what it was that amused him.

The meetings between the mill-owners and the strike leaders, to which Paul was often called for consultation on disputed points, had finally such favorable results that the exultant committee decided that their good friend, Mr. Carslake, was entitled to a vote of thanks. The assembled workers, who had come together to learn the outcome of the last conference, greeted the suggestion with vociferous applause. So eager were they to demonstrate their gratitude to their intercessor, that they proceeded at once in a body to the Co-operative Mill, and with a rousing cheer called Paul from his office to welcome them.

In the midst of the ovation Nora arrived in West Hadley—such a lovely, spiritual, changed Nora. Father John found it hard to believe that this could be the laughing, bonny girl that in spite of Jane's letter he had been expecting. She had the look of one who had won a victory, but paid the full meed of suffering as its price.

She wanted to know the cause of the unusual noise and excitement, so Father John told her of the splendid young man who had brought the dawn of a new day to the dreary lives of the mill-workers. As she listened to the description of the new establishment with its modern equipment and furnishings, its generous provisions for the care and preservation of the health of the workers, as he told her of the owner's plan for the sharing of profits in addition to good wages, of his bringing the other mill-owners into line, her eyes grew wistful with longing. Her uncle knew of what she was thinking, and it was with difficulty that he restrained that joyous smile.

'And best of all, Nora, he is going to be a Catholic. He is coming to me for instruction, but he must have studied and thought a good deal about it for some time, he is so far advanced in knowledge of doctrine and practice. It will be only a short time now before he will be ready for Baptism and his profession of faith. If he can get away from those noisily grateful ex-strikers he will be here this evening, and so perhaps you will see him.'

Nora said wearily that such a man would be well worth looking at, as those who cared anything about their fellow-men were, indeed, rare. As she went slowly upstairs to the room prepared for her, to remove the dust of the journey and rest awhile, Father John sighed and forgot to smile. Perhaps this affair would turn out as he anticipated, but Nora was so changed, how could one tell? Then he laid it all cheerfully in the hands of the good God, as he did everything, and was happy again.

The priest's little garden was the pride of his heart. It was a shaded bower of riotous blooms and climbing vines, a rare, sweet refuge from the cares of the world. Nora found her way to the well-remembered spot very soon after her arrival. Her uncle's account of the strike and its successful termination had aroused memories from which she would gladly escape. Time had dulled the pain of that past sorrow, but nothing could make her forget what might have been.

She heard a quick step on the gravelled path that led up to the front entry, but, absorbed in thought, paid little heed. So she did not know that the victorious champion of the rights of the workers of West Hadley had parted from his grateful admirers and come to Father John for instruction. The latter added his warm congratulations, and then stood looking at the

Robert Pollok

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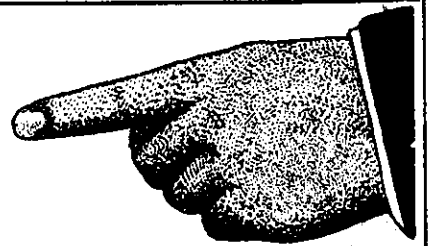
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young man so thoughtfully, and for so long a time, that Paul could not but ask him what he was thinking.

'Of many things and of the wisdom of one of them,' he replied enigmatically. Then he added quickly, 'There is someone in the garden whom I think you would like to see. You know the way. I will wait for you here.'

Paul went slowly down the steps and across the little strip of lawn that lay between them and the garden, reflecting as he went that the only person he had a great desire to see was miles away. He supposed it was one of those tiresome mill-owners, though why he should be in Father Cavan's garden he could not imagine.

As he turned the corner of the house the flutter of a white dress caught his eye, and looking up he saw a girl bending over a rosebush. He stopped short, filled with wonder that the priest should have sent him out to talk to a strange young lady. As he stood hesitating, she turned to a flowering shrub close by and he saw her face. His brain reeled. Heavens, it was Nora! And then in another moment she looked up and saw him, and her face grew as white as her dress, and the roses fell slowly from her hands.

'You!' she cried.

'And you! I am not dreaming, am I? It is you—and here!' He looked about inquiringly.

Nora was rapidly regaining her poise. She smiled at his bewilderment.

'This is my uncle's garden. I came to-day to spend my vacation with him.'

Paul stood regarding her dazedly, doubtfully.

'Nora—how changed you are!'

Nora looked down at the roses.

'As we came up from the station I heard the cheering, and Father John told me what it was for. He told me all about the—splendid young man who had brought the dawn of a new day to the mill-workers of West Hadley.' Those were his words. He meant you, did he not?'

'I think your uncle's an angel, Nora.'

'So do I, Paul.'

And somehow, from the way that she said his name, and because of the happy smile in her blue eyes, he knew that the shadow that had been between them had faded away forever.—*Magnificat.*

A CAMPAIGN OF BIGOTRY

WHERE TOLERATION IS PRACTISED

A great demonstration in support of Home Rule was held on December 7 in Rathdrum, County Wicklow, close to the birthplace of Charles Stewart Parnell. The gathering was the largest and most enthusiastic held in the county during the present generation. Very Rev. Canon John O'Donnell, Rathdrum, who presided, said that in that district Catholics and Protestants had worked together for the welfare of the town and country with the loyalty of brothers, and they were all his friends.

The principal speaker was Mr. Joseph Devlin, M.P., who, in the course of an eloquent address, said: The opponents of Home Rule talk about toleration. We practise it. Our Chief Whip and most of the responsible officials of our party are Protestants. Out of the sixteen Unionist members returned from Ulster there is not now, and there never has been, a single Catholic. And yet the only argument left against Home Rule is that Irish Catholics are intolerant and would discriminate against Protestants in an Irish Parliament. Of course, the argument is absurd and without a shadow of justification. Under the provisions of the Home Rule Bill, the Catholics could not discriminate against the Protestants if they would. We know, and our whole history proves, that they would not if they could. In 1782 and in 1798, the Irish Catholics followed Protestant leaders. With the exception of

O'Connell and John Redmond, every Irish leader since the Union has been a Protestant. If a Protestant leader as great as O'Connell had arisen, we know that the Catholics of Ireland would have followed him to Emancipation. And everybody knows that it is not because he is a Catholic, but because he is a Nationalist, that John Redmond is the chosen and trusted leader of the Irish people to-day. The men who charge the Irish Catholics with intolerance are either guilty of deliberate falsehood or they are culpably ignorant of the facts of history, past and present. I am very sorry to say that I cannot dismiss from my mind the suspicion that in the North of Ireland, and particularly in the Belfast district, a considerable number of Unionists, both lay and clerical, but particularly clerical, have deliberately turned aside from the preaching of

The Gospel of Peace and Goodwill

to devote themselves to the propagation of sectarian hatred and distrust amongst the most ignorant and inflammable of the Protestant population. The fruits of that propaganda are visible in the revival of those wretched sectarian passions which have been the curse of Ireland, which have led to the shedding of innocent blood and the sacrifice of innocent lives, and which it has been the constant aim of the Ascendancy Party to inflame and to keep alive in order to maintain and perpetuate its own power over the lives and fortunes of the people. Whenever Ascendancy has been threatened it has raised the standard of religious bigotry. It has been so all through the course of Anglo-Irish history. Nevertheless, Catholic Emancipation; the Disestablishment of the Episcopalian Church, the abolition of landlordism, local government, and university education have all had to come. Ascendancy has now been driven to its last entrenchment to resist Home Rule, but the Ascendancy Party must know in their hearts that, just as those other reforms had to come, so Home Rule has got to come, and that they can no more prevent it than they can stop the Shannon from flowing down to the Atlantic Ocean. But that does not make the conduct of those who are engaged in this campaign of bigotry and hatred anything the less reprehensible and criminal. There is not a parallel for such a campaign in the history of Christianity. It is not confined to Belfast, but hundreds of missionaries, at enormous expense, are engaged all over Great Britain in pouring the malignant poison of bigotry into the ears of the British people. These men, whom we recognise as Irishmen like ourselves, against whom we have no quarrel on the score either of religion or of nationality, and whom we would be proud to welcome to a place of honor and power under Home Rule, have set themselves to the task of defaming their country and their countrymen in the most malignant and unscrupulous manner possible.

It is Infamous,

and it is an infamy that the Tory Party of England, which has a Catholic for its Chief Whip, and the Duke of Norfolk for one of its ornaments, should sanction or encourage such a campaign: But their appeal to bigotry has failed, and failed utterly. There is nothing now left between Ireland and Home Rule but the threat of civil war. We have had threats of civil war from the Ascendancy Party in Ireland before now, but they never materialised. Then, as now, they were all made in the name of loyalty. But this is the first time in history that the responsible leaders of the British Tory Party have aided and abetted and pledged support to armed resistance on the part of a fraction of the people to an Act of the Crown and Parliament. Now, consider for a moment what that means. If a minority of the Protestants of Ulster can successfully assert the right to resist an Act which has the sanction of five-sixths of the people of Ireland, of an overwhelming majority of the British people and their representatives, and of all the self-governing colonies of the Empire behind it, how is that right to be confined to the Ulster minority, and what is to be the future of constitutional government in these islands? Mr. Asquith, the Pre-

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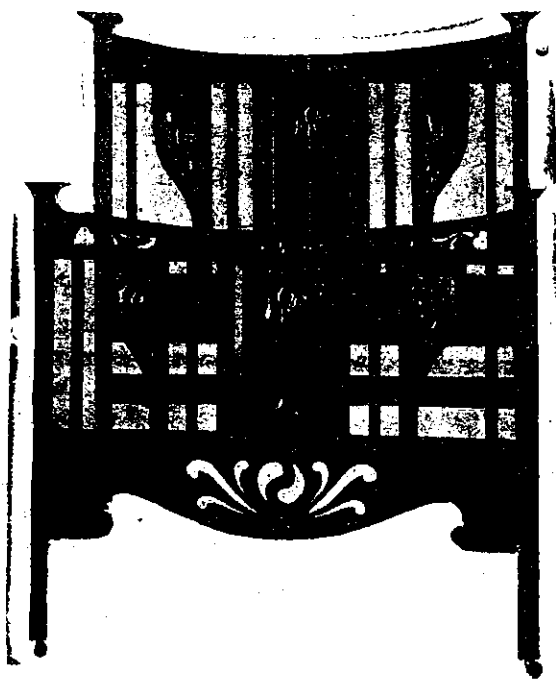
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mier, whose fidelity to Home Rule has won the confidence of the Irish people, and whose splendid courage and ability in championing our cause we can never forget, in his recent speech at Leeds, warned the Tory leaders of the danger of the path they were pursuing with regard to Ulster. It is true that the Tory Party was never so bankrupt in brains or in reputation as it is at the present time. But do the Tory leaders think that once they light the torch of civil war in Ulster, the conflagration can be confined to Ireland? I have recently been addressing a series of meetings in Great Britain, and I must say I was no less gratified at the enthusiasm of the people for Home Rule than surprised at their temper towards the landlords and the party of ascendancy and monopoly in that country. The Tory Party have been preaching what Mr. Asquith calls 'the whole gospel of anarchy.' They have encouraged insubordination in the Army and in the Navy, they have glorified the doctrine of resistance to the law of the land, and they have incited, aided, and abetted to rebellion in Ulster. If blood is shed, they cannot escape responsibility for it. If the Constitution goes down, more than one interest will be buried in its ruin.

The Days of Ascendancy Have Gone for Ever.

and the day of democracy has come to stay. Sir Edward Carson is fond of quoting the examples of the Revolution of 1688 and the American Civil War as dreadful warnings of what may happen if his followers take the field against the forces of the Crown. He could not have chosen worse precedents. In each instance the will of the majority of the people was challenged, and in the end was triumphantly asserted. At the very outset of the American Civil War, Abraham Lincoln said that the Republic could not exist half-slave and half-free, and, when the crisis of the war had passed, Lincoln declared in his immortal Gettysburg speech, that the principle which they had asserted was that all men were equal, and that they there and then resolved that the nation should have a new birth of freedom, and that government of the people by the people and for the people should not perish from the earth. This fight for Home Rule is a fight for equality against an old and hateful ascendancy, which is already tottering to its fall, and to which Home Rule will administer the final and crushing blow. If Sir Edward Carson and Lord Lansdowne want an example of the fate of privileged monopolists who challenge the will of the people, they will find it in the French Revolution, and they are welcome to draw whatever encouragement they can from that terrible uprising of an outraged people against an ascendancy which had become intolerable. I do not believe, however, that Sir Edward Carson is anxious to be the leader in a civil war or a rebellion in Ulster. There are indications in his recent speeches that he is becoming more and more impressed with the gravity of the situation in which he finds himself, and I believe that

he would be only too glad if a way could be found to a peaceful solution of the present difficulty with regard to Ulster. Why, then, does he not come forward with his proposals, if he has any? It is not the Unionist Party, but the Government, who are the victors in this Home Rule fight, and it is not, therefore, the Government, but the Unionists, who should come forward with their proposals as to a settlement. All through the long and tedious debates on the Home Rule Bill in the House of Commons, there was ample opportunity afforded the Unionists of formulating their terms. But the only important amendment which they put forward was one for

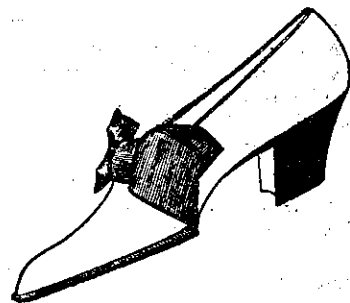
The Exclusion of All Ulster,

an absolutely absurd and impossible amendment, which was vigorously opposed by the *Irish Times* as a betrayal of the Unionists of the South and West. What has happened since? Sir Edward Carson's position was that Ulster would not have Home Rule at any price, and that no verdict in its favor by the country would alter that attitude. Mr. F. E. Smith had told them that no settlement was possible unless on the basis of the exclusion of Ulster; whilst Lord Lansdowne informed them that he was not enamored of the exclusion of Ulster. But, in his Glasgow speech, Lord Lansdowne said that he was in no way opposed to a national settlement, whilst Sir Edward Carson on the same day at Manchester made a speech which certainly seemed a departure from his usually irreconcilable attitude. Sir Edward said:—'No settlement must humiliate or degrade us. We must not get any treatment different and exceptional from the treatment offered to any other part of the United Kingdom. We must have preserved to us what every citizen has—neither more nor less—the same protection of the Imperial Parliament, and, above all, we must have no deal and no act which establishes the foundation for an ultimate separation of your country from ours.' I welcome this statement of Sir Edward Carson's, and I assure him and those for whom he speaks that we Irish Nationalists are willing to go any lengths, short of sacrificing the principle of an Irish Parliament, with a responsible Executive, for the control of all purely Irish affairs, to conciliate our Unionist fellow-countrymen in Ulster. Let that principle be granted, and we are willing to go a great deal further than half-way to meet them and to sign a lasting treaty of peace and goodwill with them. But it is the duty of Sir Edward Carson to make known what it is they want. We do not want to see bloodshed in Ulster, or to precipitate any conflict which could only leave bitter and lasting memories behind it. We do not want Home Rule to come in such a way as to inflict

Any Defeat, Any Humiliation, Any Degradation on our Protestant countrymen. We believe that it is in the best interests of the United Kingdom and of Ulster itself that Home Rule should come, and that

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Ulster should be a willing party to it. Sir Edward Carson says that 'we must not get any treatment different and exceptional from the treatment offered to every other part of the United Kingdom.' What does he mean by this? Are we to read this statement side by side with Lord Lansdowne's statement that 'he was in no way an opponent of a national settlement'? And are we to take both statements together to mean that the latest Tory solution is Home Rule all round? If that be so, it means a considerable Tory advance. We Irish Nationalists would welcome the extension of Home Rule to England, Scotland, and Wales; but we claim priority of right and urgency for Ireland, and Sir Edward Carson and Lord Lansdowne must know that, in the words of Mr. Asquith at Leeds, 'you cannot standardise Home Rule. The Imperial Parliament, as Sir Edward knows, is and must be supreme under Home Rule, and to talk of separation being possible under the Home Rule Bill is ridiculous and absurd. Ireland does not want separation from Great Britain, and, as I have said before, when we get Home Rule the majority of the Irish people may be found much too loyal to suit the taste of those who are now denouncing them as disloyalists and separatists. That is my answer to Sir Edward Carson's Manchester speech. Sir Edward Carson and his followers in Ulster have now the opportunity of performing a deed which will bring peace to Ireland and to the Empire, and make their memory illustrious in the history of their own race and nation, by abandoning an impossible position and coming to an honorable and lasting agreement with the majority of their countrymen. Such an agreement would wipe out all the bitter memories of the past, all the differences of the present, and would mean in every sense of the term a new birth of freedom in this our common motherland.'

THE OUTLOOK IN IRELAND

FATHER HOLBROOK'S IMPRESSIONS

This morning (says the *Wexford People* of December 13) the Very Rev. H. F. Holbrook, Chancellor of Auckland, New Zealand, who has been on a visit to his mother and friends in Wexford, left the town on his return journey to the land under the Southern Cross. Father Holbrook ranks amongst the most popular of our young Wexford priests in distant lands. Following his ordination in St. Peter's College, Wexford, in 1902, he proceeded to the scene of his priestly labors in New Zealand, and during the years that have since elapsed his unceasing attention to the duties of his sacred calling in Auckland diocese raised him high in the esteem of the faithful amongst whom he worked and was markedly recognised by his ecclesiastical superiors. He has been for a number of years Administrator of the Cathedral parish in the city of Auckland, and previous to his departure for the Old Country in January last he received notice of his elevation to the Chancellorship of the diocese. On his home-coming journey Father Holbrook visited the Holy Land, Lourdes, Rome, and other important places on the Continent, and during his sojourn in this country he travelled to many parts of Ireland, and at all times expressed himself delighted with the improved condition of the people. His clerical friends, not only in Wexford, but throughout the diocese of Ferns, as well as his numerous acquaintances in this town, wish him *bon voyage* on his long journey to the Antipodes. The return route is via Dublin to Liverpool, where he will embark for New York. After a three weeks' stay in the United States Father Holbrook will sail from San Francisco, and expects to arrive in New Zealand about January 29 next.

At Wexford station he was seen off by a large number of friends.

Seen by our representative prior to his departure, Father Holbrook said that he had a very pleasant

sojourn in the Old Country. He visited practically the whole country from Cork to Belfast, and from Viuegar Hill to Croaghpatrick. As far as he could see, everywhere he went the country, in his opinion, was marvellously improved within the last ten years. One has to admire, said the rev. gentleman, the improvement in the housing conditions of the people, not alone amongst the farming community, but amongst the farm laborers. Snug, comfortable, and well-kept laborers' cottages are little gems on the landscape through the length and breadth of Ireland. When it is considered that there are over 44,000 laborers' cottages, housing a quarter of a million people, this in itself must make in a marked degree for the happiness and stability of the country. Though handicapped by a system of government which does not commend itself to the Irish people, much is being done for the home and village industries. In one place which I visited—Glengarriff—there are over forty girls engaged in a local lace factory. They work from ten o'clock in the morning until four o'clock in the afternoon. The instructress is paid by the Congested Districts Board. The girls work under the best conditions, and receive full pay for the work they do. I consider the Congested Districts Board is doing splendid work in parts of Ireland in advancing grants for buildings, improving holdings, and providing seeds and stock for many people in congested areas. I believe, however, that too much of the money of that Board is being wasted on high-salaried officials. The increased facilities provided by the Agricultural Department is adding much to the prosperity of the farming community. There are to-day in Ireland over 100,000 farmers engaged in various new forms of agricultural effort, and it is officially stated that the number will in a short time be doubled. Further proof of the stability of the country is that Ireland contributed in local taxes beyond the Treasury contributions over £8,000,000 last year. Reading from time to time while I was in New Zealand of the continued stream of emigration, I often imagined that when I came home I would see deserted villages in most parts of Ireland. Fortunately I have not seen any such sights, but evidences of prosperity. Ireland, I believe, has little to fear from the evils of emigration. There is no country can stand the drain of emigration so well as Ireland, because the country is blessed with large families, and it is a happiness to know that the Catholic Faith permeates both the national and private lives of the people. There is the assurance, too, that those who emigrate are fulfilling the destinies of the Irish race, as missionaries of the Catholic faith in English-speaking lands. The country is now on the dawn of a brighter era. There are, however, some people who may think that Home Rule is going to bring the millennium, but it is a mistake to think that the day after the Home Rule Bill passes there will be a new sun in the heavens and a new country under the feet of the Irish people. After so many centuries of oppression, years must elapse until the people realise their opportunities to the fullest extent. A native Parliament cannot do any more for a long time than to remedy many of the drawbacks in the present laws governing Ireland. It will educate the masses of the people to a sense of their national responsibility. The most representative and progressive men would, he was sure, be returned to the Irish Parliament, and those would in time frame and pass laws which would make Ireland take her rightful place among the nations.

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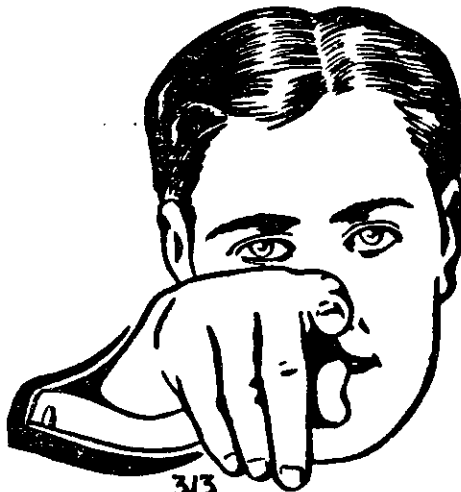
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PARENTAL RESPONSIBILITY

A PROBLEM OF THE DAY

Very Rev. Father Price, from the pulpit at the Catholic Cathedral on Sunday delivered a timely address on a subject that has been attracting more and more attention of late, and that has been commented upon by the magistracy and other guardians of the public welfare (says the *Christchurch Evening News* of January 27).

In opening his address, Father Price said that there is no anxiety that presses more painfully on a pastor at the present time than that caused by the behaviour of parents towards their children. 'Generally speaking, the parents are the causes of the sins of their children; nay, it is more certain now than it ever has been in any other Christian age that whatever there is of wickedness, depravity, and religious indifference in children is owing to the neglect and bad example of parents.

Parent and Child.

'The truth is that in these modern days no one dares to step in between a parent and his child. An attempt is made to force the child to some kind of school; there is also, it must be admitted, some provision made by legislation for removing a neglected child from the parents' keeping, but such police regulations as these can never suffice in themselves to make children good Christians; first, because they are never put into force until the evil is, in some degree, done, and, secondly, because they leave out almost entirely the only remedy which can either cure a faulty child or keep a well-disposed one straight, i.e., religious instruction, religious observance, and religious influence and example. As to these, and nearly everything else, the parents are secure from interference; they may spoil or starve their children, they may have them instructed or leave them heathen; they may watch over them or let them run wild, and neither priest nor magistrate has anything to say until some crying scandal puts the law in motion; and then what can the law do, or what has it done?

A Parent's First Duty.

