

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

February 22, Sunday.	—Quinquagesima Sunday.
„ 23, Monday.	—St. Peter Damian, Bishop, Confessor and Doctor.
„ 24, Tuesday.	—St. Matthias, Apostle.
„ 25, Wednesday.	—Ash Wednesday.
„ 26, Thursday.	—St. Marcellus, Pope and Martyr.
„ 27, Friday.	—St. Ignatius, Bishop and Martyr.
„ 28, Saturday.	—St. Gregory X., Pope and Confessor.

St. Matthias, Apostle.

After the ascension of our Lord, St. Matthias was chosen by lot to fill the place which the treachery and suicide of Judas had left vacant. Tradition assigns as the place of his labors and martyrdom Cappadocia and the countries bordering on the Black and Caspian Seas.

Ash Wednesday.

The custom of sprinkling ashes on the head as a sign of humiliation and sorrow was common in the East, frequent mention of it being made in the Old Testament. The Church has adopted this ceremony as an appropriate beginning of the penitential season of Lent. On Ash Wednesday the time appointed for the fulfilment of the precepts of Paschal Communion begins.

St. Marcellus, Pope and Martyr.

St. Marcellus succeeded Pope Marcellinus in 308. After a pontificate of nineteen months, he succumbed to sufferings inflicted on him by the tyrant Maxentius.

### FAMILY FUN

#### VENEREMUR CERNUI.

Prostrate lowly, let us worship,  
Knee and face bent to the floor;  
Faith reveals Him, not our senses,  
Shadowed oft in types of yore.  
Hushed and awe-struck, we adore Him,  
Jesus, God for evermore!

Father! Thee, the Unbeginning!  
Jesus, sole begotten Son!  
Holy Ghost, Proceeding Spirit!  
God Majestic, Three in One!  
Thee may every creature worship  
While unending ages run.

—Ave Maria.

By falling before God, we rise towards Him.

Keep young, keep innocent. Innocence does not come back, and repentance is a poor thing beside it.

He who is virtuous is wise; and he who is wise is good; and he who is good is happy.—Boethius.

Have confidence if you practise virtue; practise virtue if you believe; believe if you are a man of good sense.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

You are, after all, what you are. Deck yourself in a wig with a thousand locks; ensconce your legs in buskins a yard high; you still remain just what you are, and no more.

So great is the goodness of God in your regard that, when you ask through ignorance for that which is not beneficial, He does not grant your prayer in this matter, but gives you something better instead.—St. Bernard.

## 'STAND FAST IN THE FAITH'

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

### THE HUMAN KNOWLEDGE OF OUR LORD

To some it may appear strange that our Saviour could have 'advanced in wisdom and grace.' Was He not always God, and therefore infinitely perfect in every respect? Even as man, was He not, as St. John tells us, 'full of grace and truth'?

To explain this difficulty, we would first draw attention to a principle which underlies all the workings of the Incarnation. Whatever the God-made-man might have done, He actually chose to be a real 'son of man,' in all things, sin of course excepted, like ourselves. Placed by His birth among sinners, He renounced some of the privileges of His original justice and integrity, and submitted—as far as consistent with His dignity and conducive to the salvation of man—to the imperfections of human nature, and to the ordinances and laws to which human nature is subject. He thus did homage to God sufficient to redeem His brethren: He ennobled lowliness, and showed its value in the service of God; He set us a perfect example of all virtues, but especially of humility, patience, and mercy; He acquired a perfect title to our love' (Scheben, p. 170).

The soul of Christ possessed experimental knowledge, that, namely, which comes through the senses and the use of reason. It was indeed endowed with other forms of knowledge, which were so perfect that He might have lived without acquiring information through the senses, but having chosen to become man, He wished to possess and to use in the ordinary way the natural faculties of a human being. He was entitled to have and wished to have that kind of knowledge which befits a state of earthly pilgrimage. 'And whereas indeed He was the Son of God, He learned obedience by the things which He suffered' (Hebrews v., 8). He learnt of human experience what He already knew in other and higher ways.

Such knowledge, being human, could not be the same as omniscience, and though perfect in its own sphere, was from the nature of the case, acquired gradually. So the evangelist is able to speak of the Child 'advancing in wisdom,' a phrase that must be understood, according to St. Thomas, 'not merely of a gradual outward manifestation, but of real inward increase.' 'How did the wisdom of God advance?' asks St. Ambrose. 'Let the order of the words (in the Gospel) tell you. It was an advance in age and wisdom, but in human age and wisdom. Hence he first mentions age, that you may know he speaks as a man; for age pertains to the body, not to divinity. And therefore if He advanced in human age, He advanced in human wisdom, and that comes through the senses.'

It would, however, be a serious mistake to suppose that the human knowledge of our Lord was limited to this kind of knowledge. His soul was united in a most intimate way with the Divinity, and was consequently endowed with the highest and noblest prerogatives which a creature is capable of receiving.

Theologians look upon it as certain, though not strictly of faith, that the soul of Christ from the first moment of its existence enjoyed the beatific vision, that is, the face-to-face sight of God and of His creatures as mirrored in the Divine Essence which the blessed have in heaven. 'For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him' (John i, 17-18), making known what He as man had really seen of God. 'You have not known Him (the Father), but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word' (John viii., 55).

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This vision of God flooding the soul of Christ was, of course, finite, for the soul itself was finite; and was not, therefore, equivalent to a comprehensive knowledge of God. But it was perfect in its own way, and meant that our Lord had a complete knowledge of the past, present and future, including the most secret thoughts of the heart. This eminent though finite mode of knowledge safeguards the creaturely character of the soul of Christ, and corresponds to His twofold capacity of Head of the present economy and Judge of the living and the dead.

Nor are we without solid reasons for attributing this form of knowledge to our Saviour. 'It is unthinkable,' writes Pohle, 'that the soul of Christ should not from the very beginning of its existence have known the Logos with whom it was united in the most intimate manner conceivable—i.e., by Hypostatic Union. And if Christ's sacred humanity was endowed with the sublimest of all gifts in the order of grace—viz., personal communion with the Godhead,—it could not possibly have been deprived of the lesser gift of beatific vision in the light of glory. The soul of our Lord was constituted in the full possession of created sanctity and the perfection of grace, and consequently was elevated to the highest summit of accidental grace, which is the beatific vision of the Divine Essence.'

A third kind of knowledge was also possessed by Christ's soul, that, namely, immediately infused by God, which gives a knowledge of creatures in themselves. Such knowledge is really intellectual, but it does not depend on the senses. The angels possess it, so did our first parents before the Fall; so will the soul after its separation from the body. It is a perfection of the human intellect, and was therefore fittingly given to our Lord.

## The Storyteller

### A MOTHER OLD AND GRAY

Two young men and a pretty girl, home for the Christmas holidays, were singing college songs. And because the mid-December weather was warm the window near their piano was open, and the sound of the music and the gay young voices floated out to the street beyond.

A little newsboy, his evening papers nearly all sold, pressed close to the low iron railing that enclosed the small grass plot in front of the house, and two men who were passing also paused and listened.

'I've a mother old and gray,' sang one of the boys, 'a mother old and gray,' who needs me now.'

His clear young tenor rose higher and higher as he proceeded with the song, and in the refrain he was joined by his brother and the girl, so that every word reached the listeners without. Then the song ceased for the nonce, as the boys began turning over a pile of music, and the girl, her fingers still pressing lightly on the keys, began to talk, for want of something better to do.

The elder of the two men outside the window gave a short, cynical laugh.

'Very pretty,' he said; 'and they sang it well; but where are the mothers old and gray? Some of them nowadays dye their hair, and most of them wear hobble skirts, lace waists, high heels, and have their hair done up as if they were twenty. They patronise the massage to try to ward off wrinkles, and the majority would be affronted if you called them old.'

His companion, a young man with a pleasanter face, smiled; but still a little cynically.

'It is true,' he said. 'The old-fashioned mother is almost a thing of the past. You look in vain for one who bears any resemblance to Whistler's portrait of his mother, which I saw in the Luxembourg last summer.'

'Ah!' said the elder man; 'I have it! I know why Mona Lisa had that peculiar enigmatical smile. She

saw, way down the ages, the modern old lady coming; and when she finally appeared on the scene, and became an established fact, Mona Lisa disappeared from the Louvre for very shame of her sex.'

'Quite an idea, Arthur; why not make a novel out of it?'

'A novel about the modern old lady? Pough! But about the mother old and gray—well, perhaps.'

The two men passed down the street, and the little newsboy was left alone. Wide eyed and wondering, he had listened to the conversation, and understood not a word; but the song—ah! that was different. It was beautiful. He must hurry and sell his papers so he could the sooner go home and tell his young mother about it. Half an hour later he was scampering down Halsted street, his papers sold, and the money jingling in his pocket. It had been a good day, as the evening edition of the papers had some absorbing news, so he had more money than usual to take home.

Presently he had reached the corner of his street, and, turning west, the tired but patient little boy hurried on several blocks further until he reached a tall tenement near the railroad tracks. Here in the midst of dust and cinders, with tall buildings keeping out the light and the smoke from the chimneys of nearby factories adding their quota to the gloom that obscured the sun, was the place that the boy called home. Two small rooms on the fourth floor, in the midst of dirt and squalor, but within was love and cleanliness, and mother!

The child opened the door and entered with a rush, and the thin worn face of the young mother, so unutterably sad in repose, became radiant as she saw the boy.

'You are early, Christopher; and your papers are sold? That is good; now we will have supper.'

'Oh, mother, mother! Something so funny happened. I heard such a lovely song. I never heard a piano before, and never knew anyone could sing as these people did.'

And then, rapidly and eagerly, the child told his mother of his experience, and because he had a sweet voice, not entirely ruined by shouting his papers through the streets, he essayed to sing the opening bars of the song, so as to make it all the more real in the recital.

So engrossed was he with his subject, that at first he did not see that his mother's eyes had filled with tears.

'A mother old and gray,' she repeated after him; 'a mother who needs me now.' She lifted her hand to her head, brown still, because she was only twenty-eight; and through the vanished years she felt again the gentle touch of a tender mother's hand, and saw through the mist of her own tears a sweet face crowned with gray hair, a dress of soft black, with a white shawl over the shoulders. The wrinkles on that dear face were lines that had been made by character as much as by age, lines of goodness, strength, and sweetness. Why had she ever left her, her mother?

And then she looked at Christopher, and her own fierce mother love surged up in her heart. She had him, her son. Together they would fight the world and cling to each other, asking help from no one.

Meanwhile Christopher was emptying the contents of a small pocket into his mother's lap. 'Forty-seven cents,' he said. 'I did well to-day, mother.'

She drew him to her and kissed him passionately. 'You are a good boy, Chris. Run to the corner grocery store and get a loaf of bread and a pound of rice. I have some meat stewing on the stove, that I bought on my way home from the factory; and there are some apples in the oven. We will have a little feast to-night.'

The boy was gone almost as soon as she ceased speaking; and slowly, as if in pain, his mother arose, folded her sewing, and put it away, and began her preparations for the evening meal. Once or twice she clutched her side as a sharp pain pierced her like a knife, and although the day was comparatively warm she shivered and drew closer to the tiny stove. Yes, she must have taken cold, she thought. The factory where she worked four blocks away was close and hot,

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and coming out the previous day she had felt chilled by the sharp, raw wind that blew across the city from Lake Michigan. She would go to bed early, and drink some hot tea to try to break up her cold. So she made an effort to forget her pain of mind and body, and listened as they ate their supper while Christopher, bright and happy, talked a ceaseless stream. And ever and anon the little boy went back to the subject of the song which had so fascinated him.

'Some day you will be old and gray, mother,' he said; 'and then you will need me, and I will take care of you.'

'Oh, Chris! I need you now, and will need you always,' she said.

In the middle of the night a very sleepy little boy was awakened by a voice that, even at that hour when he was only half awake, seemed harsh and rasping. And then how hot was the hand that held his! But it was his mother's voice, and she was talking.

'Christopher, I have such a cold, I am afraid I am going to be very ill; and I must talk to you now while I can.'

Wide awake now, the little boy sat up in bed and gazed anxiously at his mother's flushed, feverish face, as it was turned toward him in the dim, flickering candle light.

'Listen, Christopher, very carefully. If I should be very sick I want you to go to my mother.'

The little boy nodded, too startled to speak.

'You will find ten dollars in a little bag, sewed up in the foot of the mattress. Make an opening in the outside corner. It is just inside the ticking. I have been keeping it for a rainy day. Tell nobody about it, but go to the Union Station. You know where the Union Station is, and how to get there?'

'Yes, mother.'

'Buy a ticket to Gould, Wisconsin. It will take you three or four hours to get there. When you get off the train, ask some one to show you the way to the house of Joseph Carroll—that's my father—and ask my mother to come to me.'

'Yes, mother.'

'That's all, Chris. Remember carefully all I have told you. Say your prayers and don't be afraid, and don't go with any stranger who may speak to you. And now, dear, go to sleep. Perhaps I will be better in the morning.'

The sleepy Christopher tried to keep awake and failed. Hour after hour, wide-eyed and in burning fever, Mary Benedict lay awake going over the years of anguish and toil since she had run away from home, a wilful girl of eighteen, passionately in love and ready to lose all for the sake of marrying the man to whom both her parents objected so strongly. He had gone through the Catholic ceremonial of marriage, and then, himself a non-Catholic, had later positively forbidden her attendance at Mass or confession, and on this rock they had split. He had left her, in anger, a few months after their marriage, and she, left alone, too proud to go home, had existed as best she could until the birth of Christopher on Christmas Day, nearly eight years ago. She had found a place in the country, as cook, where she could keep the child with her, and here they had lived until the boy was five years old, and here he had laid the foundation of the good health that was his best asset. The death of her employer had thrown Mary Benedict out of work again, and she had drifted back to Chicago, had found work in a factory, and had sent Chris to school.

A year later she had heard of the death of her husband, word being sent to her from a hospital in a distant city. After that the boy seemed all she had to live for. All, that is, until Christopher coming home that night, beautiful, eager, full of enthusiasm, had recounted his moments spent near the open window listening to a song that had captivated his childish imagination; and she, conscious now of a spiritual and mental pain that had always been there, suffering more and more, hour after hour, the throes of sharp physical pain, sent up the cry of her heart to the Mother of

Sorrows, for her own mother. She realised now that mother-love is deathless and eternal.

The first dim rays of a cloudy morning broke over the sleepy city that was just beginning to awake. And with the first morning light Christopher also awoke, wide-eyed and frightened. His mother, out of her head now, was raving in delirium. Hurriedly he summoned a neighbor, and in two hours' time Mary Benedict, in an ambulance, was on her way to the County Hospital. And then the little boy realised that he was alone.

It was the 17th of December up in northern Wisconsin, and for the last twenty-four hours there had been a heavy fall of snow. Now the storm had ceased. It was toward evening, and across the wide open country the sun, setting behind the distant hills and dark forests, in a splendor of red and gold, threw its rays far over the surrounding landscape where farm houses sent up their curling blue smoke, sure sign of the bustle and life within. For was it not the blessed Christmas time, when there would be mirth and good cheer, the singing of carols, and perhaps a dance in the barn. Many a busy housewife in her kitchen was preparing for the homecoming of absent ones, and the children, with their sleds, brought from the woods the evergreen and holly with which to decorate, to add to the festal array.

From the door of the little church in the village a woman emerged. Pausing, she glanced up and down the road, then at the sun which seemed to indicate that it was about four o'clock. A moment later a sleigh came into sight, driven by an old man, whose keen dark eyes and erect figure almost belied his seventy years. He drew up his sleigh in front of the church, then throwing back the warm robe, assisted his wife to climb to the seat by his side.

'I am late, mother,' he said, 'but the train is not in yet. I met Tom Byrne, and he says he is coming our way about 7 o'clock and will get the box and bring it up. So I needn't wait.'

He glanced at his wife as he concluded, and something in the sweet old face told him what was in her mind.

'You saw Father Wynn, mother?'

'Yes.'

'And you left a candle burning, and feel better, eh?'

She smiled a smile mournful in its pathetic sweetness, as again she answered yes.

The rest of the drive, a distance of two miles from the village, was taken almost in silence, until a turn of the road brought them in sight of the long low gray farm house, set in a broad sweep of land that stretched away to a blue lake beyond. Whether seen in summer or winter it was a lovely spot, the more so as the barns and outbuildings, unlike those of most American farms, were hidden behind a heavy growth of firs, and so were not seen from the road.

The wide clean kitchen with raftered ceiling and diamond paned windows that looked south and west, was warm and cozy as the old woman entered and removed her hood and shawl. A sleepy gray cat was dozing on the hearth of the open fireplace, and a kettle was singing on the stove in a small room beyond where their meals were cooked. Surely here was the abode of peace! But the intense silence spoke of loneliness and isolation. There was no sound of children's voices, no merry laughter of young people. Quietly and yet quickly the sole occupant of the room moved around, getting the evening meal, and ever and anon she glanced down the white road, as she had looked and watched in vain for ten years.