'The first duty of parents towards their children is to feed and clothe them. It is only too true that in every country and in every age there have been and are such things as destitution and famine. These things are, beyond doubt, as great a curse as pestilence and warfare; they cause men to become thieves and women something worse; they cause people to lose their immortal souls, and only a rare and heroic character can make such scourges profitable to life everlasting. But is the sad and pitiable condition of many children in this Dominion a miserable necessity or is it not? The slightest knowledge of facts will show that it is not. Work and wages may be subject to uncertainty, and the hire of labor may not be over munificent, but, making all allowances, there is no working community in this Dominion where there might not be a fair level of decency and comfort. Why, then, do we find so many dark spots on the map where decency is a stranger and comfort is unknown? It is because the money that ought to keep a comfortable home is spent in a kind of self-indulgence that kills spiritual life, darkens and degrades physical life, makes a mockery of the altar and gospel, and renders parents incapable for a large part of their waking hours of rational ideas.

The Indifferent Parent.

'But it is not only the drinking parents who allow their children to run wild. Do we not find this lamentable absence of care and supervision even among those who are more or less sober and decent? Children require a home, for their better nature never has a fair chance. They need kindness and affection, and they require guidance every hour in things innumerable, none of which, perhaps, singly, is of very great importance, but which taken altogether, are the material out

of which are formed their habits of life. Not only must they be guarded from the infection of bad example and coarse language, not only must they be protected from cruelty and rough usage, but they must feel something of the purifying, elevating, and improving effect of a quiet and a virtuous life. They must live with good people, or they will not be good; they must live with virtuous people, or they will never understand what virtue means; they must live with honest and upright people or they will never learn to value honor or honesty. This means that unless their parents look after them, and unless their parents are good, honest, virtuous, and religious, the children will never be what God intended them to be. Therefore, all fathers and mothers are bound to have and to keep up some sort of a home where their children may have a chance of growing up to be good Christians and respectable men and women, where the grace of their Baptism may spread through their being, and produce its beautiful fruit, and where the good faculties and dispositions implanted in them by their Creator may strengthen and expand according to His holy will.

The Will and the Way.

'If it be objected that a home of this kind is beyond the means of poor working people, the answer is that it is not the means but the will that is wanting. The wages of all working people ought to be sufficient to keep up a modest home, and in this Dominion they are sufficient, if properly used. The truth is that many people never put before themselves this view of the obligations of a parent. Many have a sort of vague idea that if they feed and clothe their children, send them to school and perhaps to church, and scold or strike them when they misbehave, they have nothing further to answer for. They make a lamentable mistake. Every parent is bound to form his or her child's mind, soul, and character by word, by action, and by good example. This responsibility no one can take off the parents' shoulders. The priest has his duties to the little ones of the flock, and so have the teachers and civil law, but none of these can relieve the parents of theirs.

Unfit for Parenthood.

'You may say this is hard, and there are many poor working people who cannot be expected to do much in the way of training a child. This brings us to what is perhaps the root of the matter. What right have men and women to marry who are so utterly unfit to take charge of children? Do not misunderstand. The poor are not expected to have much learning or plenty of money, and time in abundance, but no man or woman has a right to marry without being, or being determined to be sober and industrious, prudent, without being sufficiently instructed in the duties to which our holy religion binds us, and what is meant by loving, serving, and obeying Almighty God. To marry in any other disposition or condition is to run the risk of profaning the Sacrament of Matrimony, and incurring the awful doom pronounced by our Blessed Lord upon those who give scandal to little ones. For assuredly such persons are utterly unfit to take charge of children, and will most likely so neglect, spoil, or even corrupt those whom God may give them, that their children will lose their immortal souls. It will be hard enough at the Day of Judgment to answer for our own souls, but God help those who in that awful hour have to answer for the souls of their children.

The Hardest of All.

'So far I have spoken chiefly of children of school age, but parents must not forget that they are responsible for the souls of their boys and girls who have left school. This class of young people from 14 to 17 or 18 are the trouble and despair of priests. They are truly as sheep without a shepherd. Why is it so difficult to keep them to their religion, or even to keep themselves respectable? One chief reason is that their parents have not from the beginning made them love and respect them. Still, no doubt, even good parents will at times have great difficulty with children of this age. How,

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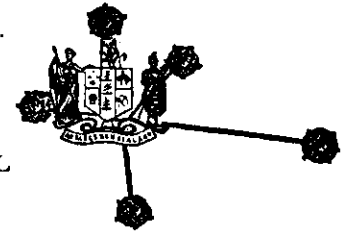
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then, should you behave towards them? You must set them a good example, you must speak out to them when they misbehave—correct and even punish them. You must strive to make them regular in their religious duties, and this you can never hope to do unless you set them the example.

CATHOLIC FEDERATION

DOMINION COUNCIL

MONTHLY BULLETIN ISSUED BY THE
DOMINION EXECUTIVE.

No. 2.

January, 1914.

Prospects for 1914.

The outlook for the Federation movement for the present year is decidedly encouraging. With two or three unimportant exceptions every parish in the Dominion has its branch, and a large proportion of the Catholic population is already enrolled in the Federation. Although membership returns for the first year did not come up to our expectations, we have every confidence that with our aims and objects better known and appreciated the membership will be greatly increased during the present year. This will depend entirely upon the energy and interest displayed by the members of the parish committees, and we earnestly appeal to them to do their utmost to forward the work of the Federation—a movement endorsed in the strongest possible terms by the Hierarchy of New Zealand as being 'solely for the glory of God, the good of souls, and the welfare of this fair Dominion' (from circular read in each church, September, 1913).

Organisation.

Parish committees are again reminded of the extreme importance of renewing the subscriptions of those who have already been enrolled, and also enrolling new members. Members should now be busily engaged in this important work. Owing to the dilatoriness of some branches in not forwarding returns, the information as to the total number of enrolments during the first year is not yet available, but whatever that number is we should make it our object to double it for 1914. We can only do this by a determined and energetic effort, and a little self-sacrifice. Let us therefore, one and all, combine to leave no stone unturned in order to secure the enrolment of every Catholic man, woman, and child in the Dominion, and thus secure for our holy faith justice, which cannot be obtained unless we are an organised body.

The organiser's hands are full, and he has a long programme in front of him, but we are pleased to record here the great work which he has already accomplished, and to express our heartfelt appreciation of the kindness and hospitality extended to him wherever he has been—especially by the Bishops and clergy. In a special manner we desire to thank his Lordship Bishop Cleary, who most generously contributed the sum of £20 from his own purse, for the purpose of assisting the organiser in paying his personal expenses whilst engaged in the work in the Auckland diocese. We also feel grateful to the Auckland Diocesan Council for its contribution towards the expenses of the organiser's tour through the Auckland diocese. With such encouragement we cannot but hope for excellent results during the year 1914.

Correspondence.

Parish committees should note that all correspondence—except requests for supplies and where otherwise stipulated—should be sent to the respective diocesan secretaries. The quarterly remittances should be made payable to the diocesan treasurer in each case, who will deduct the proportion due to his Diocesan Council, and forward the remainder to the Dominion treasurer.

Quarterly Returns.

Although it is specially provided in the constitution that quarterly returns shall be rendered in the months of March, June, September, and December in each year, and notwithstanding the fact that a reminder was given in the last number of the 'Bulletin,' it is to be regretted that some committees persist in ignoring the rule, and take no heed of earnest exhortations. The preparation of quarterly returns takes up but little time, and if officers of delinquent branches did but realise the amount of work thrown upon Diocesan Councils and the Dominion Executive through their negligence, they, perhaps, would give a little more attention to this important part of their work. Without these returns it is clearly impossible to ascertain the progress the Federation is making. The attention of committees is therefore once again drawn to (f) of Rule 6, with an earnest appeal to comply therewith.

Electoral Enrolment.

The General Election takes place this year, and while the Federation is not a political party organisation, yet it is extremely essential that we should be prepared to withstand any attack that may be made on our faith by proposed legislation, by being in a position to defend our rights through the medium of the ballot-box. This can only be accomplished by Catholics who have their names recorded on the electoral rolls. Experience teaches us that Catholics are apathetic in this respect, and it is therefore important for committees to see that the name of every eligible Catholic is duly placed on the electoral roll. Now this is a big work for the Federation to undertake, and a most important one. It should be carried out in a systematic way, so as to ensure that no name will be missed. Committees are therefore urged to begin this work forthwith. Municipal and parliamentary electoral enrolment should be undertaken at the same time. The block system of canvassing, as set forth in the last issue of the 'Bulletin,' is recommended for this work.

Bible-in-Schools Counter Petition.

Parish committees are reminded of the extreme importance of the petitions of Catholics against the introduction of the Bible-in-Schools. All petition forms (if not already returned) should be sent forthwith to the secretary of the Dominion Executive, P.O. Box 958, Wellington. If the officers of any committee think that further signatures can be procured in their district, they should make application for a further supply of forms, which are stocked at the headquarters of the Federation, Wellington.

Dominion Council.

The half-yearly meeting of the above will be held in Wellington on February 18 next. Delegates are expected from each diocese, and it is also hoped that the Hierarchy will be represented. Matters of great interest to the Federation are to be discussed, including remits from the four Diocesan Councils, each of which have held their half-yearly meeting. Reports of the latter will be found in the *Tablet*, and we hope to make further reference to the business done in the next issue of the 'Bulletin.'

Literature.

As one of the objects of the Federation is the dissemination of Catholic literature, committees should make strenuous endeavors to circulate Catholic literature. Members should act in conjunction with the St. Vincent de Paul Society in districts where that society exists, for the purpose of distributing Catholic Truth Society's publications. Where there is no St. Vincent de Paul Society established, members of parish committees should undertake this work, and the Dominion Executive will gladly furnish further particulars on application to committees contemplating this important work.

It should also be the aim of committees to further the circulation of the Dominion's only Catholic newspaper, the *Tablet*. Not only should they themselves subscribe to it, but an endeavor should be made to

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have it in the home of every Catholic family in the parish. The *Tablet* has done, is doing, and will do a power of good. It has championed the cause of our Holy Faith in the Dominion for very many years. Not only should we encourage it for this reason, but because it also supplies our people with good and wholesome reading to counteract the evil influences of the vast quantities of immoral and anti-Catholic literature poured into the Dominion annually. If there is a public library in the parish the Federation committee should see that the *Tablet* is placed on the reading-room table, and filed for reference.

A list of books, giving particulars of wholesome and good works, together with some indication of others that are objectionable, will be published from time to time, and will be procurable from the *N.Z. Tablet*. Headquarters committees are urged to wage war against the last-mentioned class of publication. An appeal to the local booksellers will in many cases be successful in inducing them to withdraw such matter in their own interests. In the case of libraries a complaint signed by several subscribers addressed to the management committee will usually induce that body to withdraw offensive matter from circulation.

School Committees and Local Bodies.

The importance of Catholics exercising their rights in connection with school committee, and all local bodies' elections is particularly brought under the notice of parish committees, especially in those districts where there are no Catholic schools. By systematic organisation Catholics should be able to secure the necessary representation, and committees are urged to take the matter up as one of extreme importance.

Conclusion.

We hope in the next number of the 'Bulletin' to bring before members many other matters of importance coming within the scope of the aims and objects of the Federation. The Executive trusts that committees will discuss the matter contained in this number, and use their best endeavors in carrying out the suggestions contained therein. If this is done our organisation cannot but hope to prosper, and as the parish committees form the backbone of the Federation, our organisation cannot prosper without their energetic and hearty co-operation, which we trust and know will be readily forthcoming.

Order of Business for Meetings of Parish Committees.

1.—Open meeting with prayer: 'Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy divine assistance, that every word and work of ours may begin from Thee, and by Thee be happily ended, through Christ our Lord. Amen.'

2.—Reading and confirmation of minutes.

3.—Reports and returns received from canvassers under this heading.

4.—Secretary's report.

5.—Reading of correspondence and dealing therewith.

6.—Treasurer's statement, and passing of accounts for payment.

7.—General business.

8.—Final prayer—'Our Father,' 'Hail Mary,' and 'Glory be to the Father.'

N.R.—Cut this out and paste it in the minute book.

WEDDING BELLS

FITZGERALD—KENNEDY.

A pretty and popular wedding took place at Totara Flat on January 12, the contracting parties being members of two of the oldest and most respected families in the Grey Valley. The ceremony was performed by the Rev. Father O'Hare in the Catholic church at

Totara Flat at 10 o'clock, after which a Nuptial Mass was celebrated. The bride, Miss Katherine Kennedy, eldest daughter of Mr. and Mrs. P. Kennedy, looked charming as she entered the church on the arm of her father. She was attended by Miss Minnie Kennedy as bridesmaid. The bridegroom, Mr. P. J. Fitzgerald, was supported by his brother, Mr. T. Fitzgerald, as best man. The bride was attired in satin charmeuse, trimmed with lace and pearl trimming. She wore the usual wreath and veil, and a lovely bangle with diamond and emerald settings, the gift of the bridegroom. The bridesmaid wore a pretty cream frock with lace coatee, black tagel hat with blue flowers and foliage. The bridegroom's present was a pretty brooch. Both the bride and bridesmaid carried each a lovely bouquet, the gift of Miss Baybutt. The bride's present to the bridegroom was a gold chain. After the ceremony the happy couple motored to the residence of the bride's parents, where the breakfast was partaken of, and the usual toasts honored. In the afternoon Mr. and Mrs. Fitzgerald left by motor for Greymouth, going overland next day to Christchurch, and thence to Dunedin. The number of useful and valuable presents the young couple received testified to their popularity in the district.

SOME MUSICAL CELEBRITIES

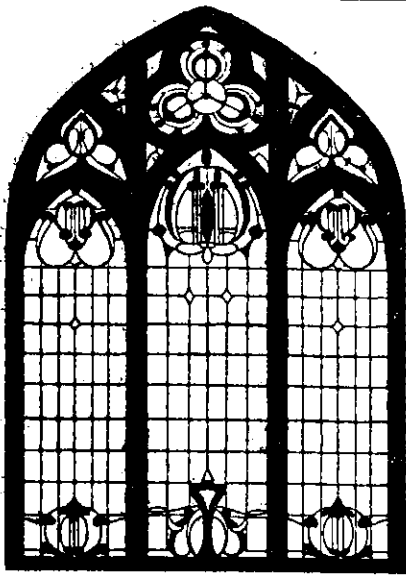
Mr. J. F. Hogan, in his London letter in the *Advocate*, gives some interesting extracts from the recently published reminiscences of Mr. Wilhelm Ganz, the eminent composer and pianist. Mr. Ganz was acquainted with many of the musical celebrities of the past sixty years, Wagner, Liszt, Verdi, Meyerbeer, Berlioz, Rubinstein, Gounod, and Balfe being among the number. He tells entertaining stories and reminiscences of all of them. Michael William Balfe, the genial Irishman, and composer of 'The Bohemian Girl' and other popular operas, in addition to a score of songs that have become world-wide favorites in the concert halls, was, he says, particularly kind, helpful, and encouraging to him during his early years in London. Balfe always playfully called him 'Gangino.' Not only was Balfe a composer of exquisite ear-haunting melodies, but he was also one of the most gifted orchestral conductors that Mr. Ganz has ever known. Apparently Balfe, like too many brother-Irishmen, was careless and improvident in money matters. Mr. Ganz remarks in this connection:—'Balfe frequently sat up late at night composing, and his devoted wife had to keep him awake with strong coffee. I believe he got a thousand pounds for each opera from Boosey and Co., but he generally spent his money very freely, and unfortunately did not save up for a rainy day.'

Mr. Ganz gives some curious and striking figures to show the astonishing advance in the prices paid to eminent singers, violinists, and pianists since his early years in London. Such renowned singers as Jenny Lind, Grisi, and Mario received fees of only 15 or 20 guineas where to-day Melba, Tetrassini, and Caruso demand and receive 300, 400, and even 500 guineas. It is to this enormous increase in the fees commanded by leading singers that Mr. Ganz attributes the decline in the 'musical parties' that were once a very agreeable feature of London social life. Only royalties and millionaires can now afford to have a Melba or a Caruso at their after-dinner entertainments. The precarious position of most opera houses to-day, the difficulty of their managers in making both ends meet, and the relatively high prices that have to be charged for admission, are directly due to the grasping proclivities of the principal singers. As illustrating the small remuneration for musical services in his boyhood, Mr. Ganz quotes this entry from the diary of his first year in London:—'I went with Mr. Milligan to Hammer-smith, where he was giving a concert in the Albion Hall. I played the variations of Rode, and was applauded. I stayed the night at Milligan's, and next morning we drove back in an omnibus. He gave me a shilling.'

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Current Topics

Southland to the Fore

In our last issue and in that of January 15 we published full details of the Pan-Southland gathering of Catholics, organised under the auspices of the Catholic Federation, which is to be held at Riverton on February 11. Undoubtedly the move of this active and energetic branch of the Federation is in the right direction. The object of the gathering is, of course, not merely to provide a picnic and pleasant outing for the Southland Catholics. Its purpose is to bring them together in a social way: to educate them in the aims and objects of the Federation; to show them that the association is a live affair which means business; and, generally, to interest them in the great work which lies ahead of the organisation. To that end, brief addresses will be delivered; and these will assuredly be looked forward to as amongst the most valuable features of the gathering. We trust that Southlanders will rally to the call in great numbers, and that they will be rewarded with the fair wind and fine weather which their enterprise deserves. Should the gathering prove a success—and as to that the weather is the only uncertain factor—our Southland friends may rest assured that the precedent they have established will be widely followed, and that they will receive, as they deserve, full credit for having thus courageously led the way.

An Educational 'Double'

We understand that in sporting circles it is considered a great achievement to capture two events on the same day or at the same meeting; and, if we are correctly informed, the monetary recompense for such a feat is usually framed on an exceptionally handsome scale. It is at least equally difficult, and certainly not less honorable, to annex a 'double' in the educational world; and this has just been accomplished by the Catholic schools of Greymouth. The facts—which came to hand as we went to press—were briefly stated in our last issue, but they deserve a word or two of special notice. After the death of the Right Hon. R. J. Seddon, who was such a familiar and commanding figure on the West Coast, a fund was subscribed at Greymouth for the purpose of doing something to perpetuate his memory; and it was decided that the memorial should take the form of two gold medals, to be presented to the boy and girl respectively who should obtain the highest marks in the Grey district in the two most important subjects in the school curriculum. The subjects selected were English and Arithmetic; and the test appointed was the questions in those subjects as set in the Junior National Scholarship examinations. The candidates' papers are marked by numbers, not by names; they are corrected not by the local inspector, but by the Education Department at Wellington, to whom, of course, the identity of the competitors is absolutely unknown; and the competition, which so far has attracted a very large number of candidates, is open to all the schools—State and private—in the Grey County. The results of the second examination for the Seddon medals have now been made known; and, as announced, both have been carried off by pupils of the Catholic schools—namely, the boys' medal by Norman Knell, of the Marist Brothers' School, Greymouth, and the girls' by Mary Clare Moore, of the Greymouth Convent School. We congratulate the Catholic schools of Greymouth on the distinction they have achieved, and on the way in which, before an absolutely impartial tribunal, they have vindicated their reputation as second to none amongst the schools of the West Coast. We may add that the Junior National Scholarship for the Grey District was also won by a Catholic competitor, Mary Clare Moore, of the Greymouth Convent School. In view of facts like these, those Catholic parents who send their children to the State schools because they 'get on better there

than at the Catholic schools,' must realise that they look not a little ridiculous.

The 'Spectator' and the Saints

'I have always envied Catholics,' wrote Nathaniel Hawthorne in *The Blithedale Romance*, 'their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, yet permitting His love to stream upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness.' The number of those outside the fold who are coming to envy Catholics the strength and consolation derived from belief in the communion and invocation of the saints is rapidly growing; and there is a more and more general recognition of the loss which Protestantism has sustained through severing itself from participation in the benefits of the union which exists between the members of the Church on earth with the blessed in Heaven and with the suffering souls in the intermediate state. A short time ago we had Bishop Crossley, of Auckland, standing out strongly for a recognition of the intercessory or mediatorial idea as embodied in the practice of prayers for the dead. The other day we had the Anglican Bishop of London publicly pleading at an important Church Congress for a return, in some form, to the invocation of the saints. And now we have the London *Spectator* taking up the same theme, and declaring that devotion to the saints has justified itself because it satisfies some constant desire of the human mind. In its issue of October 25, 1913, after criticising—somewhat unintelligently, it must be admitted—the actual list of canonised saints, the paper, speaking specifically of saint-devotion as 'inculcated by the Roman Church,' goes on to say: 'The idea is in essence a very fine one. That the good who leave this world retain an interest in it, and are allowed to keep some method of communication with their fellow men, is by no means an unnatural or unreasonable corollary to the dogma of immortality. Again, what could tend so much to the moral uplifting of the community as the daily contemplation of exemplary lives? Auguste Comte showed his moral ardor when he borrowed this notion from Roman Catholicism. In intention the Roman Church offers a noble companionship to every lonely soul, and supplies a wholesome environment to everyone who is set among sinners. Unfortunately, the religious-minded student who seeks the society of canonized saints is sure to turn away in disgust. Nevertheless, these very saints, whose legendary lives excite the contempt of the Protestant and sceptical world, do still rouse in the hearts of devout Roman Catholics a very real devotion. Probably no explanation appealing altogether to reason is possible, at any rate to "those who are without." Occasionally one wonders if it is possible—or should we rather say thinkable?—that the devotion of simple souls elicits some response from the spirits of those who are so maligned by early historians and painters, and who, according to the hope of all the churches, are not dead but alive. Anyhow, this devotion to the "saints," after it has become in a measure absurd, shows that it satisfies some constant desire of the human mind. . . . It is hardly to be doubted that when we Protestants suppressed the practice of devotion to the saints we suppressed something besides superstition.'

Forecasting the Weather

All civilised countries nowadays have their weather prophets; and if the prognostications are not always a marvel of accuracy, at least it is satisfactory to know that year by year they are improving. The time was when the weather bulletins of our Government meteorologist were regarded as little better than a joke: to-day we are assured on the personal testimony of those directly interested that they are of real value to suffering people, and within a limited area of the observation centre they are treated with the greatest respect by all classes. In Dunedin the work of our local weather prophet, Mr. Paulin, is well known and

genuinely appreciated. In these parts, however, none of our meteorologists attempt to cover more than a day or two at a time with their predictions, their limited resources and other special conditions and drawbacks making it difficult for them to deal successfully with anything more than the very immediate future. In some other countries, and notably in the United States, they have long got past that stage, and are able to tell the farmer definitely not only what weather he will have this week and the week after but even the week after that. Thus according to *America*, Father Jerome Ricard, S.J., of Santa Clara University, California, has during the past thirteen years been sending out bulletins foretelling the weather at California, not merely for a day ahead, but a month ahead, and foretelling it accurately. Father Ricard has been good enough to let the public into the secret, and his explanation of 'how it is done' is interesting and illuminating. 'Two planets,' he says, 'get into line with the sun. Their pull causes a sunspot or a facula. These move to certain spots on the sun's surface: the attraction at those angles leaps to the earth's magnetic centres around the Aleutian Low and elsewhere. The air over these places goes skyward in a great spiral as though to get to the sun. Other lower airs rush into the partial vacuum: they bring moisture if it is winter and mist if it is summer. Then the storms take the old familiar tracks we know—south to Vancouver, then generally eastward and down the St. Lawrence Valley. Their intensity varies with the power of the sunspot. Their running time from Alaska to California isn't the same; and that's why errors in dates creep in.'