It was seven o'clock, and together they sat in the kitchen with no light save the warm glow from the fireplace. But outside in the long wide hall a lamp burned brightly in the window that faced east, a window that looked out toward the road that led to the village, beyond which was the railroad.

The old man moved in his chair. 'Tom is late,'

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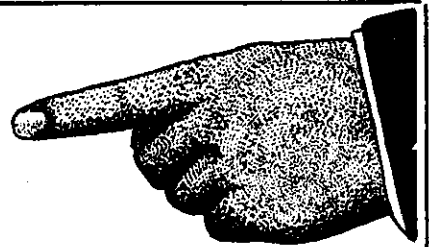
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he said, 'still I ordered that box in good time, mother; it has my Christmas present for you, and something for the poor Carters, who live down by the mill.'

'You are good to try and make a happy Christmas for them, father—but—if only—'

And then suddenly the gray head was bowed on the table, and from the sad blue eyes there came a rain of tears.

If only our little Mary Josephine was here, father—the child of our old age. Oh! I have borne this grief so long, father, and so have you, and now it seems as if our hearts would break.'

She was on her knees in front of him, and had taken his two toil-worn hands in hers, and clasped them close to her breast.

'Listen, father, we must go and find her, you and I. For ten long years I have said nothing, but I have suffered, the Blessed Mother knows how much. You love our child as much as I do, you want her back, and you must forgive her now.'

The old man gave a half-strangled sob. 'I want to, Mary, but I can't, I can't. It seems as if it would kill me to ask her to come back.'

The sweet old face in front of his became tender, transfigured, illumined, as if by a divine message of healing and power.

'Yes, Joseph, you can, you must. For ten years you have stayed away from the Sacraments: you have foregone all the helps that would make you mighty to forgive. You must go to confession now, this very night. To-morrow we will go to the city and find our child. We must bring her home and have a happy Christmas together: for it is Christmas, father, the time of forgiveness and joy; the time when that other Joseph and Mary were given the Divine Child to love and cherish. Who knows but that our own child needs all our love and care now, as much as we need her.'

Yes, she had conquered at last. Slowly Joseph Carroll arose from his chair.

'The horse is not unharnessed yet, mother. Put on your wraps and come with me. We'll drive right down and I'll see Father Wynn.'

\* \* \* \* \*

And so it happened that driving to the village they missed Tom Byrne, who had turned off his cart from the main road to deliver a Christmas box at another farm. Ten minutes later the good-natured Tom had carried their box into the unlocked kitchen. Then he glanced around and looked into the other rooms.

'They've gone out,' he said aloud, 'but they'll be back soon. You've just got to wait.' With which mysterious remark, directed, perhaps, at the box, Tom closed the door and took his departure.

The drive home about nine o'clock, through the keen frosty air, was fraught with happiness for both father and mother. Strong in her faith, Mary Carroll that afternoon, following an earnest novena and Communion, had left a candle burning before the Blessed Mother's altar for her intention; how miraculously soon her prayer had been answered!

As to her husband, there had rolled from his back a burden that had seemed to completely master him. Pride, that had supported him for ten years, had made of him a slave, until his wife's passionate pleading, aided by a miracle of grace, had broken it down.

They would go to Communion together to-morrow, he and she, and then they would take the 10 o'clock train for Chicago and use every effort to find their child.

Arriving at their door the mother alighted, and the old man gathered up the reins to drive to the stable.

'I'll give Jenny a rub, mother,' he said, 'and see her safe in her stall for the night. I won't be more than half an hour, if as long.'

Slowly Mary Carroll entered her kitchen, removed her hood and shawl, and hung them on a peg. Then in the soft glow made by the flickering fire light she crossed the wide kitchen toward the open hearth where logs of wood had burned all day. And then she stood still, rooted to the spot, too astonished by what she saw to utter a sound.

It was only a little boy, curled up on the floor in front of the fire, sound asleep, with one arm thrown around the cat, who was also slumbering peacefully.

A log of wood broke and fell from the andirons. The child stirred and spoke in his sleep.

'A mother old and gray,' he said.

And then that mother was on her knees by the child's side, and as the log gained new life from turning over in its fall, and broke into a bright flame, she scanned the little face snuggled down on the arm of a torn jacket. And there, line for line, with the same curling brown hair, the same straight, delicate brows, the same short upper lip and firm little chin, she traced the likeness to the little Mary Josephine of eighteen years ago, whom she had so often seen, a small girl, curled up in this self-same place near the hearth. An agony of love and joy shook her from head to foot. How poor the child's clothes were, how small he was, had he really come there alone, was he indeed her beloved daughter's child?

The little boy opened his eyes, eyes as blue as his mother's, and in a moment he was wide awake and sitting up.

'Oh,' he said, 'you're the mother old and gray, and you are beautiful; I knew you would be when mother told me to come here—because the song said so.'

She had him on her lap and in her arms.

'My boy, my little boy, tell me your name.'

'Why, I'm Christopher, and you are my grandmother. Mother sent me here. She's very sick and wants you to come to her. She needs you as much as you need her.' And Christopher, mindful of the song, fascinated by the sweet face framed in its gray hair, proceeded to answer as best he could, because his mind was in a curious jumble from his novel experiences of the past forty-eight hours, all the questions that this new-found grandmother asked him.

And presently she put him down, and went to the door and opened it. 'Father,' she called, 'Father,' and in her voice there was a note of joy that her husband, just coming from the barn, was quick to recognize.

What happiness and yet what anguish was in the house that night, as the grandparents, unable to sleep, sat by the bed of the little boy, who now was soundly sleeping, until nearly midnight.

Their child was found, but she was very ill, and she had sent this beloved little grandson to summon her mother.

'She did not ask for me,' said Joseph Carroll; 'my poor girl, she was afraid of me; but I will make it all up to her now.'

The early morning found them all three in the little church, and with thankful hearts the father and mother received the Bread of Life, without which they would not have strength to go forth and meet whatever might come. At ten o'clock they were steaming toward Chicago, at a quarter past two they were in a cab driving to the County Hospital.

\* \* \* \* \*

'She is very ill,' said the doctor to the white-capped nurse who had followed him out of the long ward, 'but it is not pneumonia, as I feared it would be. It is simply a severe cold joined to reduced vitality. It may develop into pneumonia, but I think the danger of that is nearly passed now. In spite of her run-down state some strong purpose seems to have been at work in her mind, giving her courage and strength to fight.'

'I noticed that,' said the nurse, 'in her delirium she talked constantly of a mother old and gray, and twice she tried to sing some bars of a song about a mother old and gray who needed her now.'

'Well, whatever it is, nurse, it has kept up her will power, and as we know that's half the battle.'

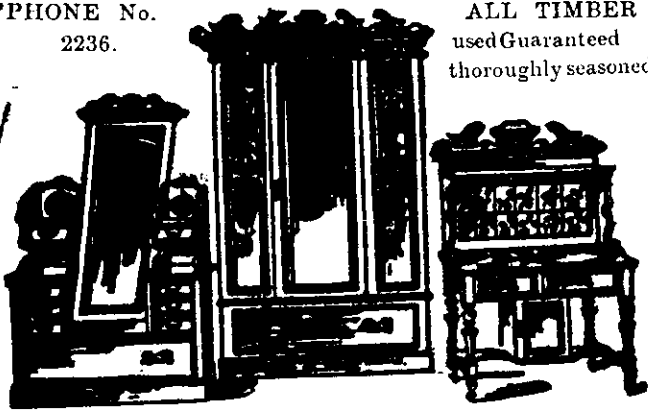
The physician passed on, and at that moment a message was brought to the nurse.

'Mary Benedict, Ward K,' said the messenger. 'Can she see anyone, nurse? Her father and mother and little boy are here.'

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The nurse hesitated a moment. 'Let her mother come,' she said, 'but no one else to-day. I will go and prepare her.'

\* \* \* \* \*

And so it was that 'the mother old and gray' walked down the long ward to the bedside of her child, and, taking her in her arms with that wealth of divine mother love that is deathless and eternal, all the anguish and pain of those past ten years were blotted out for them both.

'Oh, I am strong now,' said Mary Benedict. 'I will soon be well, and you'll take us home, mother, my boy and me? He was born on Christmas Day, mother. That's why I call him Christopher. Oh! how good God is!'

Five days later, on December 23rd, the happy father and mother were allowed to take their child home. How radiant they all were when the blessed Christmas Day dawned! As to Christopher, in his short life he had never known such a Christmassy Christmas. The church bells and sleigh bells without; the Christmas cheer within; the little creche his grandmother erected under his Christmas tree, all was full of wonder and delight.

'And to think,' said Mary Benedict, 'that our reunion all came about so wonderfully just because of a song!'

The sweet face of the mother old and gray looked out of the window, illumined as with a shining light.

'It is the little things of this world,' she said, 'that sometimes the Christ-Child uses to confound the wise.'—*Magnificat*.

## THE MEDICAL CONGRESS

### THE CHURCH AND MEDICAL SCIENCE: AN HISTORICAL SURVEY

#### DISCOURSE BY THE BISHOP OF AUCKLAND

On Sunday evening, February 8, a special service took place in St. Patrick's Cathedral, Auckland, in connection with the Australian Medical Congress, which opened in that city on the following day. Special provision was made for members of the Congress, a considerable number of whom attended, while the Cathedral was also crowded in every part by a great congregation.

The occasional discourse was preached by the Right Rev. Dr. Cleary, Bishop of the diocese, from the text: 'Virtue went out from Him (Christ) and healed all' (Luke, vi., 19). One of the great discoveries of our day (said his Lordship) is that of radium. This great work of two Catholic scientists has stepped into the front rank as, apparently, a cure of one of the most refractory scourges of our race—namely, cancer. Out from radium there go emanations that have a wondrous healing power. A like beneficent force exists even in water that has come in contact with radium and absorbed its emanations.

Radium is a fitting emblem of Christ the Healer—of Christ, the Angel of the Great Council, Who came to earth with healing in His wings, chiefly for the ill of the soul, but also for the maladies of the body. He was, so to speak, the living and divine Radium: for the Sacred Scripture tells us there went out from Him an emanation or 'virtue' which destroyed diseased tissues (such as those of leprosy), built up sound tissues, and restored withered nerves to their normal functions. 'He healed many that were sick of various diseases' (Mark, i., 34). And even as water that has been in close contact with radium acquires a curative force; so Christ's chosen ones, the Apostles, during their loving and intimate relations with Him caught some fore-ordained emanation of His healing power. So much, again, we learn from the pages of the Sacred Books: 'He sent them to preach the Kingdom of God

and to heal the sick. . . . And, going out, they went about through the towns, preaching the Gospel and healing everywhere' (Luke, ix., 2, 6).

#### The Healing Office.

Christ came primarily to heal the most urgent and deadly maladies of fallen man—those of the soul. In a secondary and derivative way, He came to establish, on a new basis, the works of bodily charity. His chief mission was in the order of grace. His greatest miracles were His works of grace—the justification of sinners, the transformation of sinners into saints. Surgical science can nowadays graft new skin, new bone, new muscular tissue, and change, within limits, the form and features of the sick. Christ the Healer, Christ the Restorer, did vastly more than this: He changed the minds and souls and wills of countless millions of human beings in every age; He gave a new outlook on life, a new direction to life; He created all that is best and of most permanent value in our civilisation; He changed, not mere joints or features of individuals—He transformed the world. These were His miracles in the order of grace. His miracles of bodily healing were, primarily, to manifest His glory; secondarily, to confirm the truth of His ministry, to reach souls through bodily wound and bruise and malady, and to assuage the sufferings of humanity, to which His Sacred Heart went out, as when He groaned and wept over the dead Lazarus, whom He loved, and when He shed tears over Jerusalem—the Jerusalem which (as He knew) was soon to crucify Him, but which He would, nevertheless, have gathered to His arms.

The Church's mission, like her Divine Founder's, is primarily to souls. But His love of the sick and suffering goes ever on within her. The ministry of healing goes also steadily on—to a vast extent in the normal or natural way; to some extent even in the super-normal way. The Apostle St. James ordered the sacramental anointing of the sick, and 'the prayer of faith' was to raise up the sick. To 'the prayer of faith'—to the super-normal side of the Church's ministry of healing—we may, no doubt, often attribute those unexpected recoveries (partial or complete) which at times follow fast upon the last sacramental unction; of these, abundant testimony can be given by every priest who has had much experience with the sick and dying. No sane and reasoned doubt can exist in regard to the curative powers of the water of the great shrine at Lourdes, which seems to have caught some of the healing emanations that went out from the Saviour during His sojourn on earth. Even so sceptical a journal as the *American Medical Record* admits that 'conscientious practitioners have been found who admit frankly the cure of actual disease at Lourdes. A list of prominent practitioners,' it adds, 'is on record as upholding the existence of a super-terrestrial agency in some of these cures. Several university professors have gone on record which attests to this effect—for example, Duret of Lille. "Suggestion," in the minds of men like himself, may be quite left out of consideration in some severe cases. Among cases which yield to Lourdes treatment, tuberculosis is well represented, including recoveries from lupus.'

In the normal method, the Church carries on the ministry of healing through the indirect and psychotherapeutic action of the Sacraments (especially of Penance and the Holy Eucharist), through her great and growing hospital system, and through the work of her grand army of charity of consecrated men and women.

#### Churchmen as Physicians.

For long ages the priest was also a physician. When the early pagan persecutions ended, and the Church stood erect in the light of day, with the shackles struck off her limbs, she wrought eagerly in founding almshouses and hospitals—such as 'that of St. Basilus of Caesarea (370), those of the Roman lady Fabiola in Rome and Ostia (400), and of St. Samson adjoining the church of St. Sophia in Constantinople.' Then, in the eighth century, we have the Hospital Brothers of the Holy Ghost, and, later on, the Knights Hospitaliers.

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Owing to the close and prolonged contact of East and West during the Crusades, leprosy spread far and wide over Europe. To meet this new and pressing need, leper-homes were established. 'In my student days in France,' said the Right Reverend preacher, 'I counted the remains of no fewer than thirteen of these refuges and homes of the stricken in and around the quaint old town of Caen, in Lower Normandy.' Through the Church's policy of leper-homes and of rigorous isolation, Europe was at last free from that ancient and loathsome disease, in which the victim passes, in life, through some phases of the dishonor of the tomb.

Among the noted medical writers and practitioners from the fifth to the eleventh century, the preacher gave, from an authoritative source, the following selective list: Lactantius, St. Isidore of Seville, Abbot Bertharius, the monk Cassiodorus, Abbot Walafrid Strabo, the Abbess St. Hildegarde, and Marbord (Bishop of Rennes); while away back in the fifth century (as the same authority declared) the great St. Benedict (480) made it a rule for the Brothers of his Order to study medicine. This study was, indeed, carefully followed in the monasteries; and 'as late as the fifteenth century, priests with a knowledge of medicine were physicians-in-ordinary to kings and princes, although forbidden by the Fourth Synod of Lateran to practise surgery, to use the knife or cautery.' Dr. Payne, in his 'History of Medicine' in the *Encyclopaedia Britannica*, says of the period from the fifth to the tenth century: 'The chief homes of medical as of other learning in those disturbed times were the monasteries.' And he adds: 'It was among the Benedictines that the monastic studies of medicine first received a new direction, and aimed at a higher standard.'

#### The Universities.

Before the great religious revolution of the sixteenth century—indeed, before the beginning of that century—there were some twenty medical schools in operation in various parts of Europe. Dr. Walsh, Professor of the History of Medicine at the Fordham University School of Medicine, says of those early medical schools: 'Of these, the best known, in the order of their foundation, were Salerno, Bologna, Naples, Montpellier, Paris, Padua, and Pisa. Excellent schools, however, were established also at Oxford, Rome, Salamanca, Orleans, and Coimbra. Even early in the fourteenth century, such unimportant towns as Perugia, Cahors, and Lerida had medical schools. These schools were usually established in connection with the universities. . . . The universities, as is well known, were the outgrowth of cathedral schools. Practically all those in authority, and by far the greater number of the teachers, and most of the pupils, were of the clerical order—that is, had assumed some ecclesiastical obligations and were considered to be churchmen. At these universities (if we can trust the example of England as applicable to the Continent also), there were, according to trustworthy conservative statistics, more students in attendance, in proportion to population, than there has been at any period since, or than there are, even at the present time, in the twentieth century, in any country of the civilised world. . . . Of these large numbers, the medical schools had their due proportion.'

At the old Italian university of Salerno, 'women and Jews,' we are told, were admitted to the medical studies. The Bologna university medical school holds a place of special honor for its revival of the study of anatomy by Alderotti, who, in the thirteenth century (says a medical historian), performed the first dissection for long ages, gave practical clinical instruction, and 'wrote a work on anatomy based on personal observation.' The great Catholic artists (such as Raphael) also did much for anatomical study. Says Senfelder: 'As an indication of how much the Popes endeavored to advance the study of anatomy, we may recall that the priest Gabriel de Zerbis for a time taught anatomy in Rome (towards the end of the fifteenth century); that Paul III. (1534-1549) appointed the surgeon Alfonso Ferri to teach the subject at the Sapienza in

1535; that the physician-in-ordinary of Julius III. (1550-1555), Giambattista Cannani, crowned his anatomical studies by discovering the valves in the veins; that Paul IV. (1555-1559) called to Rome the famous Realdo Colombo (the teacher of Michelangelo), and that Colombo's sons dedicated their father's work, *De Re Anatomica*, to Pope Pius IV. (1559-1565).

#### Where Catholic Italy Led.

For six centuries Italy continued to be what the Fordham Professor describes as 'the home of the best medical schools in the world, to which the most ardent students from all over the Continent, and even England, went for the sake of the magnificent opportunities provided. It is literally true, this great authority adds, . . . that, the nearer to Rome the university, the better its medical school; and . . . Rome itself had the best medical school in the world for two centuries, while its greatest rival—often ahead of it in scientific achievement, always its peer—was the medical school of Bologna, in the Papal States, directly under the control of the Popes since the beginning of the sixteenth century.'

The great Roman University was founded by Pope Boniface VIII. in the beginning of the fourteenth century. In the sixteenth and seventeenth centuries it was the world's greatest medical school. Among its professors, the speaker quoted 'such distinguished men as Eustachius and Varolius, whose names are forever enshrined in the history of anatomy; Columbus, who discovered and described the lesser or pulmonary circulation half a century before Harvey's publication in regard to the general circulation; Cæsalpinus, to whom the Italians attribute the discovery of the greater circulation before Harvey. In the next century, Malpighi was tempted to come to Rome to teach at the Papal University, and the great Father of Comparative Anatomy ended his days in the papal capital, amidst the friendship of all the high ecclesiastics and with the social intimacy of the Pope. From the beginning of the sixteenth century Bologna is a papal city; but its medical school, far from declining after it came under papal jurisdiction, was even more brilliant than before, and soon came even to outshine its previously successful rival, Padua.'

#### The Coral-growth of Medicine.

Many of you (said his Lordship) have seen the coral-reefs that stud with beauty the Pacific seas. These vast erections are the work of a class of minute organisms—zooephytes, polyps. They have the power of secreting lime from the waters of the ocean; they utilise it to strengthen the flabby tissues of their own bodies; and the stupendous walls of glistening white are the work of countless generations of these little organisms that have wrought and died and, in dying, have left lime-foundations on which their successors could build. In an analogous way are built up those practical arts and sciences—like the art of healing—that depend upon human experiment and observation. In long-past ages, churchmen gathered medical facts as the ocean polyps gathered their bits of lime; generation followed generation of investigators, each building upon the foundations left by its predecessors, until we come at last to the fair and stately edifice of modern medicine and surgery.

In its gathered mass of material, thus won for the healing art, the medical science of (say) the middle ages cannot, of course, compare with that of the present day. Nor is that to be laid to their discredit. The churchmen investigators of those far-off days were (so to speak) working beneath the surface, like the divers that wrought laying the foundations of the great Plymouth breakwater; and their work was as necessary, as useful, as enduring as that of those who built, upon their solidly-laid foundations, in the full, strong light of our modern upper day. Those old observers and experimenters were the foundation-makers; we of today are building upon their work. In one of the Harveian Lectures ('Science and Medieval Thought') the Professor of Physic at Cambridge University (Dr. Clifford Allbutt) said of those middle-age investigators:

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## 'The Church and Socialism'

THE QUESTION OF THE HOUR.

(Published by A.C.T.S.)

By J. A. SCOTT, M.A., LL.B., Editor of *New Zealand Tablet*.

Says the *Melbourne Advocate*: 'The theme is one of the most important of our day to Catholics, and the pamphlet well deserves to be read and preserved by every member of the Church.'

'Their many errors came not of indolence, for they were passionate workers; not of hatred of light, for they were eager for light; not of fickleness, for they wrought with unparalleled devotion; nor of ignorance of particular things, for they knew many things.'

#### Anticipations.

Those unacquainted with the facts of medical history have an inadequate idea of the 'many things' known to those medieval medical churchmen, or of the advances then made in the art of healing. 'The new is sometimes older than the old.' So the saying runneth; and a point is given to it by a lecture given by Professor Clifford Allbutt (of Cambridge University) at the St. Louis Exposition of 1904. The lecture was 'On the Historical Relations of Medicine and Surgery down to the Sixteenth Century.' It is summarised as follows by Dr. Walsh, of Fordham University: 'He pointed out some surprising anticipations of what is most modern in medicine and surgery, in the teaching of William of Salicet and his pupil Lanfranc, professors of medicine and surgery in the Italian universities and in Paris during the thirteenth century. As these two professors were the most distinguished teachers of surgery of the period, and the acknowledged leaders of thought in their time, their teaching may fairly be taken as representative of the curricula of medieval schools. William of Salicet (according to Professor Allbutt) taught that dropsy was due to hardening of the kidneys (*durities renum* are his exact words). He insisted on the danger of wounds of the neck. He taught the suture of divided nerves, and gave explicit directions how to find the severed ends. He made a special study of suppurative disease of the hip, and taught many practical things with regard to it. He taught (though this is a bit of knowledge supposed to come three centuries later into medicine and surgery) the true origin of chancre and phagedena. Most surprising of all, however, remains. William substituted the use of the knife for the abuse of the cautery, which had been introduced by the Arabs, because they feared hemorrhage; and he insisted that hemorrhage could be controlled by proper means, without searing the tissues, and that the wounds made by the knife healed ever so much more kindly and with less danger to the patient. In the matter of wound-healing, he investigated the causes of the failure of healing by first intention, and expressed, on this subject, some marvellous ideas that are supposed to be of late nineteenth century origin.

William of Salicet insisted on teaching medicine by clinical methods, always discussed cases with his students, and his medical and surgical works contain many case histories. . . . It is not surprising to find that William himself, and his great pupil Lanfranc, insisted on the utter inadvisability of separating medicine and surgery in such a way that the physician would not have the opportunity of being present at operations, and thus gain more definite knowledge about the actual conditions of various organs which he had tried to investigate from the surface of the body.' (Professor Walsh comments hereon as follows: 'It is a very curious coincidence that both the Regius Professors of Physic in England at the present time, our own Professor Osler, now at Oxford, as well as his colleague, Professor Allbutt, of Cambridge, have, within the last five years, emphasised this same idea in almost the very words which were used by William and Lanfranc nearly seven hundred years ago').

#### Lanfranc.

In his appreciation of the great churchman-physician, Professor Allbutt is summarised as follows: 'Lanfranc went even beyond his master (William of Salicet) in practical applications of important scientific principles to medicine and surgery. He added to the means of controlling hemorrhage. In arterial hemorrhage he suggested digital compression for an hour, or, in severe cases, ligature. His master had studied wounds of the neck. Lanfranc has a magnificent chapter on injuries of the head, which Professor Allbutt does not hesitate to describe as one of the classics of surgery. . . . Both Salicet and Lanfranc

did their wonderful work in scientific medicine down in Italy, where ecclesiastical influence was strongest.' Both were clerics, in minor orders (not priests). A decree of the Fourth Synod of Lateran, in 1215, forbade priests to practice surgery. Amongst other far-past anticipations of modern medical discoveries were a form of anaesthesia, which is recorded to have been introduced by Ugo da Lucca in the thirteenth century. At the Montpellier school of medicine, 'Gilbert the Englishman,' says Walsh, 'taught that small-pox patients should be treated in rooms with red hangings, red curtains being especially advised for the doors and windows. This is what Finsen re-discovered in the nineteenth century, and for it was given the Nobel prize in the twentieth century. He found that small-pox patients suffered much less, that their fever was shorter, and that the after-effects were much less marked when only red light was admitted to them.'

#### Papal Physicians.

The list of papal physicians has been described as 'gloriously representative of scientific progress in medicine.' 'The faculty of no medical school,' says the Fordham Professor of Medical History, 'presents such a list of great names.' A list of these, extracted from *The Popes and Science*, included Alderotti of Bologna (whose work has already been alluded to); Guy de Chauliac, who is 'hailed by the medical world as the Father of Modern Surgery; Baverius de Baveriis, 'a student of neurasthenic conditions, who first prescribed iron as a remedy for chlorosis; Eustachius, Columbus, and Vesalius, great original investigators in anatomy about the middle of the sixteenth century—two out of the three being the Popes' personal physicians and professors in the Papal Medical School; Varolius, 'to whom we owe one of the earliest descriptions of the anatomy of the brain; Cæsalpinus (reputed in Italy to be the discoverer of the circulation of the blood); Malpighi, 'the great founder of comparative anatomy; Morgagni, whom Virchow describes as the Father of Modern Pathology; and Lancisi, one of the originators of modern clinical medicine, and author of what has been described as 'an epoch-making work' on the heart and aneurisms.

Discoveries of importance to medical science were also made by the great seventeenth-century Jesuit, Father Kircher, the founder of the first scientific museum, that of the Roman University, still in existence. The Fordham Professor of Medical History tells how that great Jesuit scientist wrote a little book in which 'he stated in very clear terms the modern doctrine of the origin of disease from little living things which he called corpuscules. Because of this, Tyndall attributed to Father Kircher the first realisation of the rôle that bacteria play in disease.' Father Kircher also combated the belief of his time that contagious diseases were borne by the air; he taught the modern doctrine that such maladies were carried by contact, by dogs, cats, and insects—a seventeenth-century anticipation of the nineteenth century discovery as to the causation of small-pox, bubonic plague, etc.

#### Hospitals.

As already mentioned, hospitals were a phase of Christian charity from the days when the Church began to breathe the air of freedom, after the long era of persecution. To Pope Innocent III. the world owed the first public hospital, supported out of the public revenue. This was the great Hospital of Santo Spirito (the Holy Ghost), founded in Rome in 1204, and still in beneficent operation. History records how that remarkable Pope successfully exerted his great influence for the establishment of similar hospitals over the length and breadth of Europe, till those publicly-aided refuges of the sick poor were to be found in every important centre of population. The speaker quoted the noted medical scientist, Virchow, to show that numerous thirteenth-century German hospitals owed their origin to Pope Innocent III. So, according to another authority quoted, did great English hospitals, such as St. Bartholomew's, St. Thomas's, and Bethlehem (known, later on, as an asylum for mental patients,

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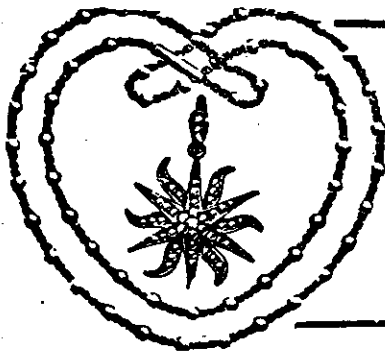
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under the abbreviated name of Bedlam). So, under Pope Innocent's influence, the public hospital movement spread near and far, and Virchow's words were amply justified: 'It may be recognised and admitted that it was reserved for the Roman Catholic Church, and above all for Innocent III., not only to open the bourse of Christian charity and mercy in all its fulness, but also to guide the life-giving stream into every branch of human life in an ordered manner. For this reason alone the interest in this man and in this time will never die out.'

The hospitals were in charge of God's gentle army of charity—the Sisterhoods and Brotherhoods of the Catholic Church. The Bishop here quoted a medical authority to the effect that the habits of many of our female religious Orders took their origin in the quaint, old-time costumes of the period of Innocent III. (the thirteenth century); and their practice of covering the head and wearing washable dress materials obtains in hospitals to this day. In those ages of vivid faith the sick poor were looked upon as representatives of the bruised and bleeding Man of Sorrows upon the Cross of Calvary; they were called by such terms of respect and endearment as 'our masters,' 'our Lord's poor,' 'Christ's little brothers,' etc.; while to the hospitals themselves was given the beautiful title (still retained in France) of 'Maisons Dieu' or God's Houses or Hostelttries.

#### Hospital Architecture.

In the *Mail and Express* of May 7, 1904, Mr. Dillon, an architect, describes, in the following singularly interesting way, the remarkable architectural perfection of one of those thirteenth-century hospitals—that of Tanierre (France), which was erected in 1293. His words are well worth your attention, as showing what loving thought and spacious provision were devoted to the sick poor nearly seven hundred years ago. Mr. Dillon writes of that old Catholic hospital of the Ages of Faith at Tanierre:—

'It was an admirable hospital in every way, and it is doubtful if we to-day surpass it. It was isolated. The ward was separated from the other buildings: it had the advantages, we so often lose, of being but one storey high, and *more space was given to each patient than we can now afford*. The ventilation by the great windows and ventilators in the ceilings was excellent; it was cheerfully lighted, and the arrangement of the gallery shielded the patients from dazzling light and from draughts from the windows, and afforded an easy means of supervision, while the division by the roofless, low partitions isolated the sick and obviated the depression that comes from the sight of others in pain. It was, moreover, in great contrast to the cheerless white wards of to-day. The vaulted ceiling was very beautiful; the woodwork was richly carved, and the great windows over the altars were filled with colored glass. Altogether, it was one of the best examples of the best period of Gothic architecture.'

#### The Grand Alliance.

It has been a long and friendly alliance—that between the Church and medicine. For long ages the priest was the physician of the body as well as of the soul. To churchmen you of the profession owe many of the signal advances made, through the ages, in medical science. In order to devote ourselves more fully to our primary duty—the care of souls—we of the priesthood have handed over to you one part of our old-time secondary function, namely, that of physicians of the body. In your hands we have left the cautery, the scalpel, the prescription. But the olden bond remains, with little impairment. You and we still meet in sympathy by the bedside of the sick and suffering: our spiritual ministrations powerfully help your bodily ministrations; for, consciously or unconsciously, we aid you with Heaven's own appointed psycho-therapeutics—we aid you by allaying the storms of the troubled soul, through Christ, our Model, Who calmed the winds and the waves long ago on the Sea of Galilee; we aid you by inducing those feelings of patience, hope, resignation, and peace, which are always favorable—

and sometimes necessary—conditions for bodily cure. And more and more, as the ages run on, the Church of God aids you by our great and constantly expanding hospital system, and by the skill, the tenderness, the affectionate care of the tens of thousands of consecrated men and women who (like our spiritual ancestors of the Ages of Faith) look upon the malady-stricken poor as the representatives of the Saviour bruised and wounded upon the Cross—to be served with loving, life-long devotion, and with no reward but that which is hoped for in the eternal years. So, hand in hand, down the ages, we go together, following in the sacred footsteps of Him Who shed around Him a healing force for His beloved suffering ones.

#### A Noble Lineage.

You of the medical profession come of a noble spiritual lineage. You are in the line of Christ's appointed healers, the Apostles. You are in the line of the Martyrs—of the martyr-physicians, SS. Cosmas and Damian, the patrons of your craft, who led souls to God by the practice of the healing art. You are in the line of the Confessors of the Faith—of Saints such as the physician-Bishops Clement of Alexandria and Isidore of Seville. You are in the line of the great Christian scientists who saw God more closely as their knowledge of His laws of matter and life grew from more to more. Among these, a place of high honor belongs to Louis Pasteur, the father of bacteriology, the founder of bio-therapeutics, who placed in your hands so many and so various means of reducing the sum of human suffering. On his tomb are engraved these words of his, which are a call to every scientific man: 'Happy the man who bears within him a divinity, an ideal of beauty, and obeys it; an ideal of art, an ideal of science, an ideal of the virtues of the Gospel.' 'The more I know,' said that great Catholic scientist, 'the more nearly is my faith that of the Breton peasant. Could I but know all, I would have the faith of a Breton peasant woman.' He died with the crucifix in his hand—listening (as is recorded) to the Life of St. Vincent de Paul, 'which he had asked to have read to him, because he thought that his work, like that of St. Vincent de Paul, would do much to save suffering children.'

You, members of the Medical Congress, who are one with him in living faith and glorious hope, be one with him also in his tender love of God and of God's suffering poor. Thus will you rise to the height of your noble and partly Apostolic office. From the radium that Catholic scientists have given you, there ever goes forth a healing force to build up healthy tissue; from your lives—from your words and your example—may there ever, in like manner, go forth an emanation or 'virtue' for the up-building of the moral and spiritual fibre of those that seek your skill and care. May Christ the Divine Healer guide your hands to ever greater skill; may He guide your minds to ever widening knowledge; may He guide your souls home to Himself! And may your Art ever be, as it has been for long ages, the gentle, beneficent handmaid of Religion!