Incidentally, it may be mentioned that Father Jerome discovered a sunspot on December 11, the largest seen in two years. The new sun spot has an area of 409,936,709 square miles, being 32,013.15 miles long and 12,805.26 miles wide. Its size will come as a surprise to the average reader, who has only the haziest notion as to what a sun spot is; and it would certainly surprise the good lady referred to in a recent *Westminster Gazette* anecdote. Under the title of 'Her Sun Spots,' the *Westminster* writes: 'A lady of fashion much desired to be present at a lecture on "Sun Spots" which a great astronomer was announced to give. Being unable to attend, she wrote apologising for her absence, adding, "I am so sorry. I was extremely anxious to hear what you had to say, because I've been a martyr to freckles all my life."

Protestant Missions in South America

A correspondent has sent us a couple of copies of a magazine named *South America* which came under his notice in the Protestant community in which he lives, and which in his innocence he took up expecting to learn all about the prospects and productiveness of the great continent. He was quickly undeceived. The very first paragraph furnishes the key to the whole of the contents. "Continue in prayer," it begins. 'The dense spiritual darkness that envelops South America is not to be dispelled by intermittent, spasmodic prayer. Satan's seat is there, and the forces of darkness are firmly entrenched in that land: and only the mighty power of the Spirit of God can prevail against such a foe.' The magazine is, in fact, the organ of 'The Evangelical Union of South America,' which, as it incorporates the 'Argentine and Peruvian Missions of the Regions Beyond Mission Union,' the 'South American Evangelical Mission,' and the 'Help for Brazil Mission,' may be taken as one of the leading and representative Protestant 'missions' in South America. Our correspondent thinks the contents of the periodicals 'disgusting,' and so they would be if taken seriously; but there is really no reason to be other than amused at the silly tales and puerile lucubrations that are served up for the credulous and gullible public to which the magazine makes appeal. Thus, there is the story of a 'Bishop'—the writer was sure he was a bishop because the two priests who were with him paid him some deference—who became so enamored

of the Gospel Post Cards exhibited by the missionaries that he bought a large number, and became practically 'converted' on the spot! 'The following day,' says the veracious narrative of Señor Ramon Espinoza, Lima Native Helper, 'the other of the two priests returned, and by his dress I concluded that he also was a Bishop. He greeted me warmly, and inquired the price of the Bible Dictionary. I showed it to him at once, and informed him of the price. He scanned it with close attention, and said: "What beautiful engravings! How fine and elegant the whole get-up! Its contents are very important, and at the same time very enlightening. I like it even better than the Bible," etc., etc. Apparently the price was too stiff, for the 'Bishop' did not buy the Bible Dictionary that was 'even better than the Bible': but after being preached at by the native brother he frankly admitted, 'In my opinion the work that the Protestants are doing is good, moral, and beneficent,' and 'shaking me warmly by the hand,' adds Señor Ramon Espinoza, 'the Bishop bade me good-bye.' The people who write that sort of stuff are prevaricators, pure and simple: and the people who are capable of swallowing it are fit subjects for pity and laughter.

Almost every other page of the magazine bears an unctuous but insistent appeal for money. 'Our funds are very, very low,' writes the editor, sadly, in the October number. 'The needs of the work are great and pressing. One thousand pounds per month are required to keep the work going, and more will be required if we are to reach out and respond to the many, many calls for help that reach us continually. Pray for us. There is abundant to supply all our needs; it only waits to be released by prayer.' And again in the November issue we are told: 'A large staff means increased expenses. Who will see to it that no laborer lacks the hire of which he is worthy? We need to make important urgent advances. Who will lay up treasure where moth and rust cannot corrupt, by investing capital in the schemes we have for the advance of God's work in Peru?' It is evident that something is required to give the 'mission' a spurt, for at present, from every point of view, it must be written down a failure. (1) It is a failure as regards the delivery of its message—broken, imperfect, and mutilated as that message is. Speaking of the 'evangelistic services' amongst the Indians, one of the missionaries writes in *South America* for October: 'I have constantly felt, as I have spoken from Sunday to Sunday to these people, that for many of them the benefits of the service are very small. Only about a third of those who attend really understand enough Spanish to follow one, and our hope has been that those who understood would pass on the message to those who did not.' (2) It is a failure on the financial side. We are told that the mission requires at least a thousand pounds a month to carry on the work at present in hand. According to the statement of receipts published in the October number, the total amount received from 13th August to 12th September, 1913, was £946 17s 6d; and according to the statement in the November number, the total received from September 13th to October 12th was only £621 0s 5d, the total deficiency or amount required before 31st October being estimated at £1312 2s 3d. (3) It is a failure as regards results. The E.U.S.A. operates in Argentina, Brazil, and Peru. In Argentina, according to the last complete, official national census, of every thousand inhabitants of the country there were 991 Catholics, 2 Jews, and 7 Protestants and dissenters of whatever kind. In Brazil, at the last census, exactly 1 per cent. of the population were Protestants: in Peru, at the last census, there were only 5087 Protestants: and in both cases all, or nearly all, of the Protestants were English-speaking persons. The account of these Protestant missions given a few years ago by an American exchange may still be allowed to stand: 'Millions of dollars have been spent in South America, Mexico, Cuba, and other Latin countries by the different Protestant denominations in their effort to uproot Cath-

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olicism and to plant in its stead the creeds of Luther, Knox, Wesley, and other "founders." Dioceses have been established, bishops appointed, clergy, male and female, ordained, but the deadly figures tell, nevertheless, a humiliating tale. Not one thousand, scarcely more than half that number, have been "converted" from Catholicism. And in no case can a conversion be proved save on lines of purchase—the old-time methods of "souperism," modified by American ways and brought up-to-date in their manipulation.'

CATHOLICS AND THE PUBLIC LIBRARIES

A SUGGESTED BOOK LIST

Some time ago the Dunedin Diocesan Council of the Catholic Federation set up a Literature Committee, consisting of the Very Rev. Dean Burke, Rev. Father Liston, Miss Callan, and Mr. J. A. Scott, M.A., with the commission—amongst other things—to draw up a list of books which might be suitably recommended by Catholics as worthy of a place on the shelves of the public libraries and subscription libraries within the diocese. The list does not profess to be by any means exhaustive; but it is hoped that it may at least serve as the basis of a complete and practically useful list, and necessary additions will be made by the Literature Committee from time to time. One of the principles adopted by the Committee was that no book should be included which could not be recommended on the actual personal knowledge and acquaintance of at least one member of the Committee. The list, which was submitted to a meeting of the Diocesan Council on January 23, was unanimously adopted; and an expression of thanks to the Committee was recorded for the valuable service it had rendered in carrying out this important work. The list is printed herewith; and copies will be supplied from the Tablet office at a nominal price to other branches of the Federation

HISTORY.	
Name.	Author.
History of Our Own Times.....	Justin McCarthy
Knights of St. John.....	Augusta Theodosia Drane
Christian Schools and Scholars	"
History of Ireland	D'Alton
French Revolution	Belloc
Ireland and Her Story.....	Justin McCarthy
Irish Nationality.....	Mrs J. R. Green
The Old English Bible.....	Abbot Gasquet
The Church in New Zealand.....	J. J. Wilson
Catholicity and Progress in Ireland.....	Dr. O'Riordan
European Civilization	Balmez
History of the Catholic Church in the Nineteenth Century	McCaffrey
History of Rome and the Popes in the Middle Ages	Grisar
History of the Popes in Middle Ages.....	Mann
History of the Popes.....	Pastor
History of the German People.....	Jannssen
Life of Luther	Grisar
Life of St. Francis of Assisi.....	Cuthbert
The Dawn of the Catholic Revival in England.....	B. Ward
The Eve of Catholic Emancipation	"
The Elizabethan Religious Settlement.....	Bist
Forgotten Shrines	Bede Camm
Henry III. and the Church.....	Abbot Gasquet
The Eve of the Reformation	"
Henry VIII. and the English Monasteries	"
Edward VI. and the Book of Common Prayer	"
The Last Abbot of Glastonbury	"
Lollardy and the Reformation in England.....	Gairdner
The Catholic Church, the Renaissance, and Protestantism	Baudrillart
A Manual of Church History.....	Funk
Fra Girolamo Savonarola.....	Lucas
Life of St. Patrick.....	Healy
Ireland's Ancient Schools and Scholars	"
Essays	"

Name.	Author.
The Maid of France.....	Andrew Lang
The Dark Ages.....	Maitland
History of the Catholic Church in Austral- asia	Cardinal Moran

LITERATURE.

Epochs of Literature.....	Conde B. Pallen
Philosophy of Literature	"
Under the Cedars and the Stars.....	Canon Sheehan
The Path to Rome.....	Hilaire Belloc
Essays	Francis Thompson
Little Flowers of St. Francis	"
Charles Dickens.....	G. K. Chesterton
All Things Considered	"
Robert Browning	"
Tremendous Trifles	"
Alarins and Discursions	"
Napoleon of Notting Hill	"
Orthodoxy	"
Heretics	"
What's Wrong with the World?	"
Ball and the Cross	"
Opera Omnia.....	Newman
Prose Works (1 vol).....	F. Thompson

SCIENTIFIC AND EDUCATIONAL.

The Old Riddle and the Newest Answer.....	John Gerard
The Education of Catholic Girls.....	Janet Erskine Stuart
Christianity and the Leaders of Modern Science	Kellner
What is Life?.....	Windle
The Problem of Evolution.....	Wassmann
Modern Biology and the Theory of Evolution	"
Thoughts of a Catholic Anatomist.....	Dwight

BIOGRAPHY.

Apologia pro Vita Sua.....	Newman
Life of Newman.....	Wilfrid Ward
Confessions of a Convert.....	R. H. Benson
Everybody's St. Francis.....	Maurice Francis Egan
St. Ignatius of Loyola.....	Francis Thompson
Recollections of the Last Four Popes.....	Wiseman
Life of Frederick Ozanam.....	Kathleen O'Meara
Recollections of a Diplomat's Wife in Many Lands	Mrs. Hugh Fraser
A Diplomat's Wife in Japan	"
Life and Times of Cardinal Wiseman.....	W. Ward
Life and Times of Cardinal Vaughan.....	Snead-Cox
W. G. Ward and the Oxford Movement.....	W. Ward
Life of Aubrey de Vere	"
Life of Cardinal Newman.....	Wm. Barry
Ernest Renan	"
Life and Times of Thomas More.....	Bridgett
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Key to World's Progress.....	Devas
Political Economy	"
The Science of Ethics.....	Cronin
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Right and Wrong	"
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Collected Poems.....	Alice Meynell
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Eyes of Youth	"
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The Dawn of All	"
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Come Rack Come Rope	"
My New Curate.....	Canon Sheehan
Geoffrey Austin, Student	"
Luke Delmege	"
The Light of the Vision.....	Christian Reid
Philip's Restitution	"
Our Boycotting.....	Rosa Mullholland
The Royal End.....	Henry Harland
My Friend Prospero	"
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Fabiola.....	Cardinal Wiseman
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Dearlove, the History of a Summer.....	Frances Campbell
Makebelieve	"
Humble Victims.....	Francois Veullot
Dion and the Sybils.....	Maurice Francis Egan
The Secret Citadel.....	Isabel Clarke
Prisoners' Years	"
The Little Cardinal.....	Katherine Parr
Through the Desert.....	Sienkiewicz
Knocknagow	Kickham
Dromina	John Ayscough
San Celestino	"
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Hurdcott	"
Marotz	"
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NEWSPAPERS AND MAGAZINES.

Catholic World (New York)
The Month (London)
Ave Maria (America)
London Tablet
Dublin Review
Freemian's Journal (Dublin)
America (New York)
N.Z. Tablet

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 31.

The confraternity of the Holy Rosary, which was recently established in St. Anne's Church, has now a membership of 1500. The meeting is held on the last Sunday of each month.

The Very Rev. Father Holbrook, Adm., of St. Patrick's Cathedral, Auckland, arrived by this week's San Francisco steamer from an extended tour abroad. He left on the same day for Auckland.

The retreat of the clergy of the archdiocese took place at St. Patrick's College during the week. It was conducted by the Very Rev. Father Roche, C.S.S.R., Superior of the Redemptorist Order in New Zealand.

The many friends of the Rev. Sister Mary Vianney, of the Sisters of the Mission, Nelson, will learn with regret that she is seriously ill. Sister Vianney is a sister of Miss C. M. Godsell, of the accountants' branch of the General Post Office.

The members of the Marist Brothers' Cricket Club have secured the large Yown Hall for a grand concert which they intend to hold on February 25. The club is desirous of sending representative teams to other centres, and is hopeful that the necessary funds for this purpose will be provided by the concert.

Through the kindness of the Ven. Archdeacon Devoy, the Hibernian Band of Invercargill will be enabled to give an open-air concert next Friday evening in St. Anne's Church grounds. The Hibernian Society will escort the band to the grounds, and entertain its members at a social gathering to be held in its honor.

The St. Patrick's Day celebration committee met last Tuesday evening at the Catholic Federation rooms, under the presidency of Mr. J. J. L. Burke. Various matters of detail were arranged, and, judging from the enthusiasm displayed, the members are endeavoring to make the celebration a great success, and to eclipse all past efforts.

The Very Rev. Dean Regnault, S.M. (Provincial), and the popular parish priest of St. Mary's, Boulcott street, has organised an art union to liquidate the debt on St. Anthony of Padua's Church, Brooklyn. The tickets are now in circulation, and the drawing will take place at St. Anthony's Church, Brooklyn, on next Easter Monday.

Mr. J. E. Ward, of the Post and Telegraph Department, secretary of the Wellington Catholic Club, and a prominent member of the Dominion Executive of the Catholic Federation, has received notice of his transfer to the Post and Telegraph Office, Taumarunui. Mr. Ward's departure will be severely felt, for in him the Catholic community of Wellington had an energetic and untiring worker, and he carries with him the best wishes of a large circle of friends for his future welfare.

The St. Patrick's branch of the H.A.C.B. Society met last Monday evening under the presidency of Bro. J. A. Sullivan. There was a large attendance, including the Very Rev. Dean Regnault, S.M. (Provincial), and representatives from the St. Mary's (ladies), St. Aloysius' (Wellington South), and Sacred Heart (Thorndon) branches. The recently-elected offi-

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cers were duly installed by the retiring president, Bro. J. A. Sullivan, and returned thanks for the confidence reposed in them. A hearty vote of thanks was accorded the retiring officers. Advantage was taken of the occasion to present Bro. J. A. Sullivan, the retiring president, with a past president's set of regalia, and a framed past president's certificate, to mark the esteem in which he is held, and in appreciation of his valuable work whilst occupying the presidential chair. The Very Rev. Dean Regnault, S.M., in making the presentation, made very eulogistic references to the many good qualities of the recipient. He trusted that although Bro. Sullivan was retiring from the presidency he would still continue to be an active worker, thereby giving the society the value of his past experience. Bro. Sullivan, in returning thanks, said he would still continue to take an active interest in the society, and he exhorted those present to do the same. The remainder of the evening was spent socially, the following contributing items:—Sister Sullivan, Bros. Duggan, C. Gamble, M. Walsh, P. Reidy, J. A. Sullivan, M. McCarthy and Morrissey. Sister Sullivan acted as accompanist.

Wanganui

(From our own correspondent.)

It is with regret that I have to announce the death of Mrs. Anthony Mayer, who passed away at the good old age of 80 years. The deceased lady was highly respected by a wide circle of friends. She was the relict of Mr. Mayer, who left a large bequest to St. Mary's Church.—R.I.P.

The fortnightly meeting of the Hibernian Society was held last Tuesday evening, when a fair number of members was present. Bro. A. McWilliam, B.P.P., duly installed the newly-elected officers, and wished them a happy term of office, and urged them to increase the membership and do all in their power to promote the interests of the society. The annual and quarterly balance sheets were read and adopted, and the auditors, Bros. J. W. Miles and A. J. Fitzgerald, reported that the branch is in a healthy condition. The membership now stands at 72; the sick and funeral fund has a credit of £96 6s; the management fund, £6 19s 5d; and the benevolent fund, £11 6s 3d. The invitation of the National Directory, Australasia, to members wishing to go Home for the opening of the Irish Parliament, was read, and held over pending further information re concessions.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

February 2.

All the schools of the Cathedral parochial district re-opened to-day (Monday) after the Christmas vacation.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday last from the 11 o'clock Mass until after Vespers, followed by the usual procession and Benediction. The sermon in the evening was preached by his Lordship the Bishop.

The ceremonies incidental to the Feast of the Purification to-day (Monday) were observed in the Cathedral. An additional Mass was celebrated at 9 o'clock on account of the re-opening of the schools, and at this Mass the blessing of the candles took place.

The eighth anniversary of the opening and dedication of the Cathedral will be celebrated on next Sunday with great solemnity. Pontifical High Mass will be celebrated at 11 o'clock, when his Grace Archbishop O'Shea, S.M., will preach. The choir is to be supported by a full orchestra, and assisted by Mr. Paul Dufault, the famous tenor, and Miss Pauline Bindley, the talented soprano of his concert company. There will be Solemn Pontifical Vespers in the evening at which the occasional sermon is to be preached by his

Grace Archbishop O'Shea. The Archbishop will make an appeal in aid of the liquidation fund of the Cathedral debt, which now stands at £5500. Offerings will be received throughout the day and evening in envelopes given out on Sunday last at all the churches of the parish, and at the Cathedral.

By the Moeraki from Sydney on last Thursday, five Nursing Sisters of the Little Company of Mary arrived from Lewisham Hospital to establish a private hospital and nursing community of their Order in Christchurch. The Sisters were met on their arrival at Lyttelton by the Very Rev. Chancellor Price, Adm., who accompanied them to Christchurch. On arrival at the City Railway Station, they were received by his Lordship the Bishop and a number of ladies of the Cathedral congregation. The Sisters attended Mass in the Cathedral, after which they were the guests of his Lordship the Bishop and the Very Rev. Administrator at breakfast in the episcopal residence. Later on they were taken in motor cars to the residence of Mrs. J. D. Lance, 195 Antigua street, kindly placed at their service pending the reconstruction of their own home in Bealey avenue, which is expected to be ready for their occupation in about ten days. The Sisters are accompanied by the Rev. Mother Xavier, Superior of the famous Lewisham Hospital, and a companion. These two will return to Sydney when the other five Sisters are settled in their new home. Sister Boniface is to be Superior of the Christchurch community. All the Sisters are fully qualified, holding the certificate of the Australian Trained Nurses' Association.

Christchurch North

February 2.

Master Basil Kingan, of this parish, until recently a pupil of the Sisters of Mercy, Colombo street, and now of St. Bede's College, who has already won many successes in musical circles, has added another triumph to his list by passing the recent Matriculation examination.

At the annual meeting of the sodality of the Children of Mary, held on Sunday afternoon in the schoolroom, over which the Rev. Father Hoare (spiritual director) presided, the following were elected to fill the various offices:—President, Miss Sommerville; vice-president, Miss Winnie Brick; secretary, Miss Hannah Ryan; sacristan, Miss Imelda Young. The Rev. Father Hoare congratulated the sodality on its steady progress, and the fervor with which the spiritual exercises were carried out.

The successful inauguration of the St. Mary's branch of the Hibernian Society took place in Ozanam Lodge on Sunday afternoon. Bro. F. J. Doolan (district deputy) presided. Among those present were Very Rev. Dean Hills, S.M., V.G., and Bros. H. Sloan (president), J. Griffen (V.P.), M. Grimes (secretary), G. Dobbs (treasurer), and several past presidents and members of St. Patrick's branch, also Bro. Smyth, of Greymouth. Bro. F. J. Doolan addressed the members of the new branch on their duties, after which the various officers were elected as follow:—President, Bro. H. J. Johnston; vice-president, Bro. T. Wagstaff; secretary, Bro. M. J. Crosby; treasurer, Bro. P. J. Cosgrove; warden, Bro. Cyril Dobbs; guardian, Bro. Leo Gray. The Vicar-General, in addressing the meeting, congratulated the different officers on their appointment, and expressed the pleasure it gave him to see the accomplishment of his desire. He wished the branch every success, and assured the members he would do all in his power to promote its extension. Bros. H. Sloan, M. Grimes, J. R. Hayward, and Smyth also delivered appropriate addresses, and wished success to the new branch. The first meeting will be held on Monday evening, February 9, in Ozanam Lodge.

Thursday last, the Feast of St. Francis de Sales, was the feast day of the Very Rev. Dean Hills, S.M., V.G., when occasion was taken by the pupils of the collegiate, high, and parish schools to show their grati-

tude for the great interest the Very Rev. Dean takes in their welfare. The Rev. Fathers Hoare and Dignan were also present. A musical programme by the children was excellently rendered and thoroughly enjoyed. At the conclusion of the programme the Dean was presented with a beautiful lace rochet, which was worked at the Technical School of the Sisters of Charity, Beneda Abbey, Tubbercurry, County Sligo. The following address was read by Miss Cissie Barrett:—

Ad multos annos. May thy years
Be full, and crowned with every gift,
Each ideal reached, each hope fulfilled,
For this our prayerful voice we lift.
Ad multos annos. May each feast
E'er holier, happier be for thee,
Each dawn in hope, and set in joy
A treasured memory each to be.
Ad multos annos. May we still
Enjoy your kind, indulgent care
For many, many years to come:
This is our earnest, heartfelt prayer.
Ad multos annos. Take our wish,
Born of our gratitude sincere:
Ad multos annos. May you yet
See many a happy feast-day here.

The Dean thanked the children for the beautiful gift and the good wishes expressed in the address, and concluded by granting the children a holiday for the remainder of the week.

CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

(From our own correspondent.)

On Tuesday evening, the half-yearly general meeting of the Christchurch Diocesan Council of the Catholic Federation was opened in the Christchurch Catholic Club rooms, Wiltshire buildings. The president, Mr. W. Hayward, jun., presided. The clergy were represented by the Very Rev. Dean Hills, S.M., V.G. (St. Mary's, Christchurch North), Very Rev. Chancellor Price, Adm. (Cathedral), Rev. Dr. Kennedy (Methven-Rakaia), Rev. Fathers O'Donnell (Ashburton), Richards (Hawarden), Cooney (Lyttelton), and O'Connor (Lincoln), and various diocesan branches of the Federation by Messrs. J. R. Hayward (Cathedral), T. H. Cape-Williamson (St. Mary's, Christchurch North), T. Keenan (Greymouth), W. Barry and W. Gallen (Fairlie), P. Randle and P. Tully (Rakaia), M. Poff and T. McAnulty (Methven), J. A. Black and S. J. Ryan (Rangiora), and J. E. Doolan (Lyttelton). The above mentioned clergy also incidentally represented their respective parochial districts. Owing to the harvest operations many of the appointed delegates of country branches were unable to attend, and at the request of some proxies were appointed as follows:—Geraldine, Mr. P. C. Augarde; Temuka, Mr. J. J. O'Gorman; Ross, Mr. F. Smith, Ahaura, Mr. T. Sheehan.