The fact that almost every other denomination is provided with a bureau for the reception of immigrants has stirred the Catholic Women's Association to action with a view of establishing a Home for Catholic Working Girls in Sydney. To this end a great effort is being made to obtain the necessary funds by means of a grand entertainment which will be held in the Concordia Hall towards the end of the month.

The Very Rev. J. H. O'Connell has left Melbourne for a holiday in Europe. The rev. gentleman, who arrived in Melbourne in 1868, after laboring in various centres, was appointed in 1881 pastor of the then newly-formed parish of Carlton, and has held that position ever since. During his pastorate at Carlton (says the *Melbourne Tribune*) Father O'Connell has spent some £25,000 on schools, church, and presbytery.

**We are Glad** to have pleased so many readers of the 'Tablet.' Through this year (as in the past) we shall do our best to maintain your support.

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## WEDDING BELLS

WALLACE--BARRY.

(From an occasional correspondent.)

A wedding of more than local interest was celebrated in St. Mary's Church, Blenheim, on Wednesday, February 4, the contracting parties being Miss Teresa Mary Barry, youngest daughter of the late Mr. Garrett Barry, of Blenheim, and Mr. Michael Wallace, second son of Mr. James Wallace, Greymouth. The ceremony was performed by the Rev. Father Fay. The bride, who was given away by her brother, Mr. F. Barry, was handsomely attired in cream satin, and wore a wreath and veil. She carried a beautiful shower bouquet of white carnations and maiden hair fern. Miss Constance O'Connor acted as bridesmaid, and wore a pretty dress of pale blue silk voile and carried a bouquet of pale pink sweet peas. The bridegroom was attended by Mr. Charles Malloy as best man. The bridegroom's present to the bride was a pair of silver-backed hair brushes and to the bridesmaid a gold brooch. The bride's present to the bridegroom was a set of gold sleeve links. After the ceremony the guests were entertained at breakfast in St. Patrick's Hall, where the usual toasts were honored. The happy couple left by the afternoon train for an extended tour of the North Island. The bride's travelling dress was a navy blue tailor-made costume, with hat to match.

### Blenheim

(From our own correspondent.)

February 8.

An exceptionally severe earthquake was felt here on Sunday morning.

The Convent Schools reopened on Monday last, when the attendance was well up to the average.

The Rev. Fathers Fay, Herbert, and McDonald returned to Blenheim during the week, after the annual retreat, which was held in Wellington.

On Sunday last the Rev. Father Bartley celebrated High Mass at 10.30 a.m., after which the Blessed Sacrament was exposed until after the evening devotions. At Vespers the Rev. Father Gondringer, S.M., occupied the pulpit and preached an eloquent sermon on Catholic literature. The Rev. Father Venning gave Benediction. The three visitors returned to Wellington later in the week.

Arrangements are well in hand for the celebration of the St. Patrick's Day sports. Already nominations are being received for the different events, and if we are favoured with a fine day a record meeting is to be expected. To encourage our boys the Hibernian Society

has placed an order for a beautiful shield for annual competition among the primary schools of Marlborough.

### Hamilton

(From an occasional correspondent.)

The following are the examination results of the pupils presented by the Sisters of the Missions of the local convent:---

Public Service Entrance Examination and Senior Free Place—Irene De Cock. Junior Free Place—Amelia Schmoltzer, Lucie Coakley, Alice Ryan, George Johnstone.

The Junior National Scholarship and Junior Board Scholarship were gained by Amelia Schmoltzer.

In Standard VI. Central Examination for Proficiency 10 candidates were presented, all of whom were successful.

## OBITUARY

### MRS. SARAH KEENAN, KUMARA.

It is with deep regret that we record the death of Mrs. Sarah Keenan, relict of Francis Keenan; which occurred at her residence, Main Street Kumara, on the 27th of January, after a long illness. The late Mrs. Keenan was well known for her kindly disposition, and she won the esteem and regard of all who came in contact with her. She was a native of Waterford, Ireland, and was 72 years of age. She had been a resident of New Zealand for about 50 years, and with her husband lived at Greenstone in the early days, afterwards coming to Kumara when the rush broke out. She leaves a family of five sons (Thomas, John, Patrick, Richard, Francis) and one daughter. Mr. Patrick Keenan and Miss Keenan are resident in Kumara, but the other four sons are in Western Australia. The late Mrs. Keenan was predeceased by her husband six years. The funeral took place on January 29, when a large number of old friends was present to pay their tribute of respect to the memory of the deceased lady. Messrs. J. Ryan, E. Foley, N. Smith, and S. Keenan (of Rimu) were the pall-bearers, and the Rev. Father Creed conducted the funeral service.—R.I.P.

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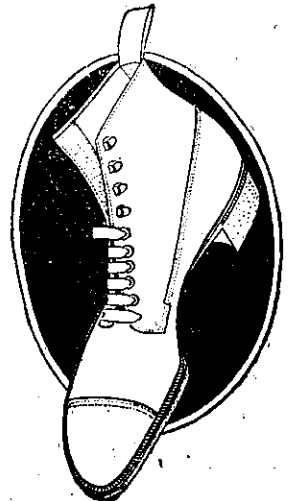
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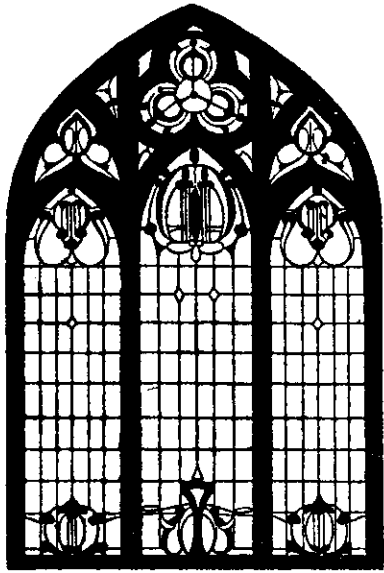
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## Current Topics

### A Feast of Good Things

Editorial matter this week has had to be severely curtailed—to the great advantage, we are happy to think, of our readers. It is not often that we are able to offer them in one issue such a feast of good things—an exceptionally trenchant and vigorous Pastoral on Socialism, in which the Catholic attitude and position are admirably stated in brief and handy compass; an exceedingly fine address by Bishop Cleary in connection with the Medical Congress which is being held in Auckland, in which the history and evolution of the medical profession are skilfully traced, and in which the profound interest and fostering care which has ever been manifested by the Church towards the healing art are brilliantly portrayed; and the impressive and inspiring account of the first Pan-Southland gathering of Catholics, held under the auspices of the Catholic Federation. In the presence of these outstanding features of the present issue there is danger of some of the shorter contributions which are also of exceptional merit being somewhat over-shadowed and consequently overlooked. We therefore give our readers a friendly hint not to miss 'Ghimel's' instruction on 'The Human Knowledge of Our Lord,' in which they will find a difficult problem excellently handled, nor the article on 'Oliver Goldsmith,' in which Father Kelly describes and discusses the great Irish writer with the literary grace, critical acumen, and sympathetic insight which are necessary to the adequate treatment of such a subject. Altogether, though we perhaps say it who shouldn't, we have a conviction that readers this week are getting their full money's worth.

### The State and Religion

The present Bible-in-schools movement has for the most part been singularly unfortunate in its champions and advocates; and the methods adopted by the League have made its name almost a byword for evasiveness, misrepresentation, and frequent and flagrant trifling with the truth. One of the latest to join the ranks of the League advocates is the *Wanganui Chronicle*; and in regard to methods it is following faithfully in the pernicious example set by its leaders. In its issue of February 6 it puts into the mouths of the Christian opponents of the Bible-in-schools programme words which they have never used—never, it may be safely asserted, have even thought of using—and then with a childish air of triumph proceeds to demolish the statement which nobody made. It represents—or rather misrepresents—the clergy and members of churches opposed to the Bible-in-schools movement as saying that 'the State has nothing to do with religion.' We can speak definitely and positively for the Catholic opponents of the present agitation: and so far as they are concerned we can say emphatically that not one of them has ever made any such statement. The *Chronicle's* assertion is a gross misrepresentation, of the kind with which the League has now made us painfully familiar. The misrepresentation has been made either wittingly or unwittingly. If unwittingly, it shows the *Chronicle's* incompetence to properly discuss the question: if wittingly, the inference is as obvious as it is unpleasant.

What Catholic writers and speakers have maintained is that the State has no right to set up as a *teacher of religion*, which is obviously a very different proposition. We challenge the *Wanganui Chronicle* to deny the truth of this contention and to bend its giant intellect to establishing the thesis that the State has the right to teach religion and to set up as the authoritative exponent and interpreter of the Word of God. If the *Chronicle* essays this task, it will be our duty to point out some of the consequences to which the adoption of such a purblind and reactionary principle leads. In the meantime, we content ourselves with

showing that non-Catholic authorities of distinction are in entire agreement with the Catholic contention on this point. The Westminster *Confession of Faith*—still the recognised standard of the Presbyterian Church—declares that the 'civil magistrate' (i.e. the State) may not assume to himself the administration of the Word and Sacraments' (Chap. xxiii. s. 3). A *Brief Statement of the Reformed Faith as Held by the Presbyterian Church of New Zealand*, compiled by the Rev. P. B. Fraser and warmly approved by the Presbyterian General Assembly, says emphatically (p. 28) 'that the government of the Church is distinct from that of the State, that their spheres are distinct and independent, and that the government of the one has no authority, upon any pretence, either to make or execute law within the legitimate domain of the other.' And Prof. Denney—easily the greatest name in the Presbyterian world of to-day—in a striking article in the *Constructive Quarterly* for June last witnesses frankly and explicitly to the same effect, and 'to the fatal blunder which Protestantism has made in losing its hold upon one of the great prerogatives of the Church. We quote from the article as it lies before us: The confusion between the function of the Church and the function of the State has much to do, Dr. Denney holds, with neglect of Christian education. Christian education is the one great task which Protestantism has conspicuously neglected, and with the most deplorable results. 'In modern communities,' he says, 'education is the business of the State, but State education is inevitably determined by State ends. It neither is, nor can be, nor ever will be, Christian education, and the passive surrender of education by the Church is simply suicidal. Catholics are abundantly right when they emphasize the importance of the religious atmosphere, and maintain that Christianity can only be communicated by Christians; and until the Protestant churches recognise that faith is social, that it is the conviction and inspiration of a community which its immature members must breathe as continually and unconsciously as they do the air which fills their lungs, Protestant Christianity will suffer from a congenital weakness. A doctrine of the Church is wanted which, while it will secure the freedom of the spirit in all its relations to Christ, will recognise the fact that faith has to be naturalized—not indeed in the world, which is impossible, but in the Christian home and the Christian church, and that to educate its children into the freedom and fullness of faith is a primary and inalienable duty of the Church itself.'

These utterances are of themselves quite sufficient to dispose of the mixed and muddled contentions of our Wanganui contemporary. Incidentally, the *Chronicle* has given away the whole case for the Bible-in-schools League by admitting, as inferentially it does, that the League's proposals do involve the teaching of religion by the State—the very thing which Catholics contend for and which Canon Garland and others have been at such pains to deny. Wherefore we conclude as we began by remarking that the League is particularly unfortunate in its champions.

Cardinal Bourne has written a Preface to a book which is likely to attract a great deal of attention. The author is the Rev. Henry C. Day, S.J., and the title is *Catholic Democracy, Individualism, and Socialism*. Messrs. Heath, Cranton, and Ouseley, hope to have the book ready for publication in the early spring.

Every summer Mr. Dufault returns to the little town where his parents live, and gives a concert to which all are invited, and for which no charge is made. His coming is made a gala season for the entire district, and a week of festivities are enjoyed, while the little Catholic church, where the great tenor sang as a boy, always holds a special song-service to commemorate his return. 'It is the brightest spot in the whole year,' says Mr. Dufault, 'and one which blots out the memory of many weary days.'

# LENTEN PASTORAL

FRANCIS,

BY THE GRACE OF GOD AND FAVOR OF THE  
APOSTOLIC SEE,  
ARCHBISHOP OF WELLINGTON AND  
METROPOLITAN

TO THE CLERGY AND FAITHFUL IN THE SAID DIOCESE,  
HEALTH AND BENEDICTION IN THE LORD.

Dearly Beloved Brethren and Dear Children in Jesus Christ,—

Reading and experience have led us to the conviction that most of the prevalent and pernicious errors which afflict mankind at the present time in social matters, arise from false or incomplete ideas regarding the nature, rights, and duties of the individual, of the family, of the State, and of property. The object of this pastoral, therefore, is to convey to your minds, as far as is possible in a limited space, accurate doctrines concerning these various subjects, and, at the same time, to contrast them with the false theories spread abroad by Socialism in reference to the same. Then a few concluding remarks will accentuate the absolute antagonism of Socialism towards religion, which, with the family and property, forms the basis of society.

## I. THE INDIVIDUAL.

In their reaction against a false individualism Socialists have rejected that true individualism which is the necessary basis of sound democracy. They tell us (by their recognised authors) that each individual man is a mere cell in an organism, and that his personality is valuable only in so far as it contributes to the welfare of the social organism. This view, based on a mistaken analogy, robs human life of its value, and deprives man of his sense of personal dignity, of his independence of character, and of all incentive to self-improvement and self-development. Man is a distinct and separate existence, not a mere screw in complex State machinery. Man is because of his soul, not because of his citizenship. Socialism would subordinate him to the State, and not to the present State only, but to some highly problematic future State of very doubtful character, which might prove to be the cruellest tyrant that ever ground a human being into the dust. "Why care about your career?" it says to the individual. "Your career is to provide a career for those yet to come. Your reward must be to labour for generations yet unborn." "No one," says Bebel, "has a right to consider whether he himself, after all his trouble and labour, will live to see a fairer epoch of Socialism. Still less has he a right to let such considerations deter him from the course on which he has entered." (*Woman*, Eng. Tran., 264). Now just note the glaring contradiction of the Socialist's position. He rails at Christianity for "dealing in futures," and deluding the people with a "draft on eternity," and yet he himself speculates in futures of far less assured character than the heaven which even a shoeless child selling newspapers in a slum knows to be the term of his earthly pilgrimage. Socialism boasts of its ideal as both scientific and valuable, whereas it is neither the one nor the other. How unreasonable and misleading is the Socialist's application of biological analogies to human society! Society is not a physical organism, but a moral one. What does that mean? It means that it resembles a physical organism in some important points, and differs from it in other equally important points. Hence what is true of a physical organism (such as man's body; for instance) cannot be straightway applied to the organism of society. In a physical organism the members exist entirely for the body: their activity is ordained directly for the common good. In a moral organism (such as society) there is also auto-

nomy of parts and unity. But the autonomy of the parts is real and not apparent. The individual in society has his own individual end, directly given him by God. He is answerable to God alone, not to society, except so far as society is delegated with God's authority. The individual will be judged not merely as a member of society. He is not wholly immersed in society. Society exists (as we shall show) in order to protect him and to help him to do certain things which he cannot do for himself. To assert, then, that we are members, or limbs, or cells of one organism is to use an analogy supplied by St. Paul, and helpful as long as regarded merely as an analogy. The moment we argue (as Socialism does) that we are as wholly dependent on society for our life and destiny as the cell is dependent on the organism—we are talking nonsense. Catholics realise that they are members of living organisms. As Catholics they are members of Christ's mystical Body, the Church, and as citizens they are members of the organised body called the State. But in no sense does any Catholic lose thereby his personality. Neither by Church nor State has the individual been swallowed up or assimilated. Man does not exist merely as a cell in State organism. He is not merely what the eye, the hand, or the foot is to a human body. He is complete in himself, and were he to find himself alone on a desert island he would still be, in a very literal sense, a self-determining being, responsible to God for the things done in his body. Now, this fundamental error, this misconception of the nature of the State as a real, live organism, in which man is but a cell, is widely diffused among Socialists. It colours their practical proposals, it distorts their views of the individual, of the family, of liberty, and of property. This glorification of the State has its humorous side. From Socialistic testimony one would picture the new State as a very God in disguise, or at least the ideal superman: but, alas! stripped of its stage clothes and warpaint, it proves to be a large co-operative body of political office-holders, whose office symbol might be an axe to grind, a purse to fill; and whose fit motto might be: "We are the State."

So the boasted Socialist ideal is not scientific. Neither is it valuable. No human ideal can be valuable which debases the worth of the individual man. There once prevailed a heathen principle—*Humanum paucis vivit genus*—the human race exists but for a few. Democracy, after many a struggle, has been taught by Christianity the wickedness of such a maxim. "No," says the Church, "each individual here and now has his value; he has his personal work, and must earn his personal reward for its accomplishment. He is an end in himself, and must never be made a mere means to the welfare of others." Socialists take the pagan maxim and repeat it in a no less objectionable form: *Humanum futuris vivit genus*—the human race lives for a problematic future. This amounts to a denial of the worth of the individual man even more sweeping than were the principles of the Roman slave-owner. Somebody, at all events, derived advantage from human society. Somebody got enjoyment and prospered, while the majority were crushed under the wheels of tyranny. But the present-day Socialist must content himself with the "wait-and-see" policy, lately so much in vogue. The ideal offered us by Socialism is the commonwealth State with the voice of its comrades for the law of its life. The ideal presented by Christianity is a life penetrated and permeated with the spirit and principles of Christ. It is sheer nonsense to speak of the State—as Socialism does—as if endowed with a vital principle such as exists in the human body. The State has been set up not to appropriate, but to protect; not to absorb, but to assist the rights of the individual man. The State is not a person in the strict sense of the word: it is a thing only—an institution with its limitations well defined.

But what must be the upshot of putting before democracy an ideal offering no immediate satisfaction of man's needs, but only the prospect of a vague problematic future? Nothing, of course, but a policy of grab. For human nature scorns to wait for joys uncer-

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tain. It clamours for a present instalment of justice; and at any price, even at the price of bloodshed and a reign of terror. People taught that it is right to deprive private owners of their capital will press for immediate confiscation. They will take a short cut to justice; and who can blame them? If their hopes are centred on the earthly paradise of a socialistic kingdom the sooner that kingdom is realised the better.

How different the ideal of Catholicity! The Catholic Church takes the individual by the hand and says: "I value you exceedingly. I prize your own personal worth, and I watch with tireless delight your success, which is certain if you care to make it so. You have a personal life. You have an immortal soul, and your destiny is alike glorious and eternal. To attain your end you must realise yourself, fulfil your God-given mission. To reach your goal you must love your fellow-men and work for their spiritual and temporal advantage. I will teach you how to make this world a better and a happier place for your having been in it. Your love of Christ will instruct you how to combat injustice, to promote charity, to uplift the down-trodden, to stamp out sweating, to make life possible and penury and misery impossible. And your reward will be, not merely the thought that future generations will be happy (though it will include that thought), but your reward will be that you have done what you were sent to do, and that you have secured your right place in the kingdom where personal merit meets with a reward which also shall be personal, though at the same time social. You will not have flung yourself away for others. You will have saved your own soul and made the best of yourself—for yourself and for others. God's grace will be your comfort and your strength in this life; God's presence and glory will fill you in the world to come. Because you will have done His work and fulfilled His designs in you, His words to you will be: "I am your reward exceeding great." This message a Christian people can understand. It alone will teach them restraint, bear them up, fire them with courage, and make them truly unselfish.

Behold, then, two ideals set to man by Socialism and Christianity. Socialism deems this life an end in itself; Christianity regards it as a preparation for a life to come. Furthermore, Christianity views the State as a natural institution with well-defined rights and duties, limited by the prior rights and duties of the individual and the family. Socialism, on the contrary, is an economy set up to run counter to the providential purposes of the State. Under Socialism State action, instead of being supplementary to individual action, would become a substitute for it. The individual would be swallowed up by the State—a mere cell in an organism: which is the inversion of the natural order. Socialism is non-natural, if not unnatural. Socialism would paralyse man's freedom. Under it man would not be master of his own life, but a slave, a cog in the State machinery.

## II. THE FAMILY.

No creation on earth surpasses the beauty of the Christian family in a well-regulated Christian home. That treasure has enriched the world for nearly 2000 years. What is the family? A compound society made up of two elementary societies, the conjugal and the parental. The former is the lasting union of a man and of a woman for the propagation and the education of their kind. The latter is the lasting union of parents and offspring for the purpose of education. The essential qualities of the family may be thus summed up: The object of conjugal society or marriage requires its indissolubility: the equal personal dignity of its members postulates their equality in essential rights: the nature of their union implies mutual love, friendship, and faithfulness: the unity and harmony of action necessary for the achievement of the common end demands obedience of the wife to the husband, not like that of a slave to the master, but rather like that of a mate to a friend and of a member to the head. Parents are under the strict obligation laid on them by the Author of nature—God—to impart to their children

physical, intellectual, and moral education, and to devote their entire energy to the accomplishment of this task; but they are at the same time clothed with sacred and inviolable authority over them.

What has the Catholic Church done for the family? She has raised it to a higher plane. It was God-given from the beginning, the Catholic Church has made it God-like—a picture of God. The marriage-bond has become the authentic symbol of the union between Christ and His Church. It was a contract; it has become a sacrament, and a 'great sacrament.' The Catholic Church sees in the bridegroom and bride not merely the prospective father and mother of a family destined to rise up and call them blessed, but generations following generations, each charged with a mission and deputed to a work for the good of the Church and State. With good reason does St. Paul, viewing the grandeur of Christian marriage, exclaim: 'This is a great mystery,' a mysterious rite, a great sacrament. Originally a divine institution, marriage has been raised by Jesus Christ into a sacramental union. Matrimony is the only sacrament of the seven, in which, not the priest, but the contracting parties are the officiating ministers. We may fitly call marriage a sublime state, giving as it does to man and wife the claim on never-failing graces to meet the special trials inevitable in their state. But what momentous consequences attend their sacred career, not only to themselves, but to the State and the Christian Church! Hence the Apostle, in the eulogy of the sacrament of matrimony, reminds us that he is speaking 'in Christ and in the Church.' Never, perhaps, in the course of ages, was it so necessary as now, with the birth-rate decreasing and the divorce list increasing, and Socialism developing, to emphasise the warning note of the Apostle. Regarded as a mere social contract marriage is shorn of all beauty and sublimity: it is a market-good, often only an economic asset. In Christ and His Church we see a union in which three characteristics stand out in boldest prominence. It is a union indissolubly one—indestructibly true—indestructibly good. First, indissolubly one. 'My perfect one is but one,' says Christ the bridegroom, speaking of His bride the Church. She His Body, He her Head. To her He fearlessly entrusts the proclamation of His reign, the promulgation of His laws, the teaching of His dogmas, the guardianship of His moral precepts, nay, the custody of His divine personality. He imparts to her imperishable life, 'the gates of Hell shall not prevail against her.' And so, secondly, she is indestructibly true. Thirdly, the union between Christ and His Church is indestructibly good. She is 'without spot or wrinkle or any such thing,' she is holy and beautiful without blemish. And her goodness is naturally self-diffusive, prodigal, prolific. Behold the tender piety of her little children, the patience and charitable-ness of her many poor, and the heroic yet attractive sympathy of her saints. The union between Christ and His Church is indestructible. Here you can discern what are the chief features which man and woman who become husband and wife must copy into their wedded life. Married life is thus indissolubly one, indestructibly true, and indestructibly good. 'This is a great sacrament, but I speak in Christ and His Church.'

The cottage home of Nazareth was the first to reveal to the world the ideal family life: and it has been held up to the world by the Church for well-nigh 2000 years. And with what admirable results! Christianity alone has set woman in her right position in the family and in society, honoring womanhood, wifehood and motherhood as they were never honored before. Christianity excludes from married life the servility and frivolity conspicuous in non-Christian civilisation regarding the relations of wife and husband. Christianity refuses to consider woman as man's drudge or the sport of his lust. Christian marriage exacts no doubt a high standard, but how rich it is in rewards and blessings on itself and on the country where it is held in honor! Heroes cannot save a country when the idea of the family is degraded.

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A word now about the offspring of marriage. The Catholic Church rejects the old pagan idea that the child is merely the property of the parents; she holds that the child has received its immortal soul directly from God. She also repudiates the false philosophy which would sever the child from its parents and make it the property of the State. Pope Leo XIII. says: 'Parental authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. The child belongs to the father, and is, as it were, the prolongation of the father's personality; and, speaking strictly, the child takes its place in civil society, not by its own right, but in its quality as a member of the family in which it is born. Before it attains the use of free will, the child is under power and charge of its parents. The Socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and break up the stability of the family.'

'Every child,' says Bebel, 'that comes into the world, whether male or female, is a welcome addition to society, for society beholds in every child the continuation of itself and its own further development; it therefore perceives from the very outset the duty, according to its power, to provide for the new-born child. The children must, therefore, be taken at the earliest possible age into the care of the State, and this is the Socialist ideal. All means of education, even clothing and food, will be supplied by the State.' Again, the Erfurt platform demands: 'Secularisation of the schools, compulsory attendance at the public schools, instruction, use of all means of instruction, and board free of charge in all public elementary schools, and in the higher institutions of learning for such pupils of both sexes, as on account of their talents, are judged fit for higher studies.' The Socialist platform adopted in Chicago, 1904, advocates: 'Education of all children up to the age of eighteen years, and State and municipal aid for books, clothing, and food.' Surely, if this is the doctrine of Socialism, and doubtless it is, then we have a right to say that the sacred union of man and woman for mutual help, for educating and supporting their children, for providing for their future welfare, the sense of mutual responsibility and care, the true and healthy communism, that of the home, the countless co-operative associations which each family forms, the thousand ties of dependence that are occasion for the display of human nature's very best qualities—the realm of self-devotion and self-sacrifice—all become unmeaning and impossible where the Socialist State provides for the nourishment and education and technical training and material and moral outfit of each child; that the moral office of parents is gone, the sacred enclosure of home is violated, the sacred words father, mother, brother, sister, have been degraded to a lower meaning, and the next step is to reduce the rearing of man under approved physicians and physiologists and the latest professors of eugenics, to the level of a prize-cattle farm; finally, that the Christian family and collectivism are incompatible, their antagonism being so rooted that reconciliation is impossible.

Divorce is bad enough, race suicide is worse; and this is openly promoted, nay, eulogised, by Socialism. To the question put to democracy: 'How can I live like the man with the plug hat?' came the answer of the Socialist economist: 'Stop having children.' Again, 'The amount of income should determine the number of children.'

In short, the quarrel of the Catholic Church with Socialism is this:—That in its recognised classics, in its propaganda, in its press, and in its unguarded utterances, it propounds and proclaims a gospel about wedded life altogether subversive of the teaching of Christianity. Socialism is committed to doctrines about marriage which must inevitably destroy the home, and so undermine the State. Socialism is founded on a philosophy of life which makes the indissolubility of marriage ridiculous, race suicide rational, and children the property of the State. All this is taught in the approved works of Socialists, never withdrawn, and poured forth in a foul stream every day by the Socialist

press. This being the case, the Catholic Church is bound to denounce and oppose Socialism with all her might. This she does in every way, and particularly by the voice of her Supreme Pontiffs. 'You are aware,' says Leo XIII., 'that the theories of Socialism would quickly destroy this (Catholic) family life, since the stability afforded by marriage under religious sanction once lost, parental authority over children and duties of children to parents are necessarily and most harmfully slackened. Socialists, in setting aside the parent and setting up a State supervision act against natural justice and break into pieces the stability of the family life.' Therefore, as regards the family, Socialism and Christianity are poles apart, and all hopes of bringing them together vanish like a dream.

### III. THE STATE.

What is the Catholic view of the State? The State, in a wider sense, means not a society, but society itself summing up all the relations of the various groups which compose it, and which have to do with temporal well-being; for the State has no direct concern with man's eternal history and destiny. But the word State, in a narrower sense, means civil authority, as when we speak of State interference, State monopoly, obeying the State, and so forth. We here employ the word State in this restricted sense, with occasional excursions into the wider meaning of the word.

The Catholic view of the State is, of course, based on belief in the existence of God. God the Infinite, Eternal, Almighty, All-wise, and All-loving Spirit has created man and dowered him with intelligence and freewill, and set him on earth to work out an eternal destiny. Man belongs inalienably to God, and depends utterly on God for all that he is and has. Nothing belongs so utterly to man as man does to God. Man has been sent here for a purpose, and that purpose is to carry out the will of God. This world is his temporal place of probation. It is man's drillground rather than his playground, his school rather than his home. This life is not an end in itself, but a means to something better. It is not the play, but the rehearsal; not the terminus, but the journey; not the landing-stage, but the outward voyage. Man's purpose in this life is to fit himself, with God's help, for his eternal destiny. He must reach the goal by the exercise of his faculties, especially by his self-determining will. He must himself work out his own salvation. No one else can do it for him. He cannot appoint a deputy. To God, and to no one else, man must give an account of his stewardship, and at any moment his Master may ring up.

Man, the individual, irrespective of his supernatural life, is not self-sufficient as regards his temporal welfare. Man is a social animal, and only in society can he live a full and healthy human life. Cut off from society, he is stunted and warped. Civil society, then, has been established by God to supplement individual activity, effort, and enterprise. For the fulfilment of any main tendency social organisation is required. Hence civil society, or the State, is needed to protect and promote the temporal interests of its component parts.

What sort of civil authority does God, the Founder of society, demand? God leaves men to determine that, according to their special needs and circumstances. Monarchy has no distinctive blessing—nor has Republicanism. All that God commands and nature enjoins is government—effective government suited to the needs of the particular people. Observe, there is no divine right of kings; but there is a divine right of government. Every particular form of civil authority is man's work. Civil authority itself is God's command. Required by nature, it is in every sense natural. Now, what is the range or field of State action? Catholic economists inform us that the State exists—not merely for an external and negative purpose, that is, merely to protect men's liberties to pursue their private interests—but for the purpose of securing the public well-being; that is, for the purpose of setting up that complex of conditions requisite in order that all the

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organic members of society may, as far as possible, attain to that temporal happiness which conduces to their ultimate destiny. Briefly, then, the State has two purposes to accomplish. First, to protect man's rights; secondly, to assist man to do what he ought to do, and yet what without State help he cannot do. 'Men form societies'—says St. Thomas following Aristotle—'not only to live, but to live well.' The State exists, then, not for the sake of particular individuals, not even for particular classes, but for the general good of all. The State supplements the efforts of the individual; it caters for the general good. Sometimes, indeed, it caters for particular groups or classes, as, for instance, when it builds and supports hospitals and lunatic asylums, or when it creates city homes where the people and the poor find shelter; but its aim, even then, is to secure public welfare. It has no direct mission to make each individual, or each family rich, happy, and prosperous; but it helps where a man cannot help himself, provided that by so doing it furthers the common interest and temporal prosperity of the whole community.

The State protects; and how transcendental is this function! The State can do what the individual cannot rightly do. For instance, the State may say of parents grossly neglecting their children: 'I will take these children from these parents, else the rights of the children to life, liberty, and a decent livelihood will be altogether violated.' Similarly, the State may interfere in private workshops, where sanitary conditions endanger the toilers' lives, or where they are crippled with iniquitous hours, or are sweated.

The State assists. It must help the citizens to do what they ought to do, but what unaided they cannot do. In short, the State exists in order to secure both 'negatively' (by protecting liberties), and 'positively' (by giving assistance) the general temporal well-being, and this both absolutely and relatively.

As regards economic matters, the State must facilitate the production of wealth, and avoid obstacles to such production; for example, excessive taxation. It must stimulate production, encourage domestic sanitation, hygienic training, technical education, and so forth. It is not the State's function to distribute wealth itself, for such wealth it has not directly produced. But it may by just legislation cause the distribution of wealth to be conducted in accordance with equity and justice. Negatively it is called upon to repress crime against religion or morality and punish public scandals; while positively it must support and protect what tends to establish, develop, and fortify morals and the public exercise of religion.

Observe, however, that the State is not concerned directly with the morals and religion of individuals. The State is not a religious teacher, or a guide in theology, or a direct means of supernatural well-being. That belongs to the province of the Church. Our law courts are set up, not to try sins, but crimes.

State authority is limited. It can touch men only in so far as they are citizens or members of the State. And let it be ever remembered that, besides being a member of the State, man is also a moral being, with inalienable personal rights and an eternal destiny. The State is set up by man, not man by the State. Needless to remark that there are some things which the State may never presume to do. It must not enact laws contrary to the laws of our Creator. State interference is justified only when private initiative becomes insufficient. For instance, the State has no right to say 'I will assume the direct control of *all mines*, for then the miners will be better off'; but it has a distinct right to say 'I will assume the control of industries which are sweated, for in no other way can I secure the rights of the sweated worker.' The State must look to the well being of all the social organism. According to the Catholic view, the State is like the parent who teaches her growing child to walk, while, on the contrary, according to the Socialist view, the State is like the foolish mother who sets her growing child in a baby carriage, giving it a bottle to keep it quiet. Such is the State from the Catholic standpoint. Two extremes are to be avoided—a foolish distrust of State authority,

calculated to prejudice the common welfare, and an exaggerated confidence in State action, which would stunt private initiative, check enterprise, undermine liberty, and suppress character. Above all, let it never be forgotten that the State is not 'the output of mere economic conditions,' not 'the dynamic expression of material evolution,' but a God-given institution resting on private property for its material foundation, on the family for its natural foundation, and on religion for its spiritual foundation. The State exists for man, and not man for the State. It is the man and not the State that matters; it is the man and not the State that is endowed with a human soul; it is the man and not the State that is called to an eternal destiny. The State must ever remember that prior to it, both in nature and in time, is man, and the family too, to safeguard whose interests and promote whose welfare it has been called into existence. That is its destiny.