The president in a brief address cordially welcomed the delegates. He said that he was gratified by the excellent attendance, especially in view of the long distances many of the delegates had travelled to be present, and trusted all would speak freely on the subjects appearing on the agenda paper. Although the Federation movement in the diocese was not yet a year old the results achieved were eminently satisfactory.

The Very Rev. Dean Hills commented in a pithy address on the excellent work that had already been accomplished in the matter of organisation. The good results accruing were even now manifest, and he warmly commended the energy and enthusiasm displayed in what was but really the beginning of a great movement that must eventually prove beneficial in an eminent degree.

The report of the Diocesan Council Executive and treasurer's statement were read and adopted. Comprehensive reports were given on behalf of all branches represented as to organisation, local activities, and statistical information.

Particulars were given of the recent formation of three branches—viz., at Rangiora, Lyttelton, and Hawarden, with most satisfactory results. Spirited discussion ensued upon the following subjects:—Organisation, the activities of the Catholic Immigration Committee and the best methods of co-operating, literature, the education question, the Bible-in-schools question, and other matters of pressing importance to the Catholic body.

On the question of organisation excellent speeches were delivered. Mr. J. J. O'Gorman and Mr. T. H. C. Williamson showed how vigorously this work had been undertaken, and how unresponsive were the people generally. The former thought that there would be better results were the congregations made to feel that joining the Federation was a strict duty, and not, as many supposed, a purely optional proceeding with but a visionary object.

The Rev. Father Cooney advocated educating the people on the many advantages of the Federation, and incidentally instilling into them the hopelessness of individual action in improving the Catholic position, or bringing about a settlement of the many questions affecting Catholic interests. He was strongly of opinion that if lectures were given by some one, who would make a close study of the aims and objects of the movement and the many advantages it embraced, every desired object would be attained.

Mr. J. R. Hayward said he had great faith in the power of the clergy to influence the people in a way that lay advocates of any movement, if they did not entirely fail, could but meet with inconsiderable success. He strongly advocated pulpit reference.

Mr. T. Keenan was strongly of opinion that the Federation should advance a solid programme, and work on a well defined platform. A purely sentimental movement would attain nothing. What all branches wanted was a goal to strive for in the concrete; abstract principles were all right in theory, but what enthusiasts in any cause desired was something that would enable tangible results to be achieved. In educational matters, Mr. Keenan said, there was much to be desired. Many of the schools should be better equipped, and in the accommodation of the teachers there was room for vast improvement. People should be made to realise more fully how much they were indebted to the Marist Brothers for the splendid work they were doing in the Dominion. Here was a subject that could well be advocated by the Federation. A lead was wanted, and the Federation should give it.

One of the most inspiring addresses on this subject was given by the Rev. Father Richards, who remarked that in his wide parochial district, the work had been most enthusiastically taken up at Hawarden and Amberley; but he insisted that the towns, with all their facilities and favorable conditions, must give the lead to the country, and the results, so far as the country was concerned, need not be feared.

Several speakers contended for a clear-cut 'objective' being defined on questions most affecting Catholic interests as a guide to all branches.

The president made a statement regarding the operations of the Catholic Immigration Committee, and mentioned that only the previous week a small contingent of Catholic newcomers were met on arrival and speedily placed in positions.

The secretary spoke on the question of literature and the measures taken to suppress the circulation of anti-Catholic and other objectionable productions. He suggested that branches be recommended to get a supply of Bishop Cleary's writings, and distribute them to candidates for political honors, to clubs, libraries, and reading-rooms, and wherever they could profitably fulfil the mission they were intended for.

Several speakers expressed views on the subject, and it was finally agreed that attention having been

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directed, branches could use their own judgment on the matter.

The subject of education, with reference to the necessity of Catholics taking part in school committee elections, occasioned considerable discussion, the principal speakers for and against being the Rev. Dr. Kennedy, Rev. Father Cooney, Rev. Father O'Donnell, Rev. Father Richards, Mr. J. J. O'Gorman, Mr. T. Keenan, Mr. P. Randle, and Mr. J. E. Doolan.

It was decided, on the motion of Mr. Keenan, seconded by Mr Randle, and supported by Rev. Father Richards, that no action be taken.

The Very Rev. Dean Hills, S.M., V.G., introduced the Bible-in-schools question, and recommended a continuance of the methods advocated throughout the Dominion for Catholics to combat the efforts of the League advocates.

Rev. Father O'Connor, Mr. F. Smith, and Mr. Williamson also spoke on the subject.

Mr. J. R. Hayward moved, and the Rev. Dr Kennedy seconded the following motion—'That it be a recommendation to the Dominion Executive to draw up a list of questions to be submitted to all candidates at the forthcoming elections.'

This was carried unanimously.

With regard to general politics, this was regarded as outside the functions of the Federation, which should confine itself at the present stage to the urgent necessity of having every Catholic voter enrolled on both the Parliamentary and Municipal rolls.

The acting executive was elected formally as the official body, in accordance with the constitution and rules, with the addition of Messrs. J. J. O'Gorman and J. E. Doolan.

Nineteen branches of the Federation, with a number of sub-committees, are now in working order in the diocese, with a membership of several thousand. It is anticipated that before the next general meeting in July no parochial district in the Christchurch diocese will be outside the Federation, and that when organisation is complete it will be possible to concentrate all efforts in the solid work for which the Federation was established. Leeston, Darfield, and Akaroa parochial districts only remain to be organised, and it is the intention of the members of the Executive to endeavor to personally visit and open branches there in readiness for the visit of the general secretary and organiser (Mr. Girling-Butcher).

The presence at the meeting and the weighty and logical utterances of the clergy on the subjects discussed demonstrated, beyond all doubt, how absolutely essential for the success of the Federation it is to have their active co-operation and steadying influence when questions of the utmost importance to the Catholic body are to be considered and settled. This fact was frequently emphasised in branch reports, and verbally, at the conference. Impressive, too, was the keen

grasp of subjects and debating ability displayed by the lay delegates, revealing a latent power that must eventually prove an effective force, and gain for the Church and religion in the Dominion that rightful measure of recognition and consideration, its numerical strength demands.

The president closed the meeting by thanking the clergy and lay delegates for their attendance at considerable inconvenience and loss of time so far as their every-day duties were concerned. He felt sure all would agree that the meeting, and all similar ones, would have the desired tendency in proving the value of the Federation.

AUCKLAND.

(By telegraph, from our own correspondent.)

On Sunday evening after devotions, a very successful meeting of the Catholic Federation was held in the schoolroom, Otahuhu. Very Rev. Father Buckley presided over a very large attendance. The meeting was addressed by the organiser (Mr. Girling-Butcher), who explained in detail the aims and objects of the Federation, and his address was listened to with much interest throughout. After the meeting an enrolment of members took place. The proceedings closed with votes of thanks to the lecturer, chairman, and to Mr. Little, who kindly placed his motor car at the disposal of the organiser to enable him to visit Otahuhu on the Sunday evening.

Mr. Girling-Butcher addressed a large meeting of the St. Patrick's Cathedral branch of the Federation on Monday evening, February 2, in the Hibernian Hall. He leaves Auckland to-night for Whangarei, Dargaville, and Helensville, and will be engaged in the Northern Territory for about a week. On Monday, February 9, he will return to Auckland and address a meeting in the Remuera parish, and on Sunday, February 15, he is to address a meeting at Hamilton.

On Sunday afternoon, a large meeting of the ladies of Auckland was held in St. Benedict's Hall for the purpose of forming a Catholic Immigration Committee for the port of Auckland. The meeting was addressed by the organiser of the Catholic Federation (Mr. Girling-Butcher), who explained the great necessity for such a committee and the work that was already being done in Wellington. As a result of the meeting a committee of forty ladies was elected to carry out this important work of the Federation. The Right Rev. Mgr. Gillan, V.G., was elected president of the C.I.C., and Miss A. Lorrigan hon. secretary. The Cathedral parish meeting, to be addressed by Mr. Girling Butcher, has been fixed for Monday, February 9, in the Hibernian Hall, and it is expected to be a very large gathering.

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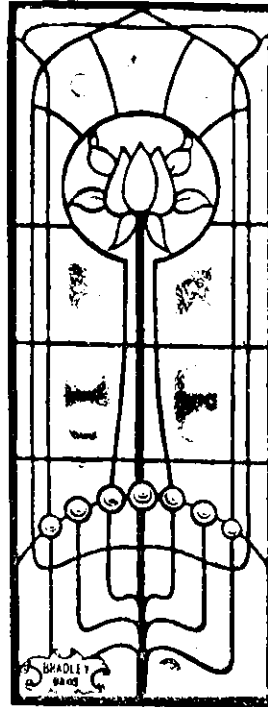
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WELLINGTON.

(From our own correspondent.)

The Dominion Council will meet at the Catholic Federation Rooms on February 18, when the business will commence at 10 a.m. Delegates from the Diocesan Councils of Auckland, Christchurch, and Dunedin, have signified their intention of attending.

Wellington Catholic Immigration Committee.

A very pleasant evening was spent on Thursday, January 29, when a large number of immigrant girls were the guests of the ladies of the C.I.C. Games and competitions were indulged in, gramophone selections were given, and an excellent supper was provided. During the evening, Messrs. Reeves and Hoskins, and Miss Reichel delivered appropriate addresses. The members of the C.I.C. desire to thank Mr. Martin Kennedy, who gave the use of a large room for the gathering, and Miss Kennedy, who provided and manipulated the gramophone.

A meeting of the C.I.C. was held in the Federation Rooms on Friday, January 30, Mr. Ellis presiding. An excellent report was read from Misses Flannery and Breen giving an account of their visit to the Ionic, when about forty Catholics were met. The committee complimented these two ladies on the very thorough and systematic work accomplished by them. Information was given that during the voyage of the Ionic, the Rosary was frequently recited, and that at Hobart the Catholics were visited by two priests, one of whom returned the following morning and escorted about 30 to Mass. It was decided to have cards printed, giving on one side the address of the Federation office, etc., and on the other a list of the Masses celebrated at the various city churches. These cards are to be distributed to Catholics landing here.

NEW ZEALAND RAILWAYS.

DUNEDIN AUTUMN RACES, 18th, 19th, and 21st FEBRUARY.

HOLIDAY EXCURSION TICKETS to DUNEDIN will be issued from ANY STATION on the South Island Main Line and Branches (including Queenstown) from Monday, 16th February, to Friday, 20th February inclusive; also from OAMARU, INVERCARGILL, and intermediate stations including branches, by trains arriving at Dunedin up to 2.0 p.m. on Saturday, 21st February, available for return till Monday, 2nd March, 1914.

BY ORDER.

WEDDING BELLS

Dwyer—Gannon.

A very interesting marriage was celebrated at the Catholic church, Reeriton (says the *Grey Star*), when Mr. J. Dwyer, of Waita, was married to Miss A. Gannon, second daughter of the late Mr. J. Gannon and Mrs. Gannon, of Cronadun. The bride, who was given away by her brother, Mr. J. Gannon, of Mangaweka, was attired in a handsome gown of cream paillette silk, with tunic of Limerick lace, handsomely embroidered veil and wreath of orange blossoms, and carried a lovely shower bouquet of sweet peas. Two little nieces attended the bride, the Misses Rita and Mona Thompson, and wore sweet frocks of pale pink eolienne, black tagel hats with pink flowers, bouquets of pink sweet peas with black velvet streamers. The bridegroom was supported by his brother, Mr. P. Dwyer. After the ceremony the bridal party and guests motored to the residence of the bride's mother, where the wedding breakfast was partaken of and a large number of guests were entertained in the afternoon, the bride and bridegroom leaving by motor for Nelson, *en route* to Auckland, where the honeymoon will be spent. The bride's travelling dress was of biscuit pastel cloth, black lace coat, tagel hat to match. The bridegroom's present to the bride was a gold watch and chain, and to the bridesmaids gold necklets with amethyst pendants, while the bride's gift to the bridegroom was a handsomely fitted dressing bag. The newly-married couple were the recipients of many good wishes and handsome wedding presents, and carry with them the hearty congratulations of a host of friends, with whom the bride was most popular.

Walsh—Ward.

(From our Timaru correspondent.)

The marriage of Miss Mary Ward, eldest daughter of Mr. and Mrs. E. Ward, to Mr. William Walsh, took place at the Sacred Heart Church, Timaru, on Wednesday last. The Very Rev. Dean Tubman, S.M., officiated and also celebrated the Nuptial Mass. The altar was tastefully decorated by the members of the Children of Mary. The bride, who was given away by her brother, Mr. J. E. Ward, of Wellington, wore a dainty costume of moonlight blue silk eolienne, prettily draped, and vest of ninon over beautiful white lace. Her hat was of white tulle, lined with palest pink, and trimmed with white ostrich feathers. The bridesmaid, Miss Philomena Ward, wore pale pink silk crepe de

'POILITE'

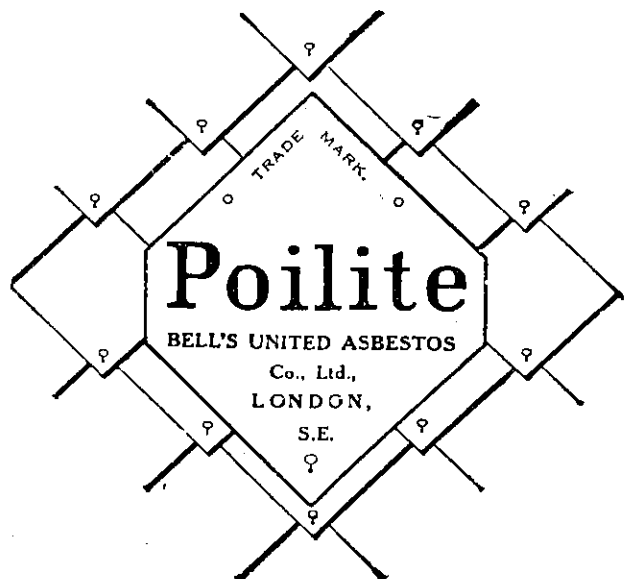
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- 38 PIECES TUCKED AND EMBROIDERED NAINSOOKS, 36 to 40 inches wide, for Girls' Dresses, Pinafores, etc. Sale prices, 4½d, 6½d, 8½d, 10½d; usual prices, 8½d, 1/-, 1/3, 1/9.

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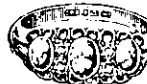
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chene, and hat of lace with pink tulle crown trimmed with roses. Mr. Ernest Burns was best man. The bridegroom's present to the bride was a handsome diamond ring, and to the bridesmaid a gold bangle. The music throughout the Mass, with Mendelssohn's 'Wedding March' as the bridal party left the church, was played by Mr. Gordon O'Meeghan. After the ceremony, a reception was held at the residence of the bride's parents, only the nearest relatives being present. The presents were both numerous and costly, among which were some substantial cheques. The Children of Mary, of which sodality the bride was a member, presented her with a beautiful prayer-book, with white streamers and orange blossoms. The happy couple left by motor car for the north, the bride wearing a dark blue costume and hat of vieux rose and blue.

ROBERTSON DOUGHERTY.

A very pretty wedding was celebrated on 21st January at St. Joseph's Cathedral, the Rev. Father Kaveney officiating. The contracting parties were Miss Annie Dougherty and Mr. William George Robertson, both of St. Kilda. The bride, who was given away by her brother, looked charming in a pretty frock of armure silk, and carried a shower bouquet of white sweet peas and lilies. She was attended by her sisters, Misses Sophia and Jessie Dougherty, the train-bearer being Miss Moyra Coughlan. The bridesmaids wore frocks of pale green silk with lace coats, and carried shower bouquets of sweet peas. The bridegroom was supported by Mr. Hugh Mulholland as groomsmen. After the ceremony a large number of guests adjourned to St. Joseph's Hall, where they were entertained at breakfast. The happy couple left by the second express for Queenstown, where the honeymoon will be spent. They were the recipients of numerous and costly presents.

ANSWERS TO CORRESPONDENTS

E. H. B., Saies.—The exact number of Catholics in the Dominion, according to the census of 1911 was 140,523. The number of Maori Catholics, according to the estimates of the heads of missions is, roughly, about 6,000. We will probably deal briefly with the whole question which you refer to in next week's 'Tablet.'

An Enthusiastic Parishioner.—You have not sent us your name and address, as required in the case of all communications. We are sure to have in due time a full account of the work and worth of your esteemed pastor.

ITEMS OF SPORT

GENERAL.

The Irish Athletic Society of Southland has issued the programme for its 29th annual meeting, which is to be held on March 18. Nominations for the 75yds Flying and Sheffield Handicaps close on February 28, and entries for all other events on March 7. There are 24 events altogether, and the varied programme is sure to attract a large number of competitors.

Pat Ryan, the gigantic Limerick man who wears the winged fist of the Irish-American Athletic Club, broke another world's record—or, to be more accurate, America's record—at the fall games of his club at Celtic Park, New York. He threw the 12lb hammer as far as many men, or alleged men, could throw an ivory button, or a jackstone (they call jackstones 'gobs' in Pallasgreen, Ryan's native place). He hurled the leaden ball a distance of 213 feet 9½ inches, which is just 6 feet and ½ of an inch better than that other herculean Limerick man, John Flanagan, did on the same field on October 25, 1910.

Tennis is undoubtedly the oldest of all existing ball games. Its origin is buried in antiquity. But it was played largely in Europe during the middle ages in the parks and ditches of feudal castles. The French learned the game from the Italians, the British from the French. Golf is popularly said to be a Scottish game, but there is good reason to suppose that, in the first instance, it came from Holland. Cricket, however, is essentially all British. The first mention of the game is found in a thirteenth century manuscript, and it derives its name from the Saxon word 'cric,' or 'cryc,' meaning 'a staff.' Billiards is believed to have been brought from the East by the Crusaders: though some people say that the French developed it from an ancient German game. Chess, however, which is the most intellectual of all games, is also the most ancient.

CRICKET.

Owing to the heavy rain which commenced to fall early on Saturday afternoon all local cricket in Dunedin was postponed.

The Auckland v. Wellington cricket match was concluded at Wellington on Saturday, when the visitors won by 33 runs.

The seventh round of the cricket championship was concluded in Auckland on Saturday. Results:—North Shore, 302 runs, defeated Eden B, 144 (J. Alexander 52) and 163 (M. Gilmore 48, J. Alexander not out 48), by 158 runs on the first innings. Bowling for North Shore, Stewart took four wickets for 20 runs, Townsend four for 39 and three for 47, and Howden four for 37.—Ponsonby, 325 runs for seven wickets, defeated Eden A, 118 (G. Mills 37, Savuerm not out 34) and 88 for three wickets (Burton 50), by 207 runs on the first innings.—University, 351 for nine wickets, defeated Grafton, 231 (W. Horspool 60, D. Hay 37, F. Horspool 33) and 47 for six wickets, by 120 runs on the first innings. For the University, Jacobsen took three wickets for 56 runs and four for 21.—Waitemata, 351, defeated Parnell, 135 (Breese not out 84) and 106 (Anthony 38, Breese not out 37, by an innings and 110 runs.

One day last week dairy farmers in Taranaki divided over £50,000 between them as the result of the month's milking returns. The Stratford Dairy Company alone paid out £10,269.

As the result of recent negotiations an increase of pay has been secured by the general laborers in Taranaki employed in the woolsheds to 1s 3d per hour, and by those employed in oil stores and in mixing manures to 1s 4½d. The agreement entered into is to remain current for three years.

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MARRIAGE

ROBERTSON—DOUGHERTY.—On January 31, 1914, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Kaveney, William George, youngest son of George Robertson, to Annie, eldest daughter of Mrs. Hannah Dougherty, both of St. Kilda, Dunedin.

DEATHS

POPPELWELL.—On January 28, 1914, at 300 York place, George William Bell, eldest son of William and Elizabeth Poppelwell; aged 29 years—R.I.P.

ROSS.—On January 29, at his residence, 57 Town Belt, Roslyn, Alexander Ross, late of Hokonui, Southland; aged 83 years.—R.I.P.

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

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

Die 4 Aprilis, 1900. LEO XIII., P.M.

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

April 4, 1900. LEO XIII., Pope.



THURSDAY, FEBRUARY 5, 1914.

CATHOLICS AND PUBLIC LIBRARIES

It has often been made the subject of complaint by intelligent and reading Catholics that in our public and semi-public libraries, while there is generally a full proportion of more or less undesirable and even of directly anti-Catholic works, Catholic writers of recognised standing in the literary world are, as a rule, very inadequately represented.

It must be admitted that the facts are absolutely as stated. It is true that the evil complained of is less marked in some libraries than in others. It is very pleasant and refreshing, for example, to look through the reference department of the Wellington Public Library, and find a complete set of Brownson's works, numbers of volumes of Newman, and many other representative Catholic works on the same shelves as the controversial works by non-Catholic writers. The Christchurch reference library also contains a small but, so far as it goes, very excellent

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selection of Catholic works. In Dunedin—to our shame be it said—the reference departments of the two libraries contain scarcely a single Catholic volume. So far as the lending side of the libraries is concerned, the foregoing indictment is, in greater or less degree, true all round. There is scarcely a library in the land which has not its full complement of Joseph Hoeking, Marie Corelli, and tenth-rate rubbish of that kind; while there is a very large proportion of library committees which appear to be—and in some cases really are—ignorant of the very existence of such names as R. H. Benson, Canon Sheehan, or Rosa Mulholland.

The blame for the dearth of Catholic books in our libraries is not to be laid on the shoulders of the librarians or library committees: the fault lies almost entirely with Catholics themselves. The mere fact that the reference libraries of Wellington and Christchurch, for example—to speak only of those of which we have personal knowledge—contain a number of excellent Catholic works is itself evidence that there is no objection on principle to the admission of Catholic works, and that it is only lack of knowledge of Catholic literature on the part of librarians and library committees which stands in the way of a more adequate Catholic representation on the shelves of these institutions. It is reasonable to suppose that in the majority of cases library committees would be only too glad of hints or suggestions as to the selection of suitable books, as relieving them, in part, of what must ordinarily be a rather troublesome duty; and it is the least that may be expected from Catholics that they should furnish the necessary assistance so far as Catholic books are concerned. With a view to helping Catholics to discharge this duty, the Literature Committee of the Dunedin Diocesan Council of the Catholic Federation has prepared a preliminary list of books which may safely and advantageously be recommended to the favourable notice of librarians and library committees, and this list we have printed on page 23 of this issue.

As we have mentioned elsewhere, the list is not, and is not intended to be, exhaustive, but it will serve as the basis of a fuller list, and the numerous desirable additions which will doubtless suggest themselves may be made both by the Dunedin Committee and by other branches of the Federation at their convenience. It is not suggested that the list should be presented for adoption en bloc to any library committee. The better plan, we take it, would be to make a selection of the more important and urgently desirable works, and recommend these in instalments from time to time. In regard to certain subjects which are of especial interest, there are a large number of books on the list which might safely be recommended right away to all libraries. For example, the subject of social reform is at the present moment very much in the air, and the thoughtful public are in the mood to welcome light from any quarter as to the most feasible, just, and practicable solution of the social problem. In this connection the whole of the works included in the list under the heading of 'Social Science' might safely be suggested to libraries, in full assurance that the suggestion would receive sympathetic consideration. Another method which might usefully be adopted is to note any anti-Catholic works which are already on the shelves of the libraries, and to select from the list the Catholic work or works bearing on the same subject. For example: Quite a number of libraries have given a place on their shelves to Michael McCarthy's trashy libel on the Irish people, entitled 'Priests and People in Ireland.' Wherever this is the case, it will be the duty of the local Federation Committee to lose no time in seeing that Dr. O'Riordan's

masterly reply—'Catholicity and Progress in Ireland'—is placed alongside McCarthy's rubbishy production. Such subjects as the 'Dark Ages,' Luther, the Reformation, Spain, Ireland, etc., lend themselves to similar treatment. The list will also be found useful—particularly in the department of fiction—for the purpose of advising booksellers, in districts where no Catholic bookseller is established. We have ourselves been asked by non-Catholic booksellers to give the names of a few Catholic books suitable for presents; and we believe that many booksellers would be glad of the help to be obtained from such a list as that which is now submitted.

Apart from the fact that the books which have been listed can be recommended on their literary, historical, or scientific merits, Catholics are entitled on grounds of sheer public right to have their voice heard on such a matter from the fact that the public and semi-public libraries are all, in greater or less degree, supported by public funds, their revenue being derived from three sources—(1) direct local rates or taxation; (2) Government grants; and (3) the fees paid by subscribers. It only remains to hope that when the desired publications find a place on the shelves of our libraries, Catholic patrons will make use of the books thus provided. One of the reasons why such literature is not more generally found in such institutions is the fact that it is rarely or never called for. Non-Catholics for the most part know nothing about Catholic books, not even their titles or the names of authors. Catholics who patronise public libraries should be better informed, and should set other readers a good example by showing full appreciation of literature of the kind.

Notes

A Pumpkin Story

If you are going to tell a pumpkin story, you may as well tell a good one. This, at least, appears to be the principle of the *Sydney Bulletin*, which gravely relates the following 'real story': 'A farmer told his son one day, in my presence, to get his axe and chop a four-horse load off the pumpkin for market. The son said: "If there's more than one load in a pumpkin, it must be a big one." "Rather," says the farmer, with a broad grin. "I shoved the ladder against it and got on top to chop a load off last week. At the first lick I dropped the axe into the hole. So I lowered the ladder and went down inside to look for it. While walking about I lost my way, and met a man, who asked me what I was doing. I said, "Looking for my axe." "No use, ole feller," he replied. "I lost my team of bullocks here yesterday, and I bin lookin' for 'em ever since!"'

A Dramatic Debate

On the 16th of August, 1913, the following decree was passed by the House of Representatives of Columbia and became law under the signature of the President:—

LAW BY WHICH PUBLIC WORSHIP IS TO BE RENDERED TO JESUS CHRIST.

Article I.—On the occasion of the First National Eucharistic Congress which is soon to take place, as a solemn and perpetual testimony of the faith and Catholicism of the nation, and to obtain the blessing of the Almighty for the lasting peace and enduring prosperity of this Republic, the Columbian nation, through its representatives, renders homage, adoration, and grateful thanksgiving to our Redeemer, Jesus Christ, in the august mystery of the Eucharist. Article 2.—This law shall be engraved on a marble tablet to be erected in a

place assigned by the Archbishop of Bogota, Primate of Columbia. Article 3.—The outlay involved in the execution of the present law will be included in the Budget of National Revenue and Expenditure for the present session.

*

At the close of the debate the following remarkable speech was delivered by the Hon. Representative for Antioquia, Señor Mejia (of course, as is evident from the speech, the designations of political parties must be understood in the sense which they hold in Latin America):—In the presence of this honorable assembly I wish most solemnly to register my vote in support of this decree which has been introduced by my distinguished colleague Señor Dr. Casas. His motion, I believe, but expresses the feeling of the House. My position on rising to speak is this. For forty-five years I have been a member of the Liberal Party. During that period of my life, I espoused the cause of Radicalism in its most extreme and exaggerated form. It would have been strange indeed had it been otherwise. My father was a Liberal. My ancestors were Liberals. I breathed an atmosphere of Liberalism in my college days. All my school-fellows were Liberals, and, being Liberal, I was of course an atheist, a persecutor of the Church, a zealous propagandist of anti-Christian principles. As I am by nature intense and unrelenting as an opponent, I have been the sworn foe of Jesus Christ, of His doctrines, and of His Church. Yes, against Christ and His Church have I fought with every means in my power. But I had the good fortune to see my error, to find the true and only way. Yes, profoundly stricken with remorse for my past life, which I now contemplate with horror, which for ever I cast away from me in disgust, I make this solemn profession in your presence, in the precincts of this House. I owe it to nothing less than the miraculous intervention of Divine Providence that I stand here to-day, for had I persevered in the abominations of my past life, from which, thank God, I wrenched myself free but four years ago, I would not be here in this illustrious assembly with the most distinguished men of my country. I would not enjoy the privilege of a share in the patriotic work of those who bear such an honored name in public life. My right place would have been the convict's cell. I, who until so recently was a slave of all wickedness, leading a life of unspeakable misery, the direct result of irreligion, I proclaim to-day that Christ lives, that Christ reigns, that Christ triumphs. And yet there have been a few Conservatives and Catholics who held that this discussion would serve no useful purpose. But the Conservative Party are the defenders of social order, and Christ is the foundation of that order. Others think that there is no sufficient reason for the mention of God's name in this House, no adequate reason why homage should be publicly and officially rendered to Him in the name of the people of Columbia, and such an opinion they hold despite the fact that God is the very base of the social edifice, the foundation on which rest the world and the entire universe. Gentlemen, of my unhappy past, my fearlessness alone remains to me. As I have hitherto so resolutely championed the cause of atheism, so will I henceforth acknowledge the faith of Christ, and with all the power of my being do I now and for ever profess that faith. I am a believer, I am a Catholic, and therefore have I severed every link that bound me to my former colleagues. In this struggle for my faith, I am ready to make every sacrifice, even that of my life. Let my old associates insult me if they choose, let them attack me if they wish. Let them even assail my life. (Angry protests from the Opposition benches.) Listen to them. They are already beginning to hurl their insults at me. Heed them not. I despise and pity them.

*

Señor R. Casas then made the following fitting and happy reply:—I congratulate the Hon. Señor Mejia most cordially on his fearless discourse. If the splendid

profession of faith with which the hon. representative has concluded a very powerful speech were the only result of my motion, I should consider myself amply repaid for having introduced it. Yes, gentlemen, Christ lives, Christ reigns, Christ triumphs.

DIOCESE OF DUNEDIN

St. Dominic's College re-opened after the holidays on Tuesday, and the parish schools on the previous day.

Miss Dennehy, who has been connected with the Dunedin Gaol for some time, has been transferred to Addington.

Rev. W. Ganly, of St. Kilda West, Melbourne, is at present on a visit to New Zealand, and arrived in Dunedin on Tuesday afternoon.

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

The schools picnic committee have been busily engaged during the past few days in completing the arrangements for the annual outing, which is to take place at Wai-rongoa on Wednesday, February 11. The place is all that could be desired, and, given fine weather, there should be an excellent attendance.

Rev. Brother O'Donoghue, who had been Superior of the Christian Brothers' School, Dunedin, for some time, has been transferred to Geeiong, and left for Melbourne by the Moeraki on Sunday. He is succeeded by Rev. Brother O'Ryan, from Melbourne, and the other vacancy on the staff has been filled by the Rev. Brother Bowler.

ST. DOMINIC'S COLLEGE.

The following are the results of the recent University and Public Service Entrance examinations:—
Matriculation.—K. Counihan, J. Duhig, M. Smith.

Public Service.—Senior Free Places—A. Bourke, M. Dennehy, A. Gillies, P. Higgins, D. Sweeney, K. Todd.

Convent, Invercargill.—M. O'Meara, H. Spillane.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

February 2.

On Sunday, February 1, the laying of the foundation stone and the formal opening of the Father Walter McDonald Memorial School at Ellerslie was performed by his Lordship Bishop Cleary in the presence of a large gathering of people. The school is a fine building of modern design, and is a valuable acquisition to the parish.

Very Rev. Father Holbrook returned from his trip to Europe on Saturday morning, and was met at the railway station by Rev. Fathers Furlong, Ormond, O'Doherty, and several ladies and gentlemen, who heartily welcomed him back to New Zealand. Tomorrow evening he will be accorded a public welcome, at which his Lordship the Bishop and a large number of priests and people will be present.

His Lordship Bishop Cleary has returned from a week's visitation of the Thames, Paeroa, and the Tauranga districts, where he administered the Sacrament of Confirmation at the Native missions at Karekare and Te Puna. In both places he catechised the children, and addressed the people in Maori. On Sunday evening he administered the Sacrament of Confirmation at Tauranga, and on the following evening at Te Puke. At Tauranga he received a civic welcome, at which the Mayor presided, and people of all denominations were present. At Te Puke he received an address and a

presentation. He was accompanied throughout by the Ven. Archdeacon Hackett, of Paeroa.

SACRED HEART COLLEGE, AUCKLAND.

A most successful year has been recorded at the Sacred Heart College, Richmond road, Auckland, conducted by the Marist Brothers. A perusal of the record hereunder will satisfy the most exacting in matters scholastic, and it is a source of genuine pleasure to our Bishop, priests, and people to have such an institution in this city, and all unite in congratulating the Brothers on the success which has attended their work.

The following students were successful in the recent examinations:—

Matriculation.—John Russel.

Matriculation and Solicitor's General Knowledge.—G. Coakley.

Partial Matriculation.—D. J. Ferguson.

Matriculation, Solicitor's General Knowledge and Medical Preliminary.—Owen J. Dolan, Leslie Kelly.

Matriculation, Barrister's General Knowledge, and Medical Preliminary.—John B. Hally.

Public Service Entrance and Senior Free Place Examinations:—Fredk. Sullivan, B. Gallagher, P. Olsen, B. Bell, D. J. Ferguson, J. Callaghan, M. Flynn, S. Johnston, L. Kelly, P. O'Connor, M. O'Rorke, H. Cahill, H. O'Connor, G. Cody, J. Bolger.

Junior National Scholarships and Junior Free Place.—James Molloy, M. Rogers, M. Graham.

Timaru

(From our own correspondent.)

A meeting of the local branch of the Catholic Federation will be held on Sunday afternoon. Important business will be discussed, and a full attendance is requested.

The girls' parish school reopened on Monday last with a good attendance, and the boys' school opens to-day. The Rev. Brother Martin, who was on the teaching staff here some years ago, has again taken up his duties at the school.

The parents and boys were very sorry to learn, on the re-opening of school, that the Rev. Bro. Nazarius had been transferred to Wanganui.

Bro. Nazarius spent nearly nine years in Timaru, and was a most successful teacher, particularly of junior pupils. Among the successful candidates from Timaru in the recent Public Service Examination were Leo. Brosnahan and Gregory O'Brien, two candidates from the Marist Brothers' School. Both took Matriculation subjects, and gained very satisfactory passes. Of the twenty-three candidates presented for the Sixth Standard examination, twenty-one were successful. Fourteen of these gained proficiency certificates and seven competency. Proficiency certificates were awarded to M. England, J. Bergin, J. Conroy, P. Plett, P. Houlihan, B. Kane, C. Lynch, W. Mason, D. O'Connell, M. O'Connor, T. Rooney, T. Reilly, T. Sullivan, R. Virtue; competency to C. Leeming, C. Murphy, E. King, F. D'Arcy, A. Baker, W. Power.

Hamilton

(From our own correspondent.)

January 30.

The first social under the auspices of the new executive of St. Mary's Club was held last Friday. The evening took the form of a euchre tournament, and was most successful, there being over 80 persons present. The lady's prize was won by Mrs. Skelly and the gentleman's by Mr. M. Ryan.

The Young Men's Club has suffered the loss of one of its most energetic members in Mr. John Burton, who left for Blenheim last week. Mr. Burton took a prominent part in the inauguration of the Tennis Club, and his departure will be much felt by the members, for whom he has labored so willingly and so ably. Mr. Burton takes with him the best wishes of the club for his future welfare.

Commenting on the possibilities of New Zealand's water power, the *Sydney Morning Herald* says: 'Perhaps the biggest of all possible industrial developments in New Zealand lie in the Dominion's enormous volume of water power available for the generation of electrical current.' The *Herald* mentions the various schemes mooted in New Zealand, and goes on to estimate that the force as yet unharnessed amounts to 3,000,000 horse-power.

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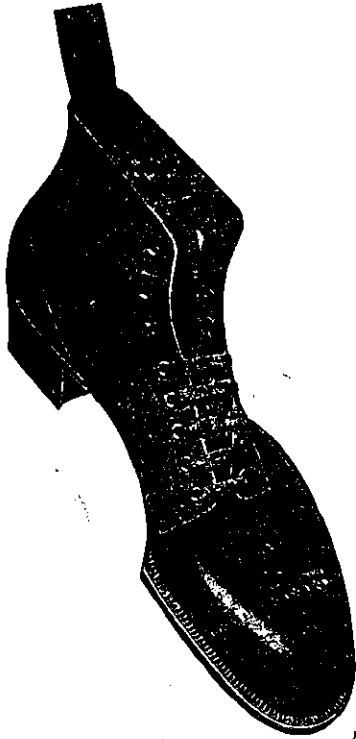
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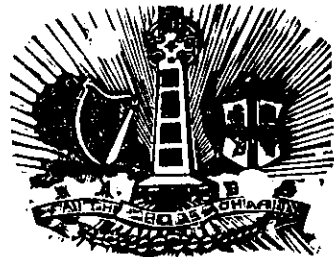
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Irish News

GENERAL.

The fund which is being raised by Right Rev. Dr. Browne, Bishop of Cloyne, for the completion of the tower and spire of St. Colman's Cathedral, Queenstown, had reached over £6000 on December 15.

The hon. secretary of the Nenagh Conference of the Society of St. Vincent de Paul, at the annual meeting, stated that during the last twelve months they had provided poor children attending the local schools with 50,000 free luncheons.

There was much rejoicing in Portumna when the tidings reached there that the decision of the Master of the Rolls, which prohibited the Congested Districts Board from compulsorily acquiring the Clanricarde estate, had been reversed by the Court of Appeal.

There are many centenarians in Ireland, but there is no record to beat that of Mr. Michael Shevlin, of Clogher, County Donegal, and his wife. They were married eighty-three years ago, and are both hale, although the husband is 104 years of age and his wife 103.

Earl Beauchamp, First Commissioner of Works, in the course of an address at Surbiton, said that of the 80 by-elections since the last general election 34 had been won by the Liberals and 36 by the Unionist Party, and out of the 36, three were held by virtue of the split vote.

Count Markievicz, who had been resident for about six years in Dublin, in the social and theatrical circles of which he was a prominent figure, has returned to Russia. Prior to his departure the Count was entertained by the Abbey Company, and a dinner was given in his honor by the Arts Club.

New Ross, County Wexford, has shown an example which should be followed by other towns. At the instance of Father Quigly, a poor man's club has been formed, the entrance to which will be free. The Urban Council has given a free room, and a committee will provide books and means of recreation.

The Countess of Aberdeen, speaking at the annual meeting of the Dublin branch of the National Health Association, said it was out of times of stress and trouble that great movements grew for the good of the people, and expressed the hope that they would go forward with renewed interest to try and solve the problems which at present seemed so difficult.

The returns of the Matriculation examinations, summer and autumn, 1913, show that 736 candidates entered for the examinations. Of these 457 passed and became matriculated students of the University. In addition, there have been matriculated on the results of the Intermediate Senior Grade and other public examinations 95 students, making a total of 552 students matriculated in the year 1913 to date, December 16.

In the five electoral contests decided during the few weeks prior to Christmas, the total number of votes polled was 45,805. Of these the Home Rule candidates—Liberal and Labor—received 26,324 and the Unionists only 19,481, there being thus a majority for Home Rule of 6843, or nearly one-sixth of the aggregate. Is it on account of this 'message to Ulster' that Mr. Austen Chamberlain tells Mr. Asquith he must come to terms before the sands run too low?

The funeral of Mr. James Geoghegan, Glangorm, Castletown-Geoghegan, father of the Rev. Brother M. A. Geoghegan, Superior Christian Brothers' College, North Melbourne; Rev. Brother J. P. Geoghegan, Superior Christian Brothers', Newry; and the Rev. Brother F. A. Geoghegan, Christian Schools, Synge street, Dublin, took place on December 12 at Castletown Cemetery. The funeral cortege was one of the largest seen in the district for many years, and bore testimony to the popularity of the deceased and his family.

Speaking at Derby on December 12, Mr. Birrell, Chief Secretary for Ireland, referred to the position

of Tory Catholic peers. 'I cannot help making this remark,' he said, 'and I wish the Duke of Norfolk and the other Catholic peers were here to-night to hear me. I wonder how the Duke of Norfolk and the other Catholic peers who owe their position and every position they have within the Constitution to Catholic Emancipation can shut their eyes to the fact that Catholic Emancipation in this country could not have moved a yard until it was taken up by these Irish agitators. The Duke of Norfolk ought to remember that every time he opens his mouth in the House of Lords he is speaking there in consequence of the courage, the dangerous courage, and—if you like—the disloyal and unconstitutional action of Daniel O'Connell.'

THE NEW ARCHBISHOP OF CASHEL.

Addressing the men's confraternity in Thurles Cathedral on the evening of December 10, the Rev. M. Maher said they all felt grieved on learning that failing health had compelled Dr. Fennelly to retire from his exalted position; but now their grief was tempered with the consolatory feeling that they had got for Archbishop one after Dr. Fennelly's own heart. Their new prelate was full of youth, health, and energy; he was a native of the archdiocese, and a man of first-class ability. He was a distinguished student of the great College of Maynooth, where, at the end of his academic course, he won his way to fame by obtaining, after a public concursus, a Professorship of Theology. He was a profound theologian, a versatile linguist, a man of high literary culture and of exemplary piety, and was a great favorite with the priests of the archdiocese.

THE EVICTED TENANTS.

The Estate Commissioners in their annual report state that on March 31 last 1760 evicted tenants (or their representatives) had been reinstated in their former holdings or provided with other holdings by landlords with the assistance, where necessary, of grants by the Commissioners, and 1498 were reinstated or provided with other holdings by the Commissioners on estates purchased by them, making a total of 3258 evicted tenants reinstated or provided with holdings to March 31 last. In the case of 512 of the 1760 reinstated by landlords, the restoration was the direct result of the intervention by the Commissioners, and at prices suggested and sanctioned by them, but as the estates on which the holdings were situated were being sold direct by the owners to the tenants the owners entered into agreements direct with the evicted tenants at the prices estimated by the Commissioners. During the year ended March 31, 1913, the Commissioners authorised in connection with the reinstatement of evicted tenants the expenditure of £21,397 7s (of which £13,319 3s was by way of free grant) for the improvement of holdings, erection of buildings, purchase of live-stock, compensation to existing tenants on surrendering evicted lands, etc., bringing up the expenditure sanctioned for these purposes during the period ended March 31, 1913, to £340,318 7s 11d, of which £237,489 7s 11d was by way of free grant.

HOME RULE ASSURED.

Earl Beauchamp, First Commissioner of Works, and Mr. T. P. O'Connor, M.P., were the principal speakers at a Liberal meeting at Surbiton on December 12. Speaking first, Mr. T. P. O'Connor said that so far as Home Rule was concerned all was over except the shouting. Home Rule would be on the Statute Book next year without or without the assent of the House of Lords, without the assent of Sir Edward Carson, and with or without the consent of the Orange lodges—which apparently Sir Edward Carson now thought were the final court of appeal in British politics. Outside a lunatic asylum there was nothing so absurd as our system, under which, in a single Chamber, we attempted to govern the smallest affairs in every village in all our four countries, and at the same time carry on the government of the greatest and most world-wide Empire the world had ever seen.

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THOUGHTS UNSPEAKABLE.

The Tories have won South Lanark; their candidate polled 4257 against 5682 polled for his Liberal and Labor opponents. So another seat is lost to the Government through a three-cornered contest, and a minority of the electorate appoint a representative to go to Parliament, the majority being left unrepresented (says the *Catholic Times*). That is not the only queer thing about this South Lanark election. The Ulster missionaries were let loose in the Scotch constituencies, and have helped the Tory candidate to victory by their prayers against Rome and Antichrist. The *Nation* prints one of these Ulster supplications, so effective among Scots Presbyterians. Here it is: 'We pray that Thou wouldst cast down the power of Anti-Christ, that Thou wouldst trample under foot the great enemy; and do Thou be pleased to put it into the hearts of this land to rise and to resist the efforts that are being made to give rule once more in this land to the power of Rome.' That is the sort of prayer that helped the Tory to victory! 'What, one wonders, can the Chief Unionist Whip think of a candidate thus supported?' the *Nation* asks. No one knows. No one ever will know. Lord Edmund Talbot would not venture to tell. He, as a Catholic, must feel ashamed of having to submit to the indignity of victories won by such anti-Papal fanaticism. Other Catholics not Tories are both ashamed and indignant. Their thoughts are unspeakable. Never has politics been so degraded, never has Catholicism been more outraged, than under the rule of a Catholic Tory Chief Whip.

UNIONISTS' TACTICS.

As illustrating the length to which some of the Ulster missionaries went at Wick (says a writer in the *Westminster Gazette*), it is stated on the authority of the *Daily Chronicle* that a document was also circulated broadcast throughout the constituency purporting to be a copy of a Bull issued by Leo XIII. in 1912 (sic) as illustrating religious intolerance. Investigation showed that the Bull was issued, by Pope Leo IX. in the 11th century, and related to the campaign in defence of Christianity which Spain was then waging against the infidel Moors. I beg to draw the attention of Liberal candidates and Liberal M.P.'s to this precious example of 'Orange invention. This graceless 'document' will probably go the rounds of other Scotch and English constituencies. I imagine the Papal invective was pretty vigorous, when one remembers that it was directed against the merciless warriors who were devastating Southern Europe, sacking its churches, and carrying off thousands of Christian maidens to their harems. To represent it as the language of the Catholic Pontiff last year is worthy of Sir Edward Carson's friends. I hope this example will at last make the Tory Chief Whip and his brother, the Duke of Norfolk, reconsider themselves.

Of all the inhabitants of the ocean few are more destructive than the sea-wolf—a kind of dolphin, which attains, when full grown, a length of fourteen feet and a weight of three thousand pounds. When a mother walrus perceives a sea-wolf, she endeavors to throw her cub on to an iceberg, if one is near. Failing this, she gets it on top of her head, and swims with it above water. But this is vain. Diving far below, the fish of prey comes up with tremendous force, striking the frantic mother a terrific blow, and jolting the cub off her head into the water. Here it falls an easy victim to the assailant, and is soon devoured.

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People We Hear About

There are five Catholic Governors of States under the Stars and Stripes this year. They are Glynn of New York, Dunn of Illinois, Pothier of Rhode Island, Monaghan of Delaware, and Walsh of Massachusetts.