#### IV. PROPERTY.

Property is the material basis of the State. By private property is meant man's individual sovereignty over his acres, his home, his capital, his goods or chattels, his inheritance. Among all civilised nations private ownership has been recognised, and in all civilised nations private ownership has been protected under the triple buckler of nature, justice, and religion. Without it society would lose its chief material support, and would slide away like a house undermined by a landslide. By it the family clings to the native soil as the tree to the earth by its roots. All nations have held it sacredly inviolable; have been ready to defend it with the very lives of their citizens. We consider it so just that any violation of it on our part would beget within us a bitter remorse which nothing but restitution could allay. Such being the case, how can Socialists or any other men dare to contest a right so legitimate, so sacred? How in the full splendor of this 20th century civilisation, with the sanction of all ages, of all schools, all magistrates, all governments, and all religions, can men who proclaim themselves civilised call in question the right of private productive property? Instead of attacking, we ought to defend it; instead of suppressing, we ought to extend it. Let every man by his labor and thrift attain this sovereignty wherewith he is endowed by the right of private property. To suppress private property because some, or even many, may have abused it, is a stupid aberration. Is there anything men may or have not abused? Then suppress everything, even bread and meat, the abuse of which digs many a man's grave. Now it is a palpable fact that Socialism denies the right of private ownership. To use the forcible words of Frederick Engels: 'Three great obstacles block the way of Socialism—private property, religion, and the present form of marriage.' Socialism proposes to transfer private productive property from the individual to the co-operative Commonwealth. The Socialist's ideal, his ultimate goal, is the absolute transference of all the means of production to the State. He may not charge all capitalists with formal injustice, but he deems the system of private capitalism as essentially rotten. He considers private capital an excrescence, or a morbid growth in the history of man—no essential or permanent part of the social structure, answering no deep-rooted and irradicable demands of human nature.

The Catholic, on the contrary, who has grasped Catholic principles and knows how to apply them to modern conditions, may readily admit a large measure of socialization or municipalization of certain kinds of property, a wide increase of State action, as not only good but demanded. But the Catholic *has* principles, and these principles directly contradict Socialism. The Catholic does *not* regard the private ownership of capital as something unnatural, or as a mere accident or excrescence. He deems it proper and normal to man, something necessary for social harmony and stability, and for the satisfaction of man's deepest needs. Catholic principles, while establishing the right, also provide its limitations. The Catholic wants to check the abuses of private capital, the Socialist endeavors to abolish it altogether. Now, against this contention of

the Socialist, the Catholic Church has set her face like flint. She bans and condemns it. She may, like her Divine Master, say strong things to the capitalists; she may, like the Fathers and Medieval Doctors, insist upon the duties and responsibilities of wealth. But, in the midst of the utmost corruptions of capitalism she has never denied the right to own private capital. Nay, she has strongly upheld and vindicated it as inextricably bound up with human welfare, as a condition of normal civic freedom. According to Catholic teaching the right to own private property is a natural right, prior to society, and based on the will of God, the Founder of society. God wills that man should own property and even productive property. Private capital is not the result of mere social conventions; it is part of a natural and divine plan. Man has been brought into the world in order that he may develop his material, intellectual, and spiritual capacities. With the duty comes the right to so develop them. Now the possession of property (including capital) is a normal condition of this development. To develop according to God's designs man must own property. Hence the Catholic Church desires that as many men as possible should be proprietors; not only to secure their daily needs, but to provide their permanent possession.

Man, as an individual, is no mere cell in the social organism. As a citizen he has duties to society; but that by no means exhausts his personality. He does not exist for the State, nor is he in every particular subordinate to the State. As an individual, as the member of a family, he has rights and duties independent of and prior to the State. He has an immortal soul created directly by God; he has a direct mission from God; and hence he has certain duties and rights with which no State may interfere. As an individual man he has certain needs and requirements, and hence certain duties. He is bound to preserve his life, for that life is not his own, but lent him; it is God's. Hence he has a right to acquire, keep, control, and use whatever is necessary for the permanence of that life. This is a primary right, before which all other rights must give way. Man has a right to live, and therefore to procure and own the necessities of life, not present only but future. He cannot be secure, he cannot be able to meet recurring needs unless he can control the source of the supplies. Nature bids him provide himself with the means of production. Further, he has to make ready for accidents, illness, old age; he ought to store up provision for it and not depend on a pension. Again, man is endowed with intellect and free-will, and is therefore no mere machine destined to a definite and limited measure of work. He has faculties to cultivate, potentialities to develop. And with this God-given power of self-development comes the right of self-development. Man does not exist merely that he may labor. He is no slave of his fellow men or of society. He has a right to cultivate his mind, to adorn his life intellectually, artistically, and morally. But this requires a certain economical independence. And when we consider man as the father of a family, the justification of the ownership of capital is immensely more complete, as Pope Leo XIII. so cogently shows: 'That right of property, therefore, which has been proved to belong naturally to individual persons, must likewise belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten, who carry on, so to speak, and continue his personality, and should procure for them all that is needful to keep them honorably from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within its sphere, that is to say, by the father. Provided, therefore, the limits, which are prescribed by the very purposes for which it exists, are not transgressed, the family has at

least equal rights with the State in the choice and pursuit of the things necessary to it for its preservation and its just liberty.'

#### V. RELIGION.

Heedless of the assertion often made by a certain party of Socialists, that Socialism is no foe of religion, let us examine dispassionately but unsparingly the Socialist attitude towards religion. How does Socialism regard morality and religion, those pillars of the State, 'those buttresses,' as Washington calls them, 'of human life'? I am asking whether Socialism in the concrete, as a going concern, 'as a philosophy of human progress, as a theory of social evolution, as an ethical practice,' is or is not an irreligious movement, is or is not a movement hostile to Christianity. Now the spirit which has characterised the living, energising thing known as Socialism is as antagonistic to Christianity as darkness is to light. Read the deliberate and reiterated utterances of its founders and its leaders in every land and in every stage of its progress—no alliance, no union can be recognised between them and religion. Take Marx and Engels, who are still classical even in the New World. They are both—as Socialists—antagonistic to Christianity. And no wonder, for Socialism is built on a conception of the universe wholly materialistic, which of course leaves no room for religion. Marx boasted that he would deliver man's conscience from what he called 'the spectre of religion.' John Spargo says: 'The founders of modern scientific Socialism took the dogmas of Christianity and held them up to intellectual scorn.' Socialism, *de facto*, offered itself as a substitute for religion, and intended to stand on the ruins of Christianity. 'We have simply done with God,' cries Marx's henchman, Engels. 'We must face and wipe out,' shouts another, 'those two curses, the curses of capitalism and Christianity.' More quotations would be wearisome. In short Socialism, which is not intent on rooting out all religion (revealed) and a personal God, is only a diluted Socialism—fit for novices. 'Socialism of the present day,' says Professor Schaeffel, 'is thoroughly irreligious and hostile to the Church. It says that the Church is only a police institution for upholding capital and that it deceives the common people with "a cheque payable in heaven," that the church deserves to perish' (*Quintessence of Socialism*, page 116). The *Social Democrat* sums up the situation by saying: 'Christianity is the greatest enemy of Socialism. When God is expelled from human brains, what is called Divine Grace will at the same time be banished; and when the heaven above appears nothing more than an immense falsehood, men will seek to create for themselves a heaven below.' It will be a second Babel. Hostility to Christianity is, then, no sporadic growth in Socialism: it is the very stuff and substance of the actual movement.

No doubt some of the Socialist programmes, as a good propaganda move, have declared religion to be a private affair. So, for instance, in Germany and elsewhere. But the German Socialists lose no opportunity of attacking the Christian religion and doing their best to uproot it. Hence, when English Socialists declare that they would have religion to be a private affair, we look not to words but to their practical interpretations; and we find the practical interpretations to be the same in both countries. The visible Catholic Church is disliked and maligned equally in Italy and France, and in England and America no less. Truth to tell, in conclusion, Socialism and Christianity cannot come together; they move in opposite directions; they are as much apart as earth and heaven. The two antagonistic systems stand before you; which will you have? Which of the two cries must it be: 'On to Socialism,' or 'Back to Christianity'? Choose between the two; it is a choice between life and death.

Given at Wellington on this the 15th day of January, 1914.

\* FRANCIS REDWOOD, S.M.

Archbishop of Wellington and Metropolitan.

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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 14.

His Grace Archbishop O'Shea returned from the south on Tuesday.

There was Exposition of the Blessed Sacrament at St. Anne's Church, Newtown, last Sunday.

The Rev. Father Eccleton, S.M. of St. Patrick's College, who has been on a holiday visit to Australia, returned last week.

St. Patrick's College re-opened on last Tuesday, the Marist Fathers of the college having previously had their annual retreat.

Mr. Paul Dufault, the celebrated singer, is at present in Wellington, delighting large audiences at his concerts with his splendid voice.

Mr. Charles Gamble succeeds Mr. J. E. Ward as secretary to the Wellington Catholic Club, having been elected to that position by the club executive, which met last evening.

Mr. P. J. Nolan, of the editorial staff of the *Sydney Daily Telegraph*, formerly of Wellington, who has been spending a holiday in New Zealand, is in Wellington. He left for Sydney yesterday.

The St. Anne's Catholic Club held its half-yearly meeting last week. The report and balance sheet disclosed a very satisfactory position. Mr. J. Fagan was elected president and Mr. Thomas Foster secretary for the ensuing half year.

The funeral of the late Mr. P. Shannon, an old member of the H.A.A.B. Society, whose death was recorded in last week's *Tablet*, took place last Monday morning, the members of the society acting as pall-bearers. The Rev. Father Hurley, S.M., officiated — R.I.P.

A meeting of the St. Joseph's Bazaar Committee was held on Thursday evening last, under the presidency of the Rev. Father Hurley, S.M. A considerable amount of detail business was transacted. The various stalls were allotted, and as a result, the stallholders and their assistants are making strenuous efforts to raise the necessary articles for furnishing their stalls. The bazaar, which is to be opened in the Skating Rink on September 30, promises to be a big success.

The St. Patrick's Day Celebration Committee met last Wednesday evening under the presidency of Mr. J. J. L. Burke. It was decided to secure the services of Miss Ida B. Moran for the concert. Miss Moran

has just returned from an extended absence in Australia, where she completed her musical studies. It was decided to hold a procession from St. Patrick's Hall to the Newtown Park. In this the St. Patrick's College Cadets, the Hibernian Society, the Catholic Club, and the pupils of Catholic schools will take part.

His Grace Archbishop Redwood has given permission to the Rev. Father P. Zourka, Missioner for the Maronite Catholics in New Zealand, to collect at all the churches in the Wellington archdiocese. This is in response to an appeal made by the Right Rev. Monsignor Akras, Maronite Archbishop of Aleppo, which comprises those districts in which Christians were ruthlessly murdered by the Mahomedans some few years ago. The Catholic population of that country is reduced to a state of poverty, and consequently cannot, without the assistance of their co-religionists throughout the world, attempt to found schools and churches for the safeguarding of our Holy Faith in those distant lands. In addition, the Cathedral of St. Elias, Aleppo, has been partially destroyed by fire, together with the sacred vessels and precious ornaments; and funds are required to make good the loss. The work has the commendation of the Right Rev. Monsignor Hoysk, Patriarch of the Maronites, and the special approbation of his Holiness the Pope, who has imparted to the work the apostolic Benediction.

### Ashburton

(From our own correspondent.)

The Convent schools were reopened last week after the Christmas holidays, the attendance of pupils being well up to expectations.

The Catholic Young Men's Club resumes its weekly meetings next week. The council of the club has drawn up an elaborate programme for the monthly meetings, and no doubt interesting and instructive evenings will be the result.

Matters pertaining to our local branch of the Hibernian Society are in a prosperous state. The membership is steadily increasing, though still not to the extent that would be shown if many of our Catholic young men who are eligible would only give consideration to the benefits of belonging to such a society.

The annual St. Patrick's Day concert, which has been abandoned for the past two years owing to varied circumstances, will eventuate this year. These concerts in the past have always proved popular and financially most successful. Rev. Father O'Donnell and his co-workers hope for a similar experience this year.

When sin warps the soul out of line, repentance brings it back again to its normal place.

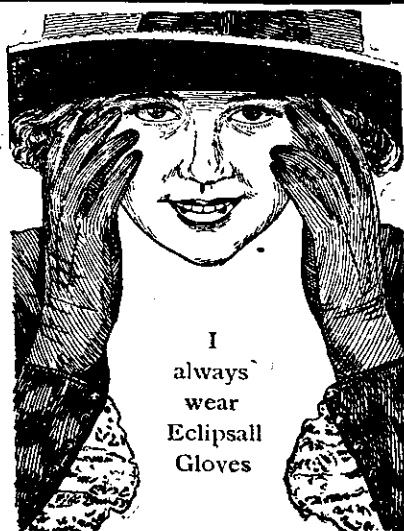
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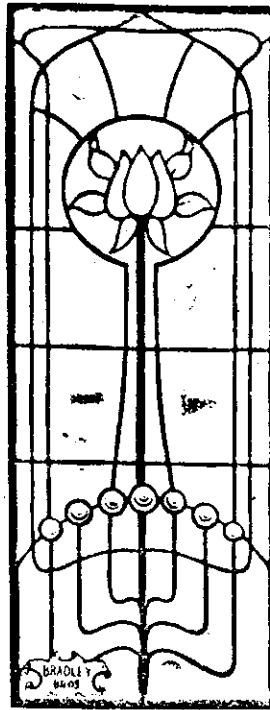
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## CATHOLIC FEDERATION

### DOMINION EXECUTIVE, WELLINGTON

The Dominion Executive met on Thursday evening, February 12, under the presidency of Mr. F. K. Reeve.

Arrangements were made for the meeting of the Dominion Council, and the report and balance sheet were approved.

A motion congratulating the Federation in Southland on their splendid gathering on the 11th inst. was unanimously carried.

Details in connection with the care of neglected children were discussed, and eventually left in the hands of the president to complete.

The organiser's report disclosed splendid results in the Auckland district, and he speaks well of the splendid hospitality of the clergy and laity alike and the facilities afforded him for addressing the people. Mr. Girling-Butcher will return to Wellington for the Dominion Council meeting, and at its conclusion he returns to Auckland to complete his itinerary in that diocese.

### AUCKLAND DIOCESAN COUNCIL.

(From our own correspondent.)

A meeting of the Executive Committee of the Auckland Diocesan Council was held on February 12. The vice-president (Mr. B. McLaughlin) occupied the chair. Minutes of the previous meeting were read and confirmed.

The first business dealt with was the appointment of an assistant Diocesan Secretary. Mr. M. C. Tully was appointed to the position. The Chairman considered that the secretarial work devolving on the Diocesan Secretary was excessive, together with his other duties, and the appointment of an assistant was absolutely necessary. The committee were unanimous in expressing pleasure at being able to obtain the services of Mr. Tully, and congratulated him on his appointment. Mr. Temm thanked the committee for giving his assistance, and expressed the hope that with the assistance of Mr. Tully he would still be able to further the cause and promote the interests of the Federation throughout the diocese.

A quantity of correspondence was received and dealt with. The Health Department wrote granting permission for two representatives of the Catholic Immigration Committee to go out in the Health Officer's launch to meet immigrant vessels on arrival in the port.

An itinerary for the organiser to complete his campaign through this diocese was drawn up.

A vote of condolence to Mr. D. Flynn (a member of the committee) on the death of his mother was passed.

A similar motion of condolence was passed to the relatives of the late Mr. John Black, of Paeroa, a member of this Diocesan Council. Mr. Black was present at the half-yearly meeting, held on January 7, and took a prominent part in the proceedings.

Mr. Temm reported to the committee that several parish committees had not yet forwarded their returns for the year ending December, 1913. It was decided to write the delinquent parishes drawing their attention to the rules regarding this matter. It is hoped that after the organiser's visit the membership in this diocese will be considerably increased.

### CHRISTCHURCH.

(From our own correspondent.)

The executive of the Christchurch Diocesan Council met in their rooms, Wiltshire Buildings, on last Wednesday evening. The president (Mr. W. Hayward, Jun.) occupied the chair. A considerable amount of routine business was transacted, and the delegates to the Dominion Council were provided with remits and other matters affecting the Federation movement to be brought under the notice of the Council.

A meeting of the local Catholic Immigration Com-

mittee was also held, and useful business was transacted.

At the request of the C.I.C. the president of the Diocesan Council consented to act in a like capacity for that organisation.