Dr. Guiseppe Motta, of Ticino, has been appointed Vice-President of the Swiss Confederation for the current year. He was born in 1871, is head of the Department of Finance, and a member of the Catholic Conservative Party.

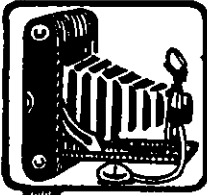
The will of the late Mr. Eugene O'Keefe, of Toronto, Canada, has been admitted to probate. It disposes of an estate valued at 986,304 dollars. Of this 184,776 dollars are left to charitable and educational works. A personal bequest of 10,000 dollars is left to the Holy Father.

The estate of the late Mr. Patrick Ford, editor and founder of the *Irish World*, will not exceed £2400, according to the estimate set forth in the petition for letters of administration filed at the Surrogate Court of Brooklyn, by Robert E. Ford, eldest son of the deceased editor. The real estate is valued at £1600, and personal property at £800.

We (*London Tablet*) regret to record that Mr. Henry Hamilton Lawless, Recorder of Great Yarmouth, died at Plowden buildings, Temple, at the age of 56. The fourth son of Mr. John Lawless, a well-known Dublin solicitor who defended the Fenian prisoners in the early seventies, he was educated at Trinity College, Dublin, and joined the Irish Bar in 1880. Three years later he was called to the English Bar by the Middle Temple, and joined the South-Eastern Circuit, being also a member of the Central Criminal Court and the North London and Middlesex Sessions. He was appointed Recorder of Great Yarmouth in 1909. A correspondent of the *Times* writes: 'Mr. Lawless was the most genial and kindly of men, with a constant fund of Irish anecdotes which he delighted to tell in his own inimitable manner and in his own rich Dublin brogue.'

With regard to the appointment of the Very Rev. Dr. Harty, of Maynooth College, to the Archbishopric of Cashel, in place of Archbishop Fennelly, resigned, I think it will take the priests and people some time to get accustomed to their new pastor (writes a Dublin correspondent). For neither in person nor temperament is Archbishop Harty like his two predecessors in Cashel. Archbishop Croke was a fiery prelate who seemed born for campaigning; Archbishop Harty is a gentle academician, who, I fear, would find a political speech in the rich vales of Tipperary, in the presence of ten thousand men, a rather embarrassing business. And Archbishop Fennelly is one of those huge, broezy men who carry everything their way by means of good humor and bubbling spirits, while the newcomer may be safely expected to accomplish things from his writing desk. Anyhow, the days of fighting have ended in Ireland and 'peace,' as William Redmond complains, 'has broken out.'

The sale of the Duke of Bedford's estates in the West Central district of London recalls the fact (says the *Universe*) that, in the main, the foundations of the fortunes of the Russell family were laid at the dissolution of the monasteries. John Russell, the founder of the family, owed the rise in his fortunes to an agreeable manner and to his knowledge of Spanish. He was a Devonshire gentleman, and when the monasteries were dissolved he obtained from the King a grant of the Abbey of Tavistock, and of the extensive possessions belonging thereto. This property remained in the hands of the family until quite recent years, and from it the successors of John Russell have been able to acquire property which is now worth several millions, some of which property has just passed, by purchase, into the hands of Mr. Mallaby Deeley. The property in question includes Covent Garden and other localities which bear names of historic Catholic association.



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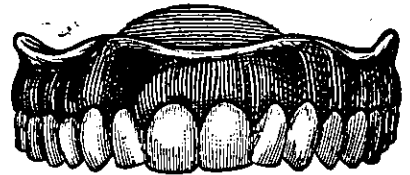
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HOME RULE AND BIGOTRY

SOME STRAIGHT QUESTIONS

It has been stated that the appeal made to what is described as 'the Protestant sentiment' was very effective in the West Lothian election—that, indeed, it was an important factor in reducing the Home Rule majority, and that in view of this a vigorous campaign on similar lines is to be carried on in the other constituencies (says the *People's Journal*, a paper which is said to have the largest circulation in Scotland). In other words, it has been found that the game of fanning religious animosities in order to make political profit can still be played with success in Scotland, and as a consequence it is deemed to be a good thing to go on playing it. Now we have not the slightest doubt that those who care to employ such methods to advance the Tory cause will not be denied a certain amount of success, though its extent is much exaggerated. Enlightened, broad-minded, and tolerant though we be in Scotland in these days, there are still people in the country whose religious feelings may be exploited for party ends. We do not blame them. Opinions or prejudices which have been inherited by one generation from another are hard to eradicate.

Ill-Begotten Rewards.

But we do blame the Tory leaders for taking the ill-begotten rewards of a despicable and unscrupulous campaign which they know to be wrong and with which as individuals they have not the slightest sympathy. Honest bigots we may pity; men who assume bigotry or employ it for political purposes we must wholly despise. This is a matter which the Tory Party for its own credit must face straightly, because so long as it does not openly disavow its emissaries and eject them from its camp incontinently it lies under the conviction of practising nauseating cant.

What is Being Said.

Let us look into the matter closely. What is being said in the constituencies is that if Ireland gets Home Rule the result will be Rome rule: that what is regarded as an evil form of religion will gain complete dominance in the country, and that as a result the life of a Protestant will not be worth living. Now we do not want to enter into the question whether Roman Catholicism is right or wrong, but if it is the terrible thing which it is represented to be when an appeal is made to Protestants to vote Tory, why does the Tory Party not close its ranks to all members of the communion? That at least would be consistent. But the Tories do nothing of the kind. On the contrary, they eagerly welcome the assistance of Roman Catholics, and they honor the distinguished adherents of the faith by placing them high in the councils of the party. The Duke of Norfolk, the leader of the English Catholics, was a member of the last Tory Government; and his brother, Lord Edmund Talbot, is at present one of the party Whips; and all throughout the country we find prominent Catholics holding office in the Tory associations, and we have a number of them sitting in Parliament as Tory members.

The Veriest Humbug.

In such circumstances is it not the veriest humbug for the party to traffic with an anti-Papal crusade and accept the fruits of its labors? It is, indeed, a piece of the most disgraceful hypocrisy and double-dealing that has been seen in our politics for many a long day.

But apart from that, the man or party that foments religious strife is doing the worst disservice to the Empire that can well be imagined. Roman Catholics form a large part of his Majesty's subjects both at home and in the colonies. In Canada we had for many years as Liberal Prime Minister a very distinguished member of the Church of Rome: in the present Canadian Cabinet (Conservative) there are several prominent Catholics; and in every country over which the British flag flies will be found men of the

same communion holding high office in the public service. What can these men think and what can their co-religionists think when they see their faith attacked in order that the interests of the party which professes to be Imperialist above all things may be advanced? It is simply sowing the wind from which the whirlwind will be reaped.

A Guilty Past.

It is really time that an end was put to this fatuous Orangeism—certainly the most abhorrent phase of our British politics. Its fears rest on no substantial foundation; they arise from a sense of a guilty past. Nowhere was Protestantism, with all its noble ideals, dragged in the mire as it was in Ireland, and it is Orangeism we have largely to thank for that act of degradation. It was for years and years the willing instrument of the most outrageous persecutions that have ever besmirched the pages of history. Catholics were hunted down like wild beasts; they were placed under abominable penal laws; they were despoiled of their goods and reduced to a state of miserable serfdom, all because they differed from the religion of the dominant caste. Need we wonder that Protestantism has made no headway in Ireland, when we remember how it was prostituted by its professors and all the dark deeds that were done in its name?

Lived Upon Persecution.

The Orangeman should be the last to talk of religious persecution. For years he lived upon it, and when at last the conscience of Great Britain was aroused by the pitiable cry of his victims he fought like grim death against the removal of their shameful disabilities. And now to-day, when the last link of Ireland's fetters is about to be struck off, and she is to take her place as a free community in the Empire, the raucous voice of the Orangeman is again heard in the land trying to awaken those religious antipathies by which he lives and moves and has his being.

But he will not succeed. The game is up. No longer is he to be allowed to retain ascendancy in Ireland by trading on our religious feelings. We shall see that he is placed on a plane of equality, and that he receives the protection which every British subject is entitled to, be he Protestant or Catholic. But we are determined that no longer shall he be allowed to obstruct the advance of that beneficent policy which is destined to weld the only broken link in the British Empire.

Waiki

(From an occasional correspondent.)

January 23.

The annual meeting of the I.A.C.B. Society was held in the school on Sunday last, when there was a fair attendance of members. Correspondence from various members and the district secretary was dealt with, and a large amount of sick pay was passed. The balance sheet was read and approved of, and while explaining the position of the branch, the secretary pointed out to the members that they would have to use every endeavor to increase the membership, as it had decreased considerably during the past two years, chiefly owing to the strike. The sick fund had a large number of calls upon it during the past year, and they had paid out more than the two preceding years together. In spite of the bad times and the heavy drain upon the fund the branch still had money invested, and it only required a little energy on the part of the members to make matters progress again.

Bro. Hayes very generously offered to give a sash to the Brother who proposed the most new members during the year.

The following officers were elected:—President, Bro. J. W. A. Hayes; vice-president, Bro. Kelly; treasurer, Bro. J. J. Ritchie; secretary, Bro. T. J. Ryan; warden, Bro. Clarke; guardian, Bro. O'Dwyer; sick visitors, Bros. Kelly and Keefe; auditors, Bros. McLoughlin and J. D. Ryan.

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DEATH OF CARDINAL RAMPOLLA

The death of Cardinal Rampolla closes a momentous chapter in the history of the Papacy, in which some of the greatest personalities and the most dramatic events crossed the stage in the great drama of the Church and the civil power (says the *Universe*). In the words of the grief-stricken Pontiff, 'he was one of the greatest men in the Church, and became even greater since he retired from State affairs.' Of noble family, like Leo XIII., one of the most consummate diplomatists of his age, and a man of singular holiness among holy men, he was marked out by nature and training in the minds of all who knew him, and especially by the Cardinals in Conclave for the election of a successor to Leo XIII., as the man pre-eminently fitted to fill the Holy See at a time of extraordinary crisis. But it was ruled otherwise. He became, in fact, a martyr in defence of the independence of the Holy See, for it was the veto of Austria thrown into the scales by the Cardinal-Bishop of Cracow that determined his effacement. But with the indignity passed away the veto. No monarch will ever again claim an intrusion into the Conclave. The policy of the Cardinal as Secretary of State had been one of support of France and Russia against the Triple Alliance of Germany, Austria, and Italy. He was a strong advocate of the restoration of the Temporal Power, and against Italy he threw his weight by leaning to the other Powers, thus anticipating the Alliance and Entente Cordiale of France, Russia, and England. When, on August 2, 1903, the majority of votes was being cast for Cardinal Rampolla, and the Bishop of Cracow, Cardinal Kolzielska Puyzna, made his dramatic intervention, the Cardinal-Secretary withdrew his candidature, and from that time retired into privacy with the quiet dignity of a great man. The story has been often told, and is well known. When the veto was presented, the Cardinal rose and said: 'Deeply I lament that the liberty of the Church has sustained so great an injury, but, as for myself, nothing could have happened more welcome or more fortunate.' Pius X. wished him to go as Papal Legate to France, which honor he declined on the ground that his policy would not be acceptable to the French people. He could not in consistency abandon his Liberal policy for the Conservatism that was in favor in France. It was in deference to his own urgent wish, and against the wishes of the Pope, that he was allowed to retire from all active participation in affairs of State, but in his retirement during the past nine years he made the Church his debtor by unremitting historical research, for he has greatly enriched the literature of the Church. Cardinal Mariano Rampolla del Tindaro was of Sicilian birth but of a noble Tuscan family. He was born at Polizzi, in the diocese of Cefalu, on August 17, 1843, and, therefore, was in his 71st year at the time of his death. From his earliest years he was destined for the Church. After a preliminary education in Sicily, he passed to the Vatican Seminary, and thence to the Capranican College, through which avenue to distinction he entered the Academy of Noble Ecclesiastics, where he prepared himself for the priesthood and the diplomatic service. He was ordained in 1875, and was appointed Auditor of the Papal Nunciature in Madrid. His high qualities displayed in that office singled him out for rapid preferment to distinguished appointments at Rome, and in the Papal Courts abroad. Serving in Rome till 1882, he was consecrated titular Bishop of Heraclea, and appointed to the Nunciature of Spain. During his presence in Spain the Carlist rising took place, when, pursuing the Papal policy of supporting the *de facto* Government of the country, he took an active part in support of the reigning dynasty. In 1887 he was created Cardinal by Leo XIII., and in the same year made Secretary of State.

His policy in Spain was dictated by Leo XIII., following the famous Encyclical of Gregory XVI. It was acted upon by Leo XIII. later in his relations with France, when he advised French Catholics loyally to accept the Republic. They both, the Pope and his Secretary, suffered for their enlightened and consistent policy in the defection of many French Royalists, and

the diminution in the Papal revenue from Peter's Pence, and it also led directly to the intervention of the Austrian Veto, and the exclusion of the Cardinal from succession to his illustrious master.

Pope and Secretary were one in their thought on public questions, as they were one in action, and when Leo XIII. died Cardinal Rampolla ended his public career. His noble stature—he was over six feet in height—and his strong personality were the outward signs of that inward strength of character which made him one of the world's greatest men. If he was immersed in public affairs, he preferred the privacy of the sanctuary, and his humility was as remarkable as his resolute and fearless adherence to principle.

An Appreciation.

The following personal impressions given in the *Daily Telegraph* by 'One Who Knew Him,' will be read with special interest.

'In the eye of the world Cardinal Rampolla was a diplomatist and politician, but in private life he was a humble and pious priest. Strictly in keeping with his Sicilian character, he combined "the dignity of a Spaniard with the polish of a Frenchman." Whilst Leo XIII. occupied the Papal chair, Cardinal Rampolla was compelled to play a prominent part in worldly affairs, but the work was never to his taste. He much preferred prayer and private meditation on matters spiritual.

'His strong face was greatly mollified by a kindness of expression which only those who met the illustrious man can imagine. The features betokened a wonderful combination of strength and gentleness. He had a full share of the intensity of his race. Young Rampolla gave up at an early age all thought of worldly aggrandisement; he was of a pious and contemplative nature, and, having followed the vocation, as he himself expressed it, of "a humble servant of God," he adopted the religious life whole-heartedly. The fact that he rose to a position of eminence was in spite of himself. Given his own way he would have much preferred to remain a simple parish priest, but the Vatican has a wonderful—nay, infallible—way of recognising talent: consequently Rampolla became a Prince of the Church.

'The late Cardinal shared with the present Pope a warm love of children. When in their presence he was radiantly happy, and on more than one occasion he has been heard to express the opinion that to play with little children was the most exhilarating recreation on earth. He would frequently ask a child to pray for him and for his intentions, and was quite sure that the simple prayers of the young were the most efficacious.

'To see him absorbed in his own breviary was an edifying sight. The choir might go wrong, irreverent altar-boys might talk or make a noise, but Cardinal Rampolla was oblivious to all shortcomings once his attention was fixed on the Holy Office. Himself an aristocrat, his principal concern was for those in the humble walks of life. He would take infinite trouble on behalf of any poor body of pilgrims visiting the Pope, whilst those in an exalted station were allowed to look after themselves.

'There was no mock humility about Cardinal Rampolla. He was conscious of his powers, but made strenuous efforts to subdue his own personality. The mere fact of his forsaking his brilliant prospects in the outside world is proof enough that he was not ambitious for earthly glory. No man entering the Catholic Church can be sure of attaining high rank—for it is the most democratic institution in the world, as witnessed by the election of Pope Pius X.

'Submission to authority was the Cardinal's great principle. When in power he insisted on obedience, but when his lot was that of a subordinate he never for a moment questioned the ruling of his superiors. In his spare time he loved to chat with people from foreign countries, and he was highly appreciative of humor. His hearty laugh at a good joke was most refreshing; but, above all, Cardinal Rampolla's outstanding characteristics were piety and true humility.'

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From Mr. —, LINWOOD, CHRISTCHURCH:—

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Intercolonial

The Hon. John Meagher, M.L.C., is about to make another trip to Ireland. He will sail from Sydney by the Otranto on February 25.

The priests of the diocese of Maitland have presented his Lordship Bishop Dwyer with an all-round ticket in connection with his pending visit to Rome.

Rev. Father Tuohy, pastor of Toowoomba, Queensland, prior to his departure on a twelve months' holiday in Europe, was presented by his parishioners with a purse of 200 sovereigns.

His Lordship Bishop Carroll, of Lismore, left for Rome on Saturday, and will be absent twelve months. He will attend the Eucharistic Congress at Lourdes. On January 14 the priests of the diocese entertained his Lordship at luncheon, and presented him with a cheque for £130.

Deniliquin gave the Right Rev. Mgr. Treacy, V.G., a great welcome home on his return from Ireland, and marked the occasion by a banquet and the presentation of a highly complimentary address, voicing the loyalty and devotion of the people to their pastor and their appreciation of his strenuous labors among them.

Mr. Hugh Mahon, M.H.R., has informed a Melbourne pressman that he was never engaged, as reported, in any secretarial or other work with Mr. Parnell. His relations with the Irish leader were only those of a fellow-prisoner in Kilmainham, in 1881-2. During his term he did act for a little while as secretary of a small committee elected by the political prisoners, but Mr. Parnell was not a member of it.

Mr. William Redmond, M.P., who has been spending a few weeks at Orange on a visit to the relatives of Mrs. Redmond, who accompanies him, must be back in the House of Commons before the middle of March, when the Home Rule Bill will be introduced for the third and last time. Mr. and Mrs. Redmond, therefore, sail from Sydney by the Marama on February 9 for Vancouver, and they will return to England through America. Two days prior to their departure from Sydney they will be entertained at a harbor picnic, when Mr. Redmond will deliver an address on Home Rule.

Mr. R. W. Pennefather, M.L.C., died at Perth on January 16, at the age of 62 years. Born in Ireland, he came to Victoria at an early age, graduated in arts and law at Melbourne University, and practised at the Bar in Victoria and New South Wales for 15 years. He went to Western Australia 16 years ago, and entered the Assembly. He was Attorney-General for four years, and was appointed an acting Judge in 1903. He resumed practice at the Bar, and in 1908 was elected to the Legislative Council as one of the members for the Northern Province.

The Right Rev. Mgr. Hoyne, chaplain to the community of the Good Shepherd, Hobart, died on January 16, in his 89th year. He was born at Kilkenny, Ireland. After passing with distinction through All Hallows' College, Dublin, he proceeded to the Catholic College at Calcutta as professor of mathematics. In 1851 he arrived in Melbourne, and became assistant priest at St. Francis', Lonsdale street. Two years later he was transferred to the pastorate of Heidelberg; thence he was transferred to Geelong, and afterwards labored in Ballarat diocese for 20 years, first at Warrnambool, then at Hamilton, and finally became Vicar-General at Ballarat. In 1899 he visited Tasmania, and at the invitation of the Archbishop remained there ever since. He carried out his duties until three months ago.

In this issue (says the Melbourne *Tribune*) we publish the second instalment of Catholic college results at the recent University examinations, and we feel certain our readers will join with us in extending hearty congratulations to teachers and students on the

brilliant successes they have achieved. The results as published speak for themselves, but we cannot allow this opportunity to pass without paying a special tribute of praise to St. Patrick's College, Ballarat, which, as in former years, holds the pride of place. This college has annexed 17 Senior Public passes, 5 Matriculation passes, and 25 Junior Public passes. In the senior division 12 honor passes have been gained, and in the junior division 82 distinctions. Such a record places St. Patrick's College easily first among the educational institutions of the State, if not in the entire Commonwealth.

Under the auspices of the United Irish League, a meeting was held in the Cathedral Hall, Melbourne, on January 15, for the purpose of appointing a delegate to the Home Rule celebrations arranged to take place in Ireland during September. Mr. J. G. Duffy, who presided, in stating the object of the meeting, said it was peculiarly fitting that not only Victoria, but all the overseas Dominions, should be represented at the inauguration of the Irish Parliament at Dublin. They had worked for Home Rule, prayed for it, often despaired of it, and at last they had attained it. He held that the hearts of all Irish people were set upon Home Rule. Mr. J. T. Keane (president H.A.C.B. Society) moved: 'That Dr. Nicholas O'Donnell be hereby appointed such delegate, with full authority to act on behalf of the Home Rulers of Victoria.' Dr. O'Donnell had been chairman of the United Irish League of Melbourne for a quarter of a century, and during that period he had devoted the best energies of his life to keeping the cause of Irishmen before the people of Victoria. Not only was he an Irishman, and a patriotic Irishman, but he was an Australian citizen, and one of the best types of citizens that Australia possessed. The motion was carried unanimously.

Sister Mary Paul, of the Order of Our Lady of the Sacred Heart, returned to Sydney by the Mataram, after an absence of thirty years (says the *Catholic Press*). She arrived here three decades ago from France. She has spent many years on Thursday Island, and has also worked for twenty years in Papua. She is now at the Sacred Heart Convent, Kensington. Speaking of the work of the mission on Yule Island, the headquarters of the Vicar-Apostolic (Right Rev. Dr. de BoisMENU, M.S.I.), she said that the education of the native children was carried on by Australian nuns. There were also some French nuns engaged on the mission, but it was Australian Sisters who educated the children. The mission had many schools scattered about Yule Island, and the native children showed a tendency, speaking generally, to learn quickly, and were very intelligent and bright. The native girls were instructed in domestic duties, and manifested much aptitude in their work. The boys were taught carpentry and other trades. Some of the boys and girls made very successful teachers, and at the present time were doing good work on many stations on the islands. Wherever a boy or girl was found with unusual intelligence the child was drafted into the central station on Yule Island, where special education was given.

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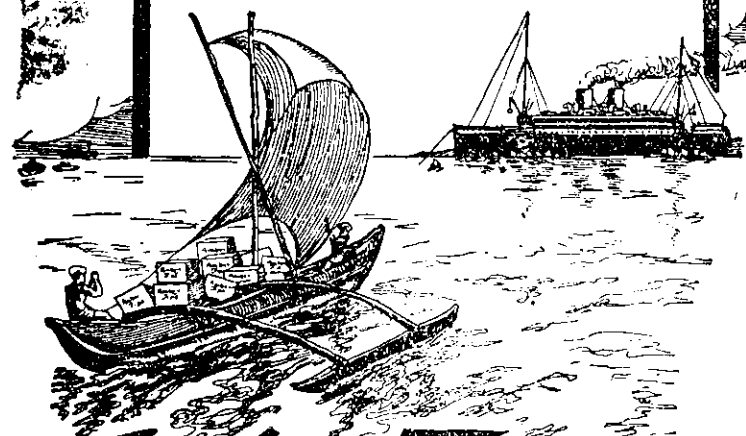
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THE LATE BROTHER JOHN

(From a correspondent.)

News comes from Turin, Northern Italy, of the death, at the age of 75, of Brother John, Second Assistant to the Superior-General of the Marist Brothers, and who was for many years a Provincial of the Order in Australasia. In him, the Brothers, committed to his charge as Assistant, lose a Superior whose devotedness won their confidence and gained their esteem. The Order suffers by his death, for he was a prominent member of the General Council of the Institute, in whose deliberations his long experience and varied knowledge enabled him to take a leading part, when dealing with matters that appertained to the various parts of the world where the Brothers are located.

Brother John was an Irishman, and hailed from the County Cork. In the famine years, and whilst he was yet young, his parents went to England, and settled in London, where they entered into business. Success awaited their efforts in the big metropolis, and soon they found themselves possessed of sufficient means to give their children a liberal education. At an early age, they sent Denis, the subject of this little sketch, to a French college conducted by the Marist Brothers at Boaucamps, in the North of France. Here his application and intelligence soon attracted the attention of his masters, as also did his modesty and piety, which they did not fail to foster, and with happy results, for at the age of 16 he became a postulant of the Society, entered the novitiate, and began to train himself for the religious life, in which he was destined to play a distinguished and a useful part.

When his noviceship was finished, he was employed at preliminary work in the French schools. Whilst so engaged, he prosecuted his studies of the French language, and succeeded not only in acquiring a thorough knowledge of its literature, but also a mastery of its accent, which enabled him to speak it with such accuracy and fluency, that in later years Frenchmen never doubted that he was a countryman of their own. It was in those days, while teaching the French boys the rudiments of their own language, that he prepared himself for the great work, the exalted rank, and the responsible sphere of labor that the future had in store for him.

After a few years in France, he was transferred to the British Isles, first to London, and then to Glasgow. In the latter city, he became a Brother-Director whilst yet young, and many were the trials, sufferings, and discomforts he had to endure through lack of proper accommodation at home, and through abuse and ribaldry in the streets whilst going to and coming from his work. Never physically robust, and ever inattentive to his own requirements, the long hours of teaching, both day and night, soon began to tell upon his health. His strength gave way, and he began to

develop symptoms of incipient consumption. The Superiors, to save so valuable a life, sent him out to Australia, where the Brothers had arrived a few years previously, and had made a beginning at Sydney. Here he recuperated rapidly, soon recovered his former vigor, and, being appointed Provincial, he set to work earnestly to develop the newly created Australian province committed to his charge. The task was a difficult one, for he had at his disposal neither men nor money. But he had in abundance, to make amends, tact, zeal, business acumen, and a trust in Providence that amounted almost to presumption.

Before long, he had secured a valuable property at Hunter's Hill, 7 miles distant by water from Sydney. On this, a novitiate was erected and a beginning made in the training of Brothers, who came in large numbers in those days, as if sent by Providence, to take charge of the schools that were pressed upon him from all directions. In a few years he was able to supply all the Sydney parishes with Brothers, and so too most of the leading towns in New Zealand. In the matter of educational establishments, the one that will ever remain a monument to his memory is St. Joseph's College, Hunter's Hill. This institution is widely and favorably known. From its portals have gone forth hundreds of students mentally and morally equipped to act their part in matters social, religious, and professional. Architecturally, it is the largest and the finest building of its kind in Australasia. Built in white sandstone, capable of accommodating comfortably 500 boarders, and costing £60,000, the time taken for its erection did not exceed a dozen years. It was built by day labor, under his own supervision, and when the workmen put on the finishing touches, he had no occasion to pay them with borrowed money. Many marvelled where the funds came from: more than one questioned him about his 'bankers,' but he replied, as Father Champagnat, the venerable founder, used to do, 'that he drew on a source that never failed, the Bank of Providence.'

In 1893, he attended a meeting of the General Chapter in France, and at its close he was transferred from Australia to the British Isles. Soon the province began to feel his absence. It needed his strong hand, clear foresight, and pushful energy, to keep it on the upward grade, and so after an absence of three years, he was ordered back to his old post, to encourage and direct the Brothers with the same earnestness and zeal as formerly. His stay, however, was short, for in 1899 he was elected an assistant to the Superior-General, and this necessitated his final separation from Australasia, save for trips which he made triennially to visit the houses of the province. The final of these he made last year, when, notwithstanding the fact that he had far outlived the patriarchal span, he visited every house and interviewed every Brother in the province, which now embraces all the Commonwealth except Queensland, the Dominion of New Zealand, the Islands of the

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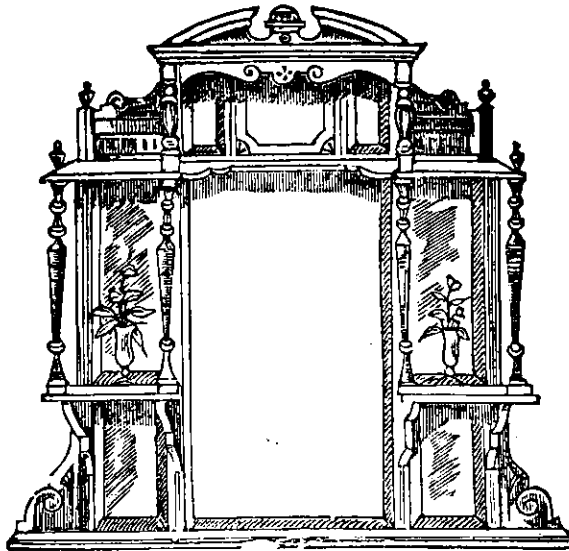
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South Seas, and New Caledonia. Though he was inured to travel, and loved the sea, the journeys among the islands, very often in open boats, exposed to the tropical sun and torrid rains, proved too much for him, and so, when he returned to Sydney, he was too exhausted to continue his work, and had to seek rest. His vitality, however, soon re-established itself, and he was about as usual, and finished the duties he was delegated to perform. He left Sydney for Turin, the present headquarters of the Order, in May last. The last news by mail reported him enjoying his usual health. But the winter climate of Northern Italy, which borders on the Alps, is very rigorous. A recurrence of a cold, to which he was subject in recent years, hastened on the inevitable at last.

Brother John was a man 'who did good by stealth and blushed to find it fame.' What he has effected in the cause of Catholic education in these colonies is beyond the power of human ken to know. Without ostentation, hidden from the public eye, a stranger to controversy and newspaper correspondence, he moved noiselessly about, planning and thinking ways and means for opening new schools, recruiting subjects for the Brotherhood, forming and fitting them for their work, and placing them in positions in which they would achieve the greatest good. He was a religious in the fullest sense of the word. Severe in what concerned himself, indulgent to others, mingling mildness and strictness in his dealings with his Brothers, and thus won their confidence and respect. He was a constant reader of books, both secular and sacred; was gifted with a good memory; was a keen observer of men and things, and so as a raconteur in two languages he was a treat to listen to. His respect for authority was innate—for priests and bishops he had an abiding reverence; and in regard to his own Superiors, he had absolutely no will of his own. He was a man who gained the respect of those with whom he came in contact, and in the esteem of bishops and priests with whom he had dealings in school matters he stood universally high. For over sixty years he had labored in the cause of Catholic education, spending himself and inducing others to spend themselves in bringing the truths of religion and the knowledge of the love of God home to the minds and hearts of the children, especially to those who were poor, or, as in the case of the Islands of the South Seas, to those who were still in the thralldom of paganism. He has passed away, his toil is ended, he has gone to his reward, but the seeds he planted will continue to fructify through the labors of the Brothers whom he has left behind him to mourn their loss.—R.I.P.

Palmerston North

(From our own correspondent.)

January 25.

The many friends of Mr. Michael O'Reilly will be pleased to hear he has returned with his family to reside in the parish.

At the half-yearly meeting of the local branch of the H.A.C.B. Society, Bro. J. Gleeson, P.P., was elected president, and Bro. Thos. Norris vice-president.

Rev. Father Barry, C.S.S.R., who arrived in Palmerston during the week, will conduct the retreat for the Sisters of Mercy in the local convent during this week. He preached in St. Patrick's Church on Sunday evening.

At the usual meeting of the Federation on Monday last it was decided to hold a general meeting on the first Sunday of February, at which meeting the subscriptions for the current year will be collected. Messrs. Jas. Brophy and V. A. Dallow have been elected on the Federation committee for the St. Vincent de Paul Society.

At a general meeting of St. Patrick's Choir on Sunday, January 11, the resignation of Mr. W. T. Tabor as conductor was accepted with regret. It was

announced that the services of Mr. Salvatore Cimino had been obtained as organist, and he was unanimously elected to the dual position of organist and choirmaster for the ensuing year. The choir, which now numbers 34 regular attendants, has just secured the services of Mr. and Mrs. Percy Nash, late of the Blenheim Catholic choir. Mr. Cimino took over his duties on Sunday last, and is much appreciated.

WEDDING BELLS

KEENAN—WALSH.

A very pretty wedding was solemnised in the Cathedral recently (writes our Christchurch correspondent). At a Nuptial Mass, celebrated by the Rev. Father O'Boyle in the presence of a large congregation, Miss Nellie Walsh, Opawa, and Mr. Edward John Keenan, youngest son of Mrs. and the late Mr. Michael Keenan, of Little River, were united in Matrimony. The bride, who was given away by her father, looked charming in a crepe de chene frock, veiled with real lace. She wore the usual wreath and veil, and carried a shower bouquet. The bride was attended by her sister, Miss Cassie Walsh, as bridesmaid, and by her niece and nephew, Miss Eileen Kelly and Master Frank Walsh, as train-bearers. The bridegroom had as best man Mr. E. Vaughan, of Kirwee, and as groomsmen Mr. J. Walsh. The bridesmaid wore a smart cream serge costume, and a large cream picture hat to match, and carried a pretty bouquet. After the ceremony, about fifty guests sat down to the wedding breakfast in the Social Hall, Ferry road, when the usual toasts were honored. The bride and bridegroom received many valuable wedding gifts, including several substantial cheques. The bridegroom's present to the bride was a diamond ring, to the bridesmaid a gold bangle, and to the train-bearers a gold brooch and a silver knife respectively. The bride's present to the bridegroom was an amethyst and gold pendant. The newly-wedded couple left for the Cold Lakes district for their honeymoon.

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The staff consist of Honors Graduates of Oxford, Cambridge, and N.Z. Universities. Classes are held each morning, afternoon, and evening. Every student receives individual tuition. The Principal is away from Auckland until Friday, February 13. Letters, etc., addressed to the College will be forwarded each week. Mr. Holl's representative will attend at the College on each Wednesday and Friday from 12 to 2 p.m., commencing on Wednesday, January 14.

Next term commences on Monday, February 23. For further particulars apply to the Principal—

H. A. HOLL,

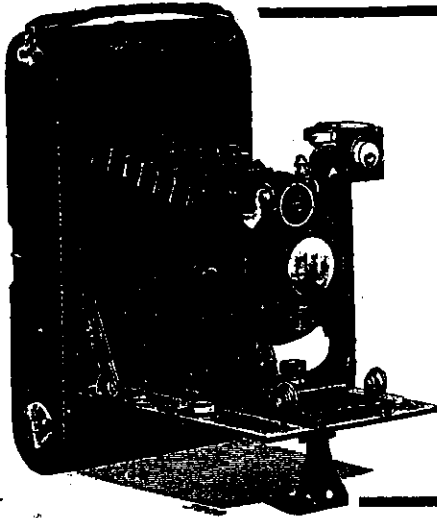
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How Fish are Drowned.

When a fish is taken out of the water, it is drowned by the air. The gills must be wet in order to extract the air, and as soon as they are taken out of the water, which keeps their numerous fringes apart, they collapse and become useless. It is worthy of notice that the swimming-bladder of the flying-fish is extremely large, so that when it is completely distended it fills up almost the entire abdomen. Beside this provision of nature for lightening the body, there is another in the form of a membranous reservoir within the mouth, which can be inflated through the gills.

Red as a Warning Signal.

American scientists are questioning the value of red as a warning signal. According to the official organ of the American Medical Association, many human eyes are insensitive to red, and color blindness is apparently becoming more common. It has been experimentally demonstrated that yellow and blue are the only colors which give rise to normal color sensation as soon as they become visible, and that color-blind persons react normally to them; and it is suggested that these colors are the best danger signals.

Stopping Trains Electrically.

Experiments have recently been made on the Bavarian State Railways with a method of stopping trains electrically. The system is referred to as one of wireless telegraph communication between a wire strung on the roof of the baggage car and any telegraph or telephone lines running along the track. Probably induction is used rather than Hertzian waves to convey the signal to the train. The apparatus operates either a bell or a light signal in the cab of the locomotive, or it will operate directly on the air brakes. The system calls for the installation of a sending station at frequent intervals, so that if it be desired to stop a train because of some accident, this may be effected from almost any point along the track.

The First Lighthouse.

Ever since man began to navigate the waters he has endeavored to light them at night. The father of lighthouses, of course, was the ancient Pharos of Alexandria, in Egypt. It was built by Ptolemy Philadelphus, about 720 B.C., on a small island at the entrance to the harbor, connected by a causeway with the mainland. Mr. H. J. Shepstone, says:—'The Pharos cost 800 talents; if these were silver talents—as most likely they were—that would be equal to £170,000, the largest sum ever expended upon a single lighthouse. The structure had a base of some 400 feet, and towered 450 feet above sea level. As the whole was built of white marble, the edifice must have been at once elegant and impressive. At the summit, fires were kept burning to direct the mariner through the tortuous entrance to the bay. It is recorded by some of the ancients that the flame of the Pharos could be discerned 100 miles at sea. This, of course, is an exaggeration, as the most up-to-date light of modern times, with all the latest inventions for increasing its intensity, is only visible thirty miles out. It is doubtful if the smoky gleams of the ancient Pharos were seen twenty or twenty-five miles on a clear night. The Romans built many lighthouses, and it is said that several exceeded in splendor and magnificence the famous Pharos.' But there are none of them now, so we must take their reported excellence more or less on trust.

Do you know the awful agony of Rheumatism. If so, take courage; a simple, inexpensive, speedy remedy is available in RHEUMO. Thousands of Maorilanders have tried it, tested it, and proved that it cures those diseases which are due to excess uric acid in the blood. 2/6 and 4/6.

Huntly

(From our own correspondent.)

January 24.

The advent of the Sisters of the Mission will mark a new era in educational matters in Huntly, and both Catholics and non-Catholics are eagerly awaiting the opening of the convent school, which takes place on February 2.

I have it on good authority that we are losing our worthy and highly respected pastor, Rev. Father Cahill. On coming to this district some eight years ago, Father Cahill took up his residence at Ngaruahia. He labored there for about five years, when the rapid growth of Huntly necessitated his removal here. Beloved by all, irrespective of creed, he will leave behind him a wide circle of friends. During his residence here he has seen the marked progress of this district, and I feel sure it must have been very pleasing to him to see the Catholic population of Huntly grow from a mere handful to numbers which will soon require the enlargement of our church.

The fortnightly meeting of St. Anthony's branch of the H.A.C.B. Society was held last Tuesday evening, the president (Bro. W. Darby) presiding. The half-yearly election of officers resulted as follows:—President, Bro. W. Darby; vice-president, Bro. T. McGill; secretary, Bro. T. Molloy; treasurer, Bro. F. Farrell; warden, Bro. M. F. McLeod; guardian, Bro. T. Edge; sick visitors, Bros. J. Banks and J. Dean; trustees, Rev. Father Cahill and Bros. J. Mohan and J. Robertson. Three candidates were proposed and one member admitted from the Auckland branch. A special meeting was called to arrange for extending a welcome to the Sisters of the Mission, who are expected here next week.

Gisborne

(From our own correspondent.)

January 25.

The ladies' committees, appointed to make the arrangements for the bazaar to be held later in the year, are determined to make it the biggest of its kind ever attempted in Gisborne. Stallholders have been appointed, and the collectors, who are canvassing the district, are meeting with gratifying success in their mission. The Opera House, a new and up-to-date building, with its first-class orchestra, has been secured for the occasion.

The St. Patrick's Sports' Association have elected a strong committee to carry out the annual gathering. The prize money has been increased, and an even better result than that of last year may be anticipated.

Rev. Brother George, of the Marist Brothers' College, Auckland, has been in Gisborne during the vacation, and is the guest of Rev. Father Lane.

The Convent Schools, under the Sisters of St. Joseph, secured excellent results at the examination by the Inspector of the Hawke's Bay Education Board. The whole of the Sixth Standard pupils passed with credit, four pupils presented securing proficiency passes.

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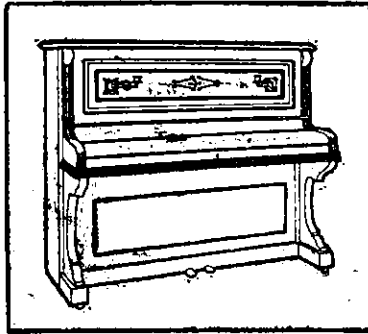
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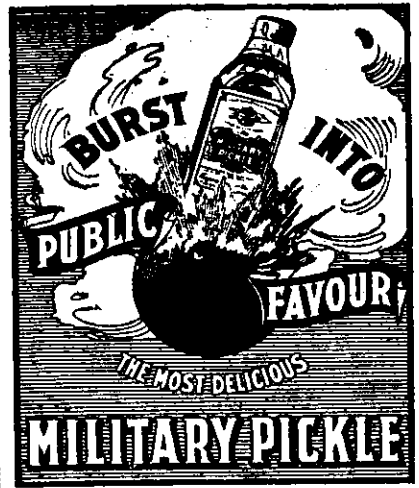
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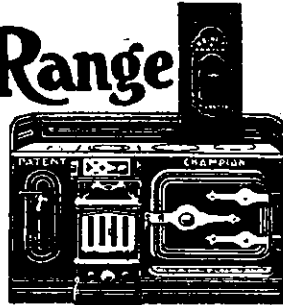
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The Catholic World

ENGLAND

THE OBSERVANCE OF CHRISTMAS.

In the course of an interview Father Bernard Vaughan, S.J., gave his opinion on the modern observance of Christmas and the New Year. He said:— 'I think of the modern Christmas as I do of the modern Sunday. We have forgotten the very meaning of Yuletide. Instead of going to Bethlehem we go to Babylon, and our Christmas time means being clothed in purple and fine linen, and feasting sumptuously every day. If we cannot do this we try to, and then we are surprised that we do not enter into the New Year laden with blessings from the Holy Child on Mary's knee. My idea of Christmas is the overflow of our joy at the birth of our Divine Saviour. That is the only meaning of Christmas.' Father Vaughan suggested the following New Year resolution for England: 'A resolution to realise that the very least religion you can do with to police your soul is the recognition of a personal God and an immortal soul. Once you realise that you can say, with the publican, throughout the year: "God be merciful to me a sinner." And that will see you right through.'

FRANCE

THE SPIRITUAL WELFARE OF CHILDREN.

Cardinal Lucon, Archbishop of Rheims, has been condemned by the Orleans Appeal Court to pay £20 damages to the Friendly Associations of State Schoolmasters of his diocese for the loss entailed on its members by the interdiction of some score school books issued by the French prelates in the month of September, 1909. The case was first tried before the civil tribunal of Rheims, where the venerable Cardinal—who was guilty of no more heinous offence than that of seeking, with all the other Archbishops and Bishops of France, to preserve the minds and souls of the children frequenting the Government schools from the contamination of materialism—was ordered to pay £20 damages to the Schoolmasters' Association. Later on the Court of Cassation annulled that judgment and ordered the rehearing of the case before the Orleans Appeal Court, which has now confirmed the decision of the Rheims tribunal. The Cardinal does not, however, consider the matter as finally settled. He will appeal to the Council of State, and feels confident that the highest authority will support the view taken by the Court of Cassation, to the effect that an association has no legal right to claim compensation unless it has itself as a body suffered injury, and that consequently it cannot claim damages when only one or more of its members allege they have suffered pecuniary or moral injury. At the same time the venerable but still most active Archbishop of Rheims has addressed a pastoral letter to his clergy and the faithful of his diocese on the occasion of the distribution to lay establishments of the Church property confiscated by the iniquitous law for the separation of Church and State. Cardinal Lucon raises his voice once more to protest most energetically against the spoliation and the violation of sacred rights. At the present time the Republican Government is pursuing actively what it calls 'the winding up' of the Church affairs. It is needless to go into particulars of these acts of brigandage. It will suffice to say that recently, by the decisions of what is styled justice, the Archbishopric of Chambéry was robbed of an annual revenue of £400, and on the very same day the Bishoprics of Tarenaise and Annecy were in the same way despoiled, respectively, of annual incomes of £222 5s and £543 12s.

ITALY

REPUDIATION OF ANTI-CLERICALISM.

While dissociating the Socialists from the anti-clerical proposals made by the Radical deputy, Rai-

mondo, in the Chamber, the official organ of the Socialist party in Italy makes an important pronouncement. 'Anti-clericalism,' says *L'Avanti*, 'furnishes an excellent side-track for the middle classes. This is what happened in France. The anti-clericalism of the Republic has been an able and audacious move to deceive the proletariat which is still poor and preyed upon as before, while the millions of the Congregations have been squandered by Duez and men like him. Anti-clericalism would bring us back to that Bloc policy which has been the origin of our misfortunes. The electoral policy of the Socialist party does not by any means contemplate a revival of anti-clericalism on a great or small scale.'

PORTUGAL

LETTING IN THE LIGHT.

The British papers have given some little attention from time to time to the condition of affairs in Portugal, but it is apparent they depend on the Government organs for whatever knowledge they possess on the subject. At last there is something like a complete disclosure to the public of the condition of Portugal. In the columns of the London *Daily Chronicle* there appears a series of articles from the pen of Mr. Philip Gibbs, who has made a tour of the Republic, interviewed the leaders of the political parties, and visited most of the prisons. The picture he presents bears the title of the 'Tragedy of Portugal,' and its colors are truly tragic. This is how he describes the results of the terror inspired by Affonso Costa and his Carbonarios: 'Lisbon is a city of whisperers. Men and women in public places speak about the political situation with their hands before their mouths. At dinner tables in private houses I have seen the hostess suddenly put a finger to her lips with a swift glance towards the servants. Over the telephone people speak mysteriously to each other, using initials instead of names. "Don't write," I was told. "It is dangerous. All letters are read." Certainly some of my letters were opened before they reached me.' The marvel is that the multitudes of Portuguese groaning under Costa's tyranny do not rise up and put an end to it.

SCOTLAND

THE ARCHDIOCESE OF GLASGOW.

The Glasgow *Catholic Calendar* for 1914 contains a very interesting record of the position of Catholicism in the district covered by the Glasgow archdiocese. Steady numerical progress continues to be made, the total Catholic population being estimated at 400,000, as against 380,000 for last year. This increased population is reflected in the growing demands on the Catholic schools and institutions within the archdiocese, and the zeal of the diocesan authorities to provide satisfactorily for the educational requirements of their charge is evidenced by the erection of new, and the extension of existing, Catholic schools. Magnificent school buildings on the most modern principles were erected at St. Mary's, Glasgow, during the year, and various other schools have been enlarged or are undergoing the process of enlargement. There are now within the archdiocese 120 schools, including ten centres excellently equipped for higher education. The total school accommodation is 88,794: there are on the rolls 76,053, an increase of 3085 on last year's figures, and the average attendance was 66,874. The number of children presented for religious examination during the year 1912-13 was 68,061, being an increase of 1300 on the figures for the previous year. The number of teachers employed in the mission schools is as follows:—43 head masters, 96 head mistresses, 58 trained male assistants, 521 trained female assistants, 16 untrained male assistants, and 584 untrained female assistants. In the higher grade schools and institutions there are 100 teachers engaged, making the total number of the teaching staff of the archdiocese 1418. The religious work of the archdiocese is administered by 292 priests, of whom 246 are secular and 46 regular. There are 93 missions with 133 churches, chapels, and stations and 16 charitable institutions.