### ASHBURTON.

(From our own correspondent.)

Following on a meeting of the parish committee of the Ashburton branch of the Catholic Federation, the enrolment of members for the ensuing year is being carried out at the church doors on Sunday. Rev. Father O'Donnell made a special appeal to all Catholics to join the Federation; and so far, the response to his appeal, as shown by the large numbers enrolling, is up to the desires and expectations of the executive officers.

### PALMERSTON NORTH.

(From our own correspondent.)

February 15.

The Federation committee have been busily engaged at all the services for the past two Sundays, in enlisting fresh members and taking the subscriptions for the ensuing year from the present members. They have met with a large measure of success, and the resulting membership should be fully double that of last year.

A general meeting called for last Sunday night in the Zealandia Hall after Benediction was largely representative of the congregation. The meeting was addressed by the Rev. Father McManus and Messrs. Joseph Hodgins and F. Oakley. Many new members joined at the close of the meeting.

A big programme of useful work was drawn up by the committee to be dealt with by the Federation. This will give plenty of scope for everyone during the winter months.

### BLENHEIM.

(From our own correspondent.)

The usual monthly meeting of the local Parish Committee was held in the Presbytery on Friday, February 6, when the Rev. Father Fay presided over a full attendance of members. Important business was transacted.

### CATHOLIC IMMIGRATION COMMITTEE.

A meeting of the C.I.C. was held in the Federation Rooms on Friday, February 13. Miss Reichel, vice-president, presided, and 14 members attended.

A proposal was submitted to form a club for immigrant girls. After a somewhat lengthy discussion, it was decided to let the matter stand over till the next meeting. The secretary in the meantime was to draw up a report on the subject, and place it before the girls at their next social evening, which takes place on Thursday, February 19.

There are now many new arrivals in the city, and it is almost impossible to keep in touch with them unless some steps of this kind are taken.

Correspondence was read from the secretaries of various districts. The C.I.C. much appreciate the enthusiasm shown by the majority.

Queen Amelie, who is an expert nurse and takes a keen interest in all charitable work, went the other Sunday evening to the West London Hospital, Hammersmith, and spent upwards of two hours in visiting the various wards. Her visit was quite informal, and much appreciated by the patients, the staff, and all associated with the institution. There are nine wards at the hospital, containing at the present time 160 patients, and Queen Amelie spoke kindly to each sufferer, spending at the bedside of some of them a considerable time inquiring as to their ailments and smilingly assuring them of her good wishes.

## ITEMS OF SPORT

## CRICKET.

Five members of the Shamrocks cricket team, Blenheim, were chosen to represent the Wednesday Cricket Association in their recent match against the Karori (Wellington) team. R. Waters (18) and R. Morrison (12 not out) were among the chief contributors for the local team.

A curious incident happened in Blenheim on a recent Saturday. A batsman who had compiled 117 had his leg stump bowled clean out of the ground, but his bail did not fall off. The bowler appealed, but the umpire ruled not out. Was his decision right or wrong?

At Dunedin in the senior schools cricket matches on Saturday Christian Brothers B defeated High School A by 69 to 54. For the Brothers, Brown did the 'bat trick,' and was top scorer with 27. McIntyre for the High School was the best player on his side, being top scorer (19) and also obtained a good bowling average.

## ATHLETICS.

The professional championships for 1915 have already been allotted to the Blenheim Hibernian Society, which is recognised (says our Blenheim correspondent) as the premier athletic body in the Dominion.

## SWIMMING.

When giving the results in the opening events of the Schoolboys' Swimming Championship of Canterbury last week (writes our Christchurch correspondent), I omitted to state that both batsmen were pupils of the Marist Brothers' School.

Swimming is the principal topic of conversation in Blenheim at present. The New Zealand Swimming championships are being held in the Municipal Baths, commencing on the 16th and extending over a week. Some 150 swimmers will be participating in the different events; and if favoured with fine weather a very successful week is anticipated.

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- 38 PIECES TUCKED AND EMBROIDERED 30 PIECES NATURAL TUSSORE SILKS, 25 inches  
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**Timaru**

(From our own correspondent.)

February 16.

The local press recently commented favorably on the manner in which Master G. O'Meeghan carried out his duties as assistant organist at the Sacred Heart Church during the temporary absence of the organist, Miss E. Dennehy, A.T.C.L.

Miss Zita C. Venning, youngest daughter of Mr. and Mrs. J. Venning, Timaru, received notice from the Royal College of Music, London, last week, that she has secured the 'Victor Harris Gold Medal' for the highest marks obtained in the Dominion for violin playing in 1913.

General pleasure is evinced in Timaru at the local Band having secured the championship in the A Grade division at the Auckland Band Contest. The Catholic contingent in the Band is very strong, and the secretary, Mr. J. McKennah, who is responsible for the organising and finances, is also the bass soloist of the local choir. By a peculiar coincidence, the Invercargill Hibernians, on their way north, broke their journey at Timaru, fraternised with the local bandmen, and both combinations, champions each in its own grade, went north to victory together.

Mr. Garrett Fitzgerald, ex-detective, passed peacefully away on Tuesday last in his 51st year. The deceased was a sterling Catholic, and a much-respected and highly successful member of the detective force for many years. Through failing health he was superannuated some years ago, since when he has occupied several semi-public positions. The deceased was much esteemed by all with whom he came in contact, and being of a kindly, sympathetic nature, he did many acts of kindness, and put many an erring one on the right track, unknown to the world. His funeral on Thursday was largely attended, the Justice Department being represented by Sub-Inspector Cruickshank, Detective Fahey, Senior Sergeant King, Sergeant Crawford, ex-Sergeant Gilbert (Dunedin), and Sergeant Fitzgerald (Wellington), a brother of the deceased. There were also present the Mayor, Mr. W. Angland, the Borough Councillors, and a good muster of Hibernians. The Rev. Father Smyth officiated at the graveside. The funeral was an impressive one, and was largely attended, considering the many important functions held on the same afternoon.—R.I.P.

**Wanganui**

(From our own correspondent.)

Bro. P. J. Doyle, who was recently laid up with appendicitis, is now about again.

On account of Bro. D. Dwyer, one of the delegates to the district meeting at Auckland on the 25th instant, having important business to attend to in Wellington in connection with the Railway Department, Bro. C. Morgan was appointed in his stead.

The fortnightly meeting of the Hibernian Society was held last Tuesday evening, and a fair number of members were present. Bro. Lavery, of Auckland, and Bro. Stratford, treasurer of the St. Aloysius's branch, Wellington, are at present in Wanganui. The former was present at the above meeting.

Although the weather conditions were anything but good, still, Sunday, December 14, saw the usual good muster for Holy Mass at the pretty little up-river village, Makirikiri. The Very Rev. Dean Hooley, S.M., was the celebrant, and at the conclusion of Mass he presented the prizes for the first time in connection with the Sunday school conducted by the Brothers of the Aramohe Conference of the St. Vincent de Paul Society. In all, some 16 pupils were the happier by the usual thoughtfulness of the society. Following the presentation of prizes, the Very Rev. Dean impressed on the minds of the young scholars the importance of continuing in earnest the new and important field of

study that they had now entered on. It would not be out of place to mention that at least five of the children attending, travel a distance of seven miles in order to be present at the class on Sunday afternoons.

**RELIGIOUS EDUCATION****INTERVIEW WITH ARCHBISHOP O'SHEA.**

While in Christchurch, his Grace Archbishop O'Shea was interviewed by a representative of the *Lyttelton Times*, and expressed the following views on the education question:—

As regards religious education, he said, the Catholic Church had made great sacrifices to supply this want to the members of its Church. He was not opposed to a national system of religious education, which he thought would be satisfactory to all sections of the community, whether Catholics, Protestants, or others. He would like to see such a system working. The present system of education was not a national one in that it did not satisfy every section of the people. At present there was evidence that the Bible-in-schools movement would not satisfy everybody. Catholics, and even a large number of people outside the Church, would not have their requirements met. Such a proposal, while satisfactory to one section, would inflict a further injustice upon Catholics and agnostics in the public schools.

The Archbishop said that he had met a large number of fair-minded people, who were not Catholics and who believed that the only means of religious education was by way of a national system. In countries such as England, Germany, and Belgium, whose people always took a lead in many things, there were national systems of education which were entirely satisfactory to every section of the people. This system simply provided schools for each religious sect—Catholic schools for Catholics, Protestant schools for Protestants, and in districts where there was a mixed population mixed schools were provided. In Germany, for instance, this worked particularly well, for in that country there were Catholic districts and Protestant districts.

If the people would meet in a conciliatory spirit, he went on, he was sure that a satisfactory solution of the present unrest as far as educational matters are concerned, could be devised, whereby everybody would gain.

To his mind, it would be a mark of true statesmanship if some of the political leaders in the Dominion were to take the subject up and bring about such a system. If all, under this system, were treated alike, it would bring as a result a good feeling amongst the whole of the community.

Another important factor in education, the Archbishop said, was to educate the young people to be worthy citizens. No education could be a correct one which had regards only for the intellectual being. To be a complete system, it must train the moral faculties as well, and only in that way could the young people be trained to be good men and women. In that way, too, a national spirit would be built up, and in his opinion the people of the Dominion could not have this national spirit without religion being taught in the schools.

It takes the constant labor of 60,000 persons to make matches for the world.

Boston's new custom house will be 505 feet high, and has been designed to virtually crown the city's pyramidal sky line.

At the end of September the population of Buenos Aires was 1,457,885, an increase of 64,085 for the twelvemonth. The only cities in the United States out-ranking it in population are New York, Chicago, and Philadelphia. The municipal statistics of the Argentine capital for September give 1,101 marriages, 4386 births, and 1975 deaths.

J.M.J.

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¶ Students not preparing for the learned professions have the advantage of a Special **COMMERCIAL COURSE**, comprising Shorthand, Typewriting, and Book-keeping; and those who intend to take up Farming Pursuits may follow a Special Course of **AGRICULTURAL and DAIRY SCIENCE.**

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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicines and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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Moral training and the cultivation of good manners and tone are a special feature of the Academy. Terms: Entrance fee, £3 (paid only once); pension, £8 per term. Further particulars on application to the Mother-Superior. The Academy opens on Monday, February 2.

**INFORMATION WANTED**

INFORMATION WANTED by Mrs. Richard Shiners, Market street, Ennis, Co. Clare, Ireland, of her mother, Mrs. Mary Hourigan, and her sister and brother, Joe and Annie Hourigan, who left Ireland for New Zealand 40 years ago; and from whom she has not heard for 38 years.

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**MARRIAGE**

WALLACE-BARRY.—At St. Mary's Church, Blenheim, on February 4, 1914, by the Rev. Father Fay, Michael, second son of James Wallace, Grey-mouth, to Teresa Mary, youngest daughter of the late Garrett Barry, Blenheim.

**DEATH**

McMAHON.—At the Wellington Hospital, after a brief illness, Patrick, dearly beloved husband of Catherine McMahon, Ghuznee street, Wellington; aged 65 years.—R.I.P.  
Tralee papers please copy.

**IN MEMORIAM**

McCULLOCH.—Of your charity pray for the repose of the soul of Margaret McCulloch (of Quamby), who died at Waimate on February 16, 1911.—R.I.P.

A Young Man wants a position as PLOUGHMAN, with a Catholic family. Used to all farm work, and a good horseman. Apply by letter to "Ploughman," c/o Tablet Office, Dunedin.



THURSDAY, FEBRUARY 19, 1914.

**THE PAN - SOUTHLAND GATHERING**



THE Catholics of Southland—and in particular the Very Rev. Dean Burke, who was the originator and prime mover in the project—are certainly entitled to congratulations on the splendid success which attended their huge gathering of last week, the first of its kind that has ever been held in Australasia. Viewed purely on its social side and as a mere outing, the making of the necessary arrangements, the seeing that these arrangements were duly notified to all concerned, and finally, the successful carrying out of the arrangements, must have involved an enormous amount of work; and the fact that everything passed off without the slightest hitch or mishap speaks volumes for the energy, foresight, and organising capacity of the promoters. But the gathering was more than a mere social outing. The great act of religion by which it was inaugurated gave a unique and lofty tone to the demonstration; and the speeches voiced and focussed its especial purpose. The addresses were altogether admirable—first, by reason of their brevity; secondly, because of their pithiness and pointedness; and finally, because of the fine rousing

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spirit by which they were accompanied. They all sounded the true note—no unnecessary dabbling in party politics, but at the same time no tame surrender to injury and injustice. A few years ago a great German Catholic, Dr. Esser, of the University of Bonn, addressing a general Congress of the Catholics of the German Empire, put the question of the relation of Catholic organizations to political agitation in a nutshell. 'Our adversaries often say,' he remarked, 'We respect and esteem highly the true Catholic, but in the clerical, the ultramontane, we see the enemy.' The great Catholics, the Windthorst, the Liebers, the Richenspergers, they have taught us by their lives the value of that distinction. Be Catholics like them. To-day all interests centre, and all parties enter well prepared into the political arena, and will any one deny us Catholics the right to use the means of preventing us from being crushed? Our adversaries do not recoil from any political means, however brutal. They wish to treat us as the pariahs of modern society. We do not aim at identifying politics and religion, as we do not identify the Church and the State, or the Church and Science. We do not decide purely political questions in the name of religion, just as we repudiate those who, under religious pretexts, seek to serve material and personal interests. The free daughter of heaven should not be lowered to the condition of a maid-of-all-work. But this distinction need not be put down as opposition or denial of indispensable relations. Religious truth illumines even our political horizon, and all who do not shut their eyes to the light of that truth group themselves instinctively, and are forced to become the opponents of the champions of irreligion. If people speak of clericalism or political Catholicism, it is also allowable to speak of political atheism and political liberalism, of political socialism, of political Protestantism. When our adversaries cease to employ political means, they can then call on us to make the same sacrifice. But in the meantime they demand of us the means of strangling us politically, and we should be most impolitic and irrational if we listened to them. The art of pleasing everybody has not yet been discovered. Let us freely show displeasure to those who are ill-disposed towards our Catholic faith.' That is the spirit which has animated the great German Congresses whose name and fame have spread throughout the world: and that was the spirit which found expression at the Riverton gathering.

We are fain to hope that the example of the Southland Catholics will be widely followed, both here, and still more in Australia, where the climatic conditions are so eminently favorable; and with that thought in view we have given a very full and detailed report of the proceedings, so that those interested may know exactly how to set about their preparations. The critics and the cynics, like the poor, we will have always with us: and we may expect, therefore, to find an occasional voice asking the sempiternal question, *Cui bono?*—what practical purpose are such gatherings likely to serve? We reply: (1) They will serve to strengthen the feeling of cohesion, solidarity, and *esprit de corps* amongst Catholics. (2) They will undoubtedly help to popularize the Catholic Federation. People will listen cheerfully to an exposition of the aims and objects of the Federation under the pleasant surroundings of an open-air gathering who would think twice before leaving their comfortable fire-sides on a winter evening to attend a meeting of the stereotyped kind. (3) They will help our people to visualize the Federation—to realize that it is a live and going concern with a work and a future before it. (4) In a different sense, they will help the politicians, also, to visualize the Federation, and will afford them a needed hint as to the strength and numbers and determination of the Catholic people. They will serve, in fact, the purpose of what our Bible-in-schools friends call a 'demonstration,' or, to use the correct military term, a demonstration in force. Some years ago the late Dr. Windthorst happily and aptly described the great German Congress as 'The autumn manoeuvres of the Catholic forces.'

The time, we hope, will come when New Zealand gatherings will deserve a similar honorable title; and when that day arrives we will be able to look back with gratitude on the enterprise of our Southland Catholics, who have so courageously and successfully led the way.

## Notes

### Held Over

Owing to exceptional pressure on our space, a quantity of correspondence, several obituary notices, and other matter are unavoidably held over.

### A Correction

In stating last week the prices for the text-books prescribed for the C.S.G. study scheme for the current year an error was made, arising from the fact that full invoices were not then to hand. We have now to announce that the prices are as follow:—*Primer of Social Science*, 2s 3d (not 2s 6d as stated); *Science of Wealth*, 1s 3d (not 1s 6d as stated); postage, 3d.

### A Successful Band

The Invercargill Hibernian Band have done themselves proud at Auckland, carrying everything before them in the contest, and earning very special eulogiums and encomiums from the judge. Readers will find full and interesting particulars in the contributions from our Auckland and Invercargill correspondents. In each of the four competitions in which there was a decision the Hibernians were victorious; and they stand out as champions in every department of their grade for the whole Dominion. We tender heartiest congratulations to this young and rising band on their splendid success.