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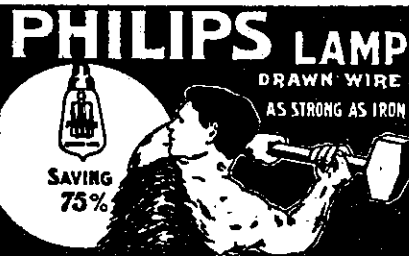
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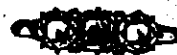
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BY MAUREEN.

Freckle Lotion.

This is a very effectual lotion for the removal of freckles.—Dissolve 2 drachms of borax in a quart of boiling water, add 1 ounce of rosewater, 1 ounce of glycerine, 3 drachms of lemon juice, and bottle when cold. Apply to the freckles several times a day, letting it dry into the skin.

Lunch Buns.

To a pint of boiled milk add 1 lb of butter, and let it stand to cool. Stir in half a cupful of yeast and two pounds of flour, beat and set in a warm place to rise. When risen, stir in the yolk of three eggs, and half a pint of flour; work in flour till stiff, form into buns, and bake in a quick oven.

Tomato Ketchup.

Choose very ripe tomatoes and wash them to a pulp. Put them in a large stone jar or bowl. Cover and let stand three days to ferment, stirring twice each day. Then rub them through a sieve. Place the strained tomatoes over the fire, and boil without a cover to a creamy thickness. Measure and add to each gallon of pulp half a pound of sugar, half a cupful of salt, half a pint of vinegar, one teaspoonful of ground mace, and one quarter of a teaspoonful of cayenne pepper. Boil ten minutes, bottle while hot, and cork tightly. The bottles should be filled so that the ketchup touches the cork. This sauce will keep for years, and has a beautiful color.

Medicine in Food.

The succulent vegetables and fruits contain an active principle making different ones serviceable in different diseases, as lettuce is soothing, as it has a principle similar to opium, yet having no bad results.

Onions dissolve uric acid, contain sulphur, and absorb poison.

Apples, onions, and lemons tend to clear the complexion of dark, muddy color caused by uric acid in the blood.

Too much cane sugar interferes with the normal action of the liver.

Turnips, onions, cabbage, cauliflower, and water-cress contain sulphur for purifying the blood.

Beans, spinach, raw cabbage contain iron, and are of great benefit to anaemic people.

Carrots are rich in iron, and increase the red cells of the blood. They also tend to clear and beautify the complexion.

Celery is serviceable in counteracting conditions that lead to rheumatism and neuralgia.

Tomatoes stimulate the liver.

Potatoes contain salts of potash that counteract uric acid.

Melons arouse the kidneys and bowels and keep the system cool.

Peaches have iron for the blood.

Rhubarb and prunes are laxative and soothing to the nerves.

Berries are rich in iron, but should not be indulged in large quantities at a time, as the seeds are obstructive and irritating.

Household Hints.

One teaspoonful of vinegar is a substitute for an egg, and makes a cake light in which dripping has been used instead of butter.

If, when doing up lace curtains, sheets of fine white paper be placed between before mangling, they will not stick, and will look equal to new.

A little soot rubbed on to a greasy stove after frying potatoes or fish will make shorter work afterwards of the business of polishing, and will economise the blacklead.

Maureen

Special Purchase of Navy Serges

TO BE CLEARED AT

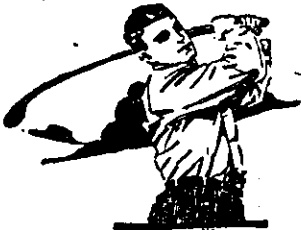
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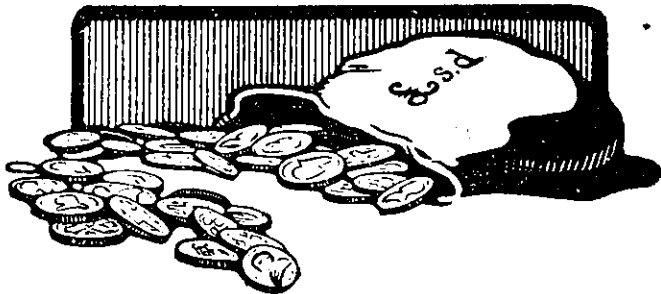
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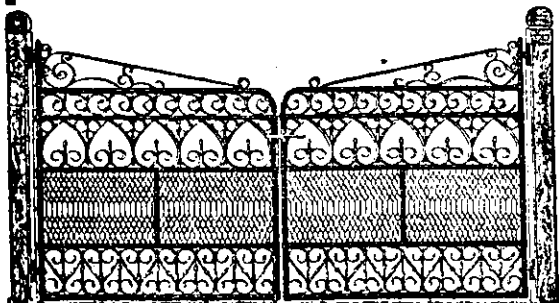
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On the Land

GENERAL.

The Moumahaki State Farm dairy herd has just emerged from a very successful tuberculine test. Out of the total of 40 only one animal re-acted very slightly, a very nice cow bought as a heifer at a dispersal sale. When slaughtered she will be put through a very crucial examination for department purposes.

A farmer who has recently travelled a considerable distance in Southland informed a representative of the *Southland News* that he had never seen the turnip crops looking better, nothing approaching a failure having come under his observation. Potato disease, however, was prevalent, and he anticipated that the supply would be scarce and prices correspondingly high.

The oat crops between Mataura and Wyndham do not appear to be as good this year as usual, and smaller yields are anticipated (says the *Ensign*). In the early spring they got a good start, but the wet weather experienced up to before Christmas gave them a decided set back. In many cases the straw is short and the grain is not well filled. The crops are now beginning to change color, and an early harvest will be experienced.

In the fields by the roadside through Cattle Valley (the *Timaru Post* reports) the crops have all been cut and are standing in stook, making a glorious picture. Around Fairlie one or two crops are still standing, and from their appearance will be cut within the next few days. In the neighborhood of Sutherlands the machines are busily at work, and large numbers of men are engaged in stooking the golden crops. In one or two cases women were to be seen working in the fields.

The insects most destructive to stored grain are the grain weevils and grain moths. Their life history is a very interesting study. Just before the harvest begins the adult insect punctures the unripened grain while standing in the field and deposits her eggs, which remain dormant until the grain is cured, harvested, and stored. Soon after storing the eggs hatch into little white legless grubs or larvae, which feed on the kernel of the grain. It is at this stage that the insect does its deadly work, becoming full-grown in a few weeks, later changing into a pupa, and finally emerging as an adult.

At Addington last week there were fairly large entries of stock, the yarding of fat sheep showing an increase. Fat cattle were rather duller of sale, but prices were unchanged. Store sheep sold quite up to previous week's rates, the supply not being equal to the demand. Fat lambs showed a slight drop in values, and the fat sheep sale opened well, aged and inferior lines being the only class that was easier. There was no change in prices of pigs. Fat lambs.—Tegs sold at 20s to 21s 11d; average freezing weights, 16s 6d to 19s 6d; light and unfinished, 15s 3d to 16s. Fat sheep.—Prime wethers, 21s to 23s 11d; others, 15s 6d to 20s 6d; merino wethers, 15s 11d; prime ewes, 19s to 23s; others, 14s to 18s 6d. Fat cattle.—Steers, £8 to £11 10s; extra, to £14 5s; heifers, £6 to £10 7s 6d; cows, £6 15s to £10. Fat pigs.—Choppers made 55s to 75s; heavy baconers, 58s to 66s; extra, to 70s; lighter sorts, 47s 6d to 55s; these prices representing 5½d per lb. Heavy porkers made 42s to 45s; lighter sorts, 35s to 40s, equivalent to 6½d per lb.

At Burnside last week there were large yardings of sheep and cattle. Lambs were in fair supply, and prices were firm at late rates. The supply of fat pigs was larger than usual, and consequently prices were under those ruling of late. Fat cattle.—There was a large yarding forward, 220 head being penned. There were a few pens of prime bullocks forward, but the bulk of the yarding consisted of medium quality cows and heifers. Prime cattle sold well throughout the sale, but medium and inferior lines showed a drop of from 10s to 15s per head. Quotations: Best bullocks brought

from £11 10s to £12 15s; extra good, to £16; good, £9 15s to £11; light, £8 10s to £9 10s; best cows and heifers, £9 10s to £10 10s; extra good, to £11 5s. Fat sheep.—3800 were penned, this number being largely in excess of requirements. Ewes were in over supply. Prices showed a drop of 1s to 1s 6d per head for wethers, and fully 2s for ewes. Graziers were operating freely, otherwise the decline would have been greater. A large number of sheep were turned out unsold. Quotations: Best wethers, 23s 6d to 24s 6d; extra, to 27s; medium to good, 21s 6d to 23s; light, 18s 6d to 20s; best ewes, 20s 6d to 22s 6d; extra, to 28s. Fat lambs.—500 were penned, mostly good quality. Competition was keen, and prices were firm at previous week's rates. Quotations: Best lambs, 18s to 19s 6d; extra, to 21s 3d; good, 16s 6d to 17s 6d. Pigs.—72 fat pigs and 54 stores were penned. Prices held good for suckers and stores, but fat pigs were in over-supply, and prices declined about 5s per head. Quotations: Suckers, 14s 6d to 18s; slips, 20s to 24s 6d; stores, 27s 6d to 43s 6d; porkers, 45s to 52s; light baconers, 53s to 58s; heavy baconers, 60s to 70s; choppers, to 80s.

DESTROYING STUMPS WITH ACIDS.

Owing to a diversity of opinion as to whether dry and green stumps could be destroyed with acids, and with a view to determining the efficacy of this treatment, the Department of Agriculture, New South Wales, decided to experiment in this direction. These experiments were carried out according to the following design, and included both dry and green stumps:—1, dry, 1 pint sulphuric acid; 2 dry, 1 pint nitric acid; 3, green, ½ pint nitric acid, ½ pint sulphuric acid; 4, dry, ¼ pint nitric acid, ¾ pint sulphuric acid; 4, dry, ½ pint nitric acid, ½ pint sulphuric acid; 5, green, ¾ pint nitric acid, ¼ pint sulphuric acid; 6, dry, ¼ pint sulphuric acid, ¾ pint nitric acid; and, 7, dry, 1 pint nitric acid, 1 pint sulphuric acid.

The stumps treated were of the spotted gum, box, and ironbark variety, and were from 18in to 2ft 6in in diameter. Holes were bored with a 2in auger in the stumps about 18in from the earthline, at an angle of 45 degrees to a depth of 18in. Each stump was then dosed according to the design, and the holes immediately plugged with green plugs. Periodical notes were taken as to the action of the acids, and as six months have now elapsed, a sufficient time has been given to prove the experiment a success or otherwise. The whole of these stumps were perfectly sound and solid, also two out of three varieties, viz., box and ironbark, are extremely hard wood, and if the acid would eat through these stumps, then the majority of other timbers would be easy victims.

The final examination, the report states, 'showed that, in the case of the dry stumps, in every instance the action of the acids had no appreciable effect, and beyond a very slight crumbling of the wood—in extent about 1 inch—in the immediate vicinity of the hole, no other effect was noticeable. As regards the green stumps, in both instances the effect seemed to be slightly better, the wood in the immediate vicinity of the holes had rotted to a depth of about 2½ inches, but beyond that sound wood was found; in addition, both stumps had thrown out vigorous suckers. The above result clearly proves that sound stumps cannot be destroyed with either sulphuric or nitric acid or both, and these two acids are of the strongest known. The experiment has an additional value, inasmuch as it has provided the actual cost per stump as against other methods. The average cost per stump worked out at 1s 9d, which includes cost of acids and labor paid at the rate of 7s per day; and it is an open question whether men could be found to work with two such dangerous acids at that figure. In the event of the success of the acids, the great drawback to clearing land by this method would be the vast amount of valuable time wasted in waiting for the stumps to rot away, irrespective of the danger of handling the acids, and when time is taken into consideration—and in every instance time is money—cheaper and quicker methods may be adopted.'

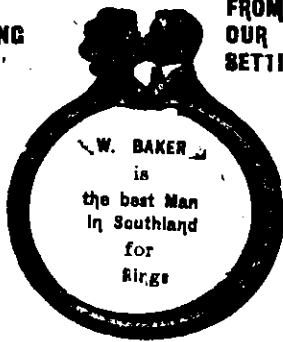
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The Family Circle

AN EXPERIMENT

Could I be mother for a day,
And if she could be me,
I'm sure she'd learn a lot of things
'Bout which we don't agree.
I'd say: 'Now, dearie, won't you have
Another piece of cake?
You've eaten three so far;
Do, dear, another take.'
Then I'd say: 'Oh, don't go to bed;
It's very early yet.
Do sit up for an hour or two,
Or longer, won't you, pet?'
My school dress is a dull dark brown,
My best one's bright and gay;
So I'd say: 'Daughter, you may wear
Your best frock every day.'
Then I'd say, 'Here's some pennies, dear;
Go to the candy store
And spend them all for lollipops,
Next time you shall have more.'
Oh, yes, I'd show my mother dear
Just how she ought to be
If I could be her for one day
And she be little me.
But somehow, 'way down in my heart
I have a feeling queer
That I had better just stay me—
And she stay mother dear.

UNCLE JACK'S VIENNA STORY

'Oh, Arthur, Uncle Jack is home from Europe. I wonder if he will tell us stories just as he used to before he studied so much about medicine. Come on, let's ask him.'

And Mabel, with her hand in her little brother's, hurried out to the hammock under the trees where their uncle seemed to be waiting for them.

'A story? What shall it be about?'

'About some boy over there, where you've been,' answered Arthur, and Mabel nodded her head, knowing her turn would come next.

'Well, I've been for two years in Vienna, where some of the bread I've eaten was cut from loaves shaped like a half-moon. They looked queer, and I was told a story about the reason for their odd shape. It is of a baker and his little boy's drum, and, best of all, many believe over there that it is true.'

'A long time ago the Turkish army came away up into the very heart of Europe from their land in the south-east. By one means or another this army conquered everywhere, until they came to Vienna. There the Turks surrounded the city, putting their soldiers into boats on the side toward the Danube, the long river up which they had come to capture this capital of a great Christian Empire.'

'Food was growing scarce; and even the general of the Austrian army was growing weak from hunger, for there was no chance to get flour or grain from outside.'

'Week after week went by. Scarcely a pound of flour was left in any house, much less in a bakeshop. The father of this little boy went down one day just as he had many times before, to search for something to eat. He was a very earnest Christian, and could not believe that the Mohammedan Turks would win, even by starving the city and trying that way to make it surrender.'

'Standing there, still hoping to find some sort of comfort, though he knew there was nothing left that could be eaten, the baker heard a curious, tinkling little sound. Down from the stairs he stepped and listened. There was nothing. Back he went to the same place, and again he heard the tinkling. Straight he went toward the north-east corner of this underground room.

'There lay his boy's drum, still tightly stretched, and on it were three marbles dancing up and down, very, very softly. Then they stopped.'

'Setting down his candle, the baker dropped himself flat on the ground with one ear next to the earth. Tappity-tap, danced the marbles. Thump, thump, came a heavier noise through the ground at the same time. Then everything was still.'

'Over and over again this was repeated until the baker rose and, without brushing off the dirt from his clothes, rushed through the streets to the general's headquarters.'

'What does a baker know about the tricks of the Turks? Go back to your house and keep your story to yourself, or you will frighten all your neighbors. Don't come here with such foolish ideas. You give the Turks credit for more knowledge of war than the Austrians. Go home.'

'But the baker would not obey the bluff-spoken general.'

'It is not much for you to do. Send a soldier to listen to what I have heard. It is for Vienna I ask it; not for myself.'

'At last the general agreed. Following the baker there went a squad of soldiers. One of these was an expert in the tricks of war. The others waited in the empty, barren bake-shop, but he went down into the cellar and lay with one ear on the ground as the baker directed him. Close by was the drum, on which the three marbles were again lightly dancing.'

'You have saved the city,' shouted the engineer, jumping up with the same flash of hope in his eyes that had been in the baker's when he came before the general.'

'The general was convinced. Tracing the thumping sound in a certain direction toward the river, for you know Vienna is on the Danube, the engineer planned a deep-laid powder track or counter-mine. This, when exploded, destroyed the mine which the Turks had been digging in the rocks under the city. After that there was a short battle that left Vienna free forever from the Mohammedan invaders.'

'When peace came, the Emperor of Austria sent for the humble baker. In the palace, before a great company of noblemen, the monarch said, "This is the man who saved Vienna. He shall have wealth, a title, and whatever else he may ask."

'I ask neither riches nor rank; I am only a baker. Grant to me and my family for all the years Austria is a Christian country the right to be the only family of bakers that shall shape their loaves of bread in the form of a crescent. By this sign shall all Austrians who eat these loaves remember that the soldiers of the crescent had to fall before the soldiers who believe in the Cross.'

'The Emperor issued this edict, and half-moon shaped Vienna loaves are said to be made even now by bakers of the same name as the one whose little boy left his marbles to play a tattoo on his forgotten drum during that long-ago siege.'

WHERE?

A woman at a recent dog show noticed a pretty girl gazing around as if puzzled. She went over to her and said:

'Pardon me, but can't you find the kennel you wish? If not, I shall be glad to assist you.'

'Oh, thank you!' she replied. 'Would you mind showing me where they are exhibiting the ocean grey-hounds?'

HAD CONFIDENCE IN FATHER

Little Carrie's father is a university professor, while the father of Alice is a real estate man. The two children one day engaged in a heated argument as to the difference between a lie and a 'little fib.'

Carrie: 'A fib is the same as a story, and a story is a lie.'

Alice: 'No, it's not.'

Carrie, with growing indignation: 'Yes, it is. I guess I know; my father said so, and he's a professor in college.'

Alice, still more indignant: 'I don't care if he is. My father's a real estate man, and he knows more about lying than your father does, so there!'

NAUTICAL INFORMATION

Mrs. Smith was on her first trip from Lyttelton to Wellington.

'What's that down there?' she asked of the captain.

'That's the steerage, madam,' he replied.

'Really!' exclaimed the woman in surprise. 'And does it take all those people to make the boat go straight.'

A HINT FOR THE BUSINESS MAN

When Mark Twain, in his early days, was editor of a Missouri paper, a superstitious subscriber wrote him saying that he had found a spider in his paper, and asking him whether that was a sign of good or bad luck. The humorist wrote him this answer and printed it:

Old Subscriber.—Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over our paper to see which merchant is not advertising, so that he can go to that store, spin his web across the door, and lead a life of undisturbed peace ever afterwards.'

A NEW AILMENT

People who go to chemists to have their diseases proscribed for occasionally get very strange diagnoses. One day a farmer wearing a long countenance is said to have entered an apothecary's shop and remarked:

'I seem to have something queer in my stomach, and I want you to give me something for it.'

'What are your symptoms?' the apothecary asked.

'Every little while something seems to rise up and then to settle back again, and by and by it rises up again.'

The chemist put his chin in the palm of his hand and meditated. 'Look here,' he said gravely, 'you haven't gone and swallowed an elevator, have you?'

JUST LIKE IT

Prof. Thomas R. Lounsbury, of Yale, is a foe to the purist and the pedant, as his brilliant essays show. He who insists on saying 'to-morrow will be Thursday' will find no champion in Professor Lounsbury.

On a New England vacation the professor, gazing out across the lake one gray and sultry afternoon, remarked:

'It looks like rain.'

A pedant was rocking in a rocking-chair near by.

'What looks like rain, professor?' he chuckled.

'Ha, ha, I've got you there. What looks like rain?'

'Water,' Professor Lounsbury answered coldly.

NOTHING ELSE WANTED

In the old days of hand composition a printer known from New York to San Francisco as 'Pilgrim' Hazlett wandered into a Pennsylvania town and asked the editor of the weekly for a 'sit.' 'Well,' said the editor, 'I can put you to work, but I'm afraid I can't pay much money.' 'Make me an offer,' said the Pilgrim. 'All right. I can give you two meals a day at my house, you can sleep here in the office on this lounge, and I'll take care of your laundry. Then if you need tobacco, get it across the street at the grocery; they run an account with us. And up at the brewery you can get a can of beer whenever you like. Besides, I'll pay you four dollars a week. Is that satisfactory?' 'Gosh,' said the Pilgrim, after repeating the offer to

get it straight in his mind, 'if I get all that, what do I want with the four dollars?'

A PENITENT CROW

Yankee: 'Talking about scarecrows, why, I know an old farmer in America who put up a scarecrow in his field, and the crows were so afraid of it that none of them would go near the field for nearly a year afterwards.'

Pat: 'Oh, that's nothing. Sure I remember an old scarecrow my father put up one time in his potato field which so frightened the crows that one old crow who had stolen three potatoes brought them back again.'

A YOUNG IDEA

The schoolmistress was examining her pupils before some visitors.

'Who knows what useful article is furnished for us by the elephant?' she asked.

'Ivory,' was the prompt reply of nearly all.

'And what do we get from the whale?'

'Whalebone,' answered several.

'Quite right. And what do we get from the seal?'

'Sealing-wax!' replied Peter.

FAMILY FUN

The Potato Game.—Any boy or girl who likes to take a very little trouble can make a very good potato game at no cost whatever. It will be found that there is more fun to be had with this game than with many others much more elaborate and expensive. The materials needed for the game are a long box of cardboard about the shape of the boxes in which women's stays are sent home, four or five small potatoes (new potatoes are best), and several wooden spoons. Almost every home has several wooden spoons as a part of the kitchen equipment, which may be borrowed for use in the game. The potatoes also may be borrowed from the pantry, and the box is usually to be had from one's mother, aunts, or grandmothers. The potatoes should be as small as you can possibly get.

The lid of the box is used for the stand or board on which the game is played. Make four or five holes in the lid into which the ends of the potatoes will fit. These holes should be perfectly round and not so large that the potatoes will fit into them very easily. It is necessary that there should be a little difficulty in balancing the potatoes in order to make the game very amusing. Above each hole a number is written—100 for the first hole, 75 for the second, 50 for the third, 40 for the fourth, and 30 for the fifth.

To play the game, place the board on the table, so that two or three persons may be at an equal distance from it. Each player takes a wooden spoon, and at the word 'Go' each player tries to lift a potato from the table with his wooden spoon and place it in one of the holes on the board so that it will stay in. As the holes are small, and only the end of the potato can get in, it is sometimes difficult to get them to stand up, and if they do not stand up in the holes they are sure to fall out again when the other players are trying to get their potatoes in. The person who gets the potatoes in those holes whose numbers mount up to the largest sum wins the game. Only one hand must be used in playing. When this game is used for a party, the guests can be divided into groups, and a prize given to the one who makes the biggest score of all.

If you have not at hand the sort of box desired, you may easily make the stand of an ordinary box. Cut a straight rectangle from a large enough box, bending down the sides and ends to make the standing part, and riveting them together with bent wire. The stand should not be more than two inches high.

He who gives too much attention to the business of other people is surely neglecting his own.

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