### The Pan-Southland Gathering

In case any of our readers may be under the impression that the estimate of the numbers present at the Riverton meeting, as given in our report of the gathering, represents only a rough guess on the part of the promoters we may mention that the total there reported—between 6000 and 7000—is the number actually shown by the railway returns. The figure is therefore indisputable. While on the subject, we may mention that, owing to a slip on the part of our correspondent, the names of the following priests, all of whom were in attendance, were omitted from the list of the clergy present at the gathering:—Rev. Fathers O'Neill (Riversdale), Collins (Invercargill), and Kaveney (Lawrence).

## DIocese OF DUNEDIN

Holy Cross College, Mosgiel, reopened on Saturday, the 14th inst., with an enrolment of 48 students.

The Right Rev. Mgr. O'Haran and the Rev. Father Barry, Sydney, passed through Dunedin last week.

Rev. Father Barry preached an eloquent and impressive sermon at St. Joseph's Cathedral at the 11 o'clock Mass on Sunday. He left the next day for Queenstown.

Rev. Father Coffey, Adm., went north by the second express on Tuesday, to attend the Dominion Council meeting of the Catholic Federation. From there he goes on to Auckland, returning to Dunedin in about three weeks' time.

**WANTED KNOWN**—That Bill-heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description is executed at the *Tablet* Office. Moderate rates.

## LENTEN REGULATIONS

### DIOCESE OF DUNEDIN

Whilst the law of the Lenten Fast remains in full vigor the following regulations are made in virtue of powers received from the Apostolic See, and by special indult granted to all the Bishops of New Zealand in March, 1908, for ten years:—

1. Flesh meat is allowed at Dinner on all days in Lent, except Wednesdays and Fridays, and on the Monday in Holy week.
2. On Fasting days a refection is allowed in the morning, and a collation in the evening, at which (except on Ash Wednesday and Good Friday) butter, cheese and milk in moderation may be used.
3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.
4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.
5. Fish and flesh meat cannot be used at the same meal during Lent.
6. Persons who are not bound to fast may take flesh meat at all meals on those days on which flesh meat is allowed at the chief meal.
7. There is neither fast nor abstinence on Sundays in Lent.
8. There is neither fast nor abstinence on St. Patrick's Day (March 17).
9. We hereby authorize priests having care of souls, and confessors, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.
10. Persons under twenty-one years of age or over sixty, and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All persons who have arrived at the years of discretion are bound to receive Holy Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund shall be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The Faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope shall be made in each church on some Sunday before the end of September next, and for the Aborigines on some Sunday before the end of November.

✱ MICHAEL VERDON,

Bishop of Dunedin.

Dunedin, January 23, 1914.

### DIOCESE OF CHRISTCHURCH

The following are the Lenten and other regulations to be observed in the Diocese of Christchurch:—

In virtue of special faculties received from the Holy See, we hereby grant the following dispensations:—

1. Permission for flesh meat, at dinner only, on all Mondays, Tuesdays and Thursdays, and also on all Saturdays.
  2. Lard and dripping may be used at dinner on days of fast and abstinence during Lent, and throughout the year, except on the first and last Wednesdays of Lent, and Good Friday.
  3. Butter, milk, cheese and eggs are allowed on all days at dinner and collation, except Ash Wednesday and Good Friday.
  4. Fish and flesh are not allowed at the same meal during Lent.
- There is neither fast nor abstinence on Sundays in Lent, nor on March 17, Feast of St. Patrick.
- All who have completed their twenty-first year are bound to fast and abstain, unless excused by the state

of their health or the nature of their employment; and all who have arrived at the use of reason, though not bound to fast before the completion of their twenty-first year, are, nevertheless, bound to abstain from the use of flesh meat on the days appointed, unless exempted for legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the Feast of Saints Peter and Paul.

N.B.—According to instructions recently received from Rome the special collection for the Holy Places should be made on Good Friday, or the first available occasion afterwards, in every church or chapel where the Holy Sacrifice is offered in the presence of the faithful, and the whole proceeds be immediately forwarded to us.

✱ JOHN JOSEPH GRIMES, S.M.,

Bishop of Christchurch.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 16.

His Grace Archbishop O'Shea, S.M., returned to Wellington by last Wednesday night's ferry steamer.

The Very Rev. Father O'Connell, S.M., was engaged last week in conducting a retreat at Mount Magdala.

His Lordship the Bishop's most interesting and instructive pastoral treating of the Papacy was read in all the churches on Sunday.

Master Arthur Gregory, an ex-pupil of the Christchurch Marist Brothers' School, left on last Saturday to enter the ecclesiastical seminary at Moggio, with a view to training for the priesthood.

Mr. P. Amodeo, an ex-pupil of the Marist Brothers' Sacred Heart College, Auckland, passed the recent solicitor's examination. He is engaged in the office of Messrs. Duncan, Cotterill and Stringer, Christchurch.

The many friends of Mr. W. F. Roche, who is well known throughout the Dominion in his capacity of commercial traveller, will be pleased to learn that he has regained his health after treatment in the Christchurch Hospital.

Last Monday Mr. Paul Dufault, the eminent tenor, visited the Sacred Heart High School (Instituto of Notre Dame des Missions), and delighted the Sisters, their pupils, and a few friends with some of the choicest gems from his repertoire. Among those present were his Grace Archbishop O'Shea, his Lordship Bishop Grimes, and several of the clergy.

The Nursing Sisters of the Little Company of Mary, who arrived in Christchurch a fortnight ago, find now that it will be longer than they expected before they are able to get into their premises on Bealey avenue. It will probably be three weeks before the building is ready for them. In the meantime the Sisters are out doing private nursing. The Rev. Mother Xavier, Superior of the Lewisham Hospital, New South Wales, must leave Sydney on April 7 for Rome, to attend a meeting of the General Chapter there. She will therefore leave Christchurch about March 5, when Sister Boniface will take charge of the Christchurch community. The Christchurch house will be known as the Lewisham Private Hospital, Bealey avenue.

The Sunday School at Sumner, conducted by Mrs. W. Lee and the Misses Pender, which in the past has proved so successful, was resumed on last Sunday afternoon after the holidays. This boon to Catholic families residing either temporarily or permanently at this popular seaside resort has for years been greatly appreciated. The devoted young ladies who conduct the Sunday School trust the facilities offered for imparting Christian doctrine will be fully taken advantage of in the future. They will be pleased to welcome Catholic children each Sunday afternoon at the Church of Our Lady Star of the Sea.

### Christchurch North

February 16.

The Rev. Father Dignan, S.M., left on Saturday for Waimate to relieve Father Binger, who is visiting the West Coast.

Last Sunday being the third Sunday of the month, exposition of the Blessed Sacrament took place after the 11 o'clock Mass until evening devotions. The usual procession then took place, followed by Benediction.

The Very Rev. Dean Binsfield, S.M., one of the few remaining pioneer priests of this diocese, who is enjoying a brief holiday at St. Mary's prior to his going to Greenmeadows, celebrated the 7 o'clock Mass on Sunday last.

The Rev. Father-Murphy, S.M., of Timaru, the Rev. Father Fraher, S.M., of Greymouth, and the Rev. Father Kelly, of Kaikoura, were the guests of the Vicar-general, the Very Rev. Dean Hills, S.M., at St. Mary's during the week.

Great progress is being made by the contractors with the alterations and additions to the premises to be occupied by the Nursing Sisters of the Little Company of Mary. A fortnight's time should probably see the Sisters located at Bealey avenue.

On Tuesday last His Grace Archbishop O'Shea and his Lordship Bishop Grimes, accompanied by Rev. Mother Xavier and Sister Monica of the Little Company of Mary, called on the Vicar-general, and afterwards visited the Sisters of Mercy at the convent in Colombo street.

On Monday evening last the first meeting of the newly-formed St. Mary's branch of the Hibernian Society, was held in Ozanam Lodge. The president, Bro. H. J. Johnston, occupied the chair; and the usual amount of routine business in connection with the formation of a new branch was dealt with. Two new members were initiated, and one was proposed for membership. The following were elected trustees:—Bros. W. Ryan, J. V. Kaveney, and A. Giovinski. Bro. J. V. Kaveney has generously offered a guinea to the member who brings in the greatest number of new members during the year. Great interest is taken in the welfare of the branch by both officers and members, and as a result of this a great increase of membership may be looked for.

### DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

February 16.

The Rev. Fathers Lawrence (of Sydney) and Nolan (of Melbourne) are at present visiting Auckland.

Mr. Girling-Butcher, the general secretary of the Catholic Federation, has been busy in organising work while in the Auckland district. He left on Saturday for Wellington, but he intends returning here after the Dominion Council meeting on the 18th of this month.

Father Holbrook had large congregations yesterday at each of his two Masses. At Grey Lynn a committee has been formed for the purpose of purchasing furniture and other necessaries for his new residence. This parish will ere long rank amongst the most successful in the diocese.

Mr. William Redmond (Member for East Clare) and Mrs. Redmond spent two days here at the end of the week, en route to London, via Vancouver. The welcome accorded the distinguished visitors was one never likely to be forgotten by them. The most marked enthusiasm and spontaneity were displayed.

The St. Patrick's Day Celebrations Committee met yesterday afternoon, Father Patterson presiding. The meeting was attended by Mgr. Brodie, Father O'Doherty, and a large number from the different parishes. Arrangements for the procession were made. Two bands were engaged, a Refreshment Committee was set up, the sports programme was discussed, and the Concert Committee's report was dealt with. A successful gala may be anticipated.

The Hibernian Band from Invercargill carried all before it at the Exhibition Contest. The judge's comments upon its performances were highly laudatory. He particularly singled out the soprano cornet player, a boy of sixteen, the son of Bandmaster Wills. He requested the talented young performer to mount the platform, in order to shake hands with him and receive his personal congratulations. The light and shade, he said, were splendid, while the phrasing called for special mention, and the tone was excellent. Bandmaster Wills was deserving of every encomium, his conducting being at once commanding and inspiring. On Sunday afternoon the band played for two hours on the lawn of the Sisters of Mercy Convent ground, Ponsonby, before hundreds of eager listeners. The Sisters gratefully supplied the band with afternoon tea, and expressed their delight at the performance. The band also participated in the welcome accorded to Mr. Redmond at the wharf on his arrival, and in the Town Hall in the evening. Mr. Redmond left his motor car, and, standing in the centre of the band, congratulated them on their recent victory. He said he was proud of them, because they were Hibernians; and he thanked them for honoring Mrs. Redmond and himself.

### Palmerston North

(From our own correspondent.)

February 15.

His Grace Archbishop O'Shea arrived in Palmerston on Saturday, and addressed the congregation at all the services to-day. A meeting called to welcome his Grace after the 11 o'clock Mass in the Zealandia Hall, was largely attended. His Grace explained that he had come up specially to confer with Father McManus and the congregation as to the best ways and means of accelerating the collection of the necessary funds towards building a new church worthy of such an important and large parish as Palmerston North. Mr. C. A. Loughnan, chairman of the parish committee of the Catholic Federation, and Messrs. F. Oakley and W. Devine also addressed the meeting. The secretary and treasurer, Mr. M. J. Kennedy, informed the gathering that there was already £1 10s in hand towards the new church fund. On lists being taken up in the hall some £1200 in cash and promises was handed in, in addition to what was already in hand. Messrs. M. J. Kennedy and F. Oakley were authorised to collect the donations promised, with power to add to their number. They will begin this work immediately by a house-to-house canvass. His Grace at the close of the gathering congratulated the audience on the good results of the meeting, and trusted they would soon be in possession of a new church in every way worthy of the Catholics of the district. The Rev. Father McManus, on behalf of the congregation, thanked his Grace for his kindness in coming, and for the great interest he had taken in the parish. A hearty vote of thanks to the chairman, proposed by Mr. Kennedy, was carried by acclamation.

At a meeting called in connection with the St. Patrick's Day celebrations after devotions this evening, a strong committee was set up to carry out the usual function which was such a success last year. They will report at an early date.

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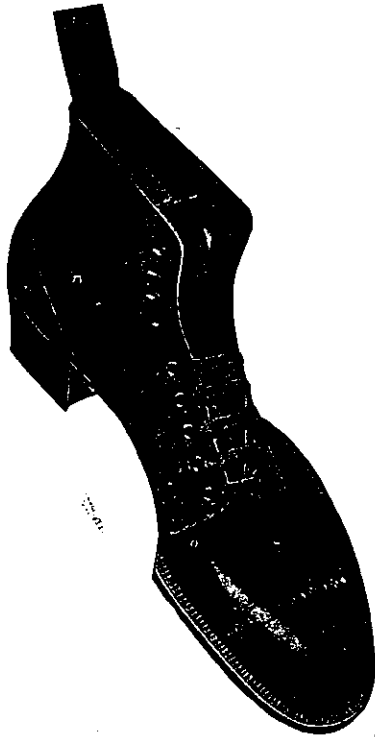
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**Greymouth**

(From our own correspondent.)

The following is the annual report and balance sheet for the year ending November 27, 1913, of St. Patrick's Confraternity of the Diocesan Ladies of Charity:—The society at present consists of 12 active members and 34 honorary members. Number of meetings, 18; average attendance, 9. Two members visit the hospital regularly and distribute papers and sweets; 49 visits have been made during the year. Other visits, 29. Parcels of clothing sent out, 47. For this work the society are indebted to their president, who personally attended to this work. The hon. members have increased by 17. The following represents the revenue and expenditure for the year:—Receipts: Hon. members, £10; active, £4 15s 1d; crib, £3 19s; donation from friend, £15 5s; children's bazaar, £1 5s; church box, £4 3s 3d; discount, 4s; in all, £39 11s 4d; balance to credit for the year ending 1912, £27 11s 1d; total, £67 2s 5d. Expenditure: Groceries, £15 5s; drapery, £9 15s; boots, £4 4s; coal, £2 7s stationery, 10s 8d; medicine, 9s; Mass, 5s; prizes, 4s; in all, £33 6s 8d; amount in bank to society's credit, £29 11s 1d; cash in hand, £4 4s 8d; total, £67 2s 5d. The officers of the society for the year 1914 are:—Spiritual director, Rev. Father Fraher, S.M.; president, Miss M. Heffernan; vice-president and treasurer, Miss C. Fogarty; secretary, Miss M. Peart.

**Invercargill**

(From our own correspondent.)

February 16.

In connection with the Pan-Southland gathering, a report of which appears elsewhere in these columns, the local secretary of the Catholic Federation received on Thursday morning a telegram conveying hearty congratulations on the success of the function from the president of the Dominion Executive of the Federation.

The Invercargill Hibernian Band has been very successful in the B Grade contest at Auckland, winning both selections, and also the Quickstep. In a sub-leader this morning, the *Southland Times*, under the heading of 'A Successful Band,' has the following:—'The success that has attended the efforts of the Invercargill Hibernian Band at the Auckland contest has been keenly relished by all patriotic Southlanders, and as there is little to pick and choose from between the three Invercargill bands in the matter of the quality of their playing, the result of the contest is particularly gratifying, as it furnishes conclusive evidence of the high standard that has been attained by the local bands. The successful efforts of the Hibernian Band have been well deserved. It is quite a youthful organisation, and it has been only by unbroken application and incessant attention to the bandmaster's instructions that success has attended it. To Bandmaster Wills and the bandmen hearty congratulations are merited, and not the least amount of satisfaction that the successes afford is that Mr. Wills is purely an Invercargill product. He was born in the town, and received his musical education here, and on that account it is pardonable that the Band's wins have been rendered even more pleasing than they otherwise would have been. The confidence and enterprise the Band has exhibited in journeying to a contest so far from home has been thoroughly justified, and it goes almost without saying that a warm welcome awaits the Band on its return.'

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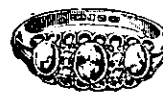
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## THE FIRST PAN-SOUTHLAND GATHERING OF THE CATHOLIC FEDERATION

AN IMMENSE ASSEMBLAGE.

THE MEETING AN UNQUALIFIED SUCCESS.

(From a special correspondent.)

About two months ago the idea got abroad of organising, in obedience to the directions in the Bishops' circular, a great meeting, if possible, of all in Southland belonging to and in sympathy with the Catholic Federation. The Invercargill committee communicated with the committees at Riverton, Orepuki, Wrey's Bush, Winton, Gore, and Maitara. All leaped at the idea; they thought it splendid. Organisation commenced at once. The committees kept in touch with one another. There was a good deal to do; secretaries had much writing to get over; the clergy had to explain the matter to the people and rouse their interest. But the result was the magnificent meeting of between 6000 and 7000 Catholic men, women, and children assembled in the beautifully situated Riverton Park on Wednesday of last week. It was grand to see that great crowd kneeling with the attention befitting a cathedral, round the extemporised altar while the Solemn High Mass was being sung. But what grander cathedral could there be than the park so beautifully situated at the junction of the rivers Aparima and Purakina and the sea? Its roof was the cloudless sky of Wednesday; its light a warm autumnal sun; with the green Longridge Ranges as a background to the altar! What mightier organ ever thundered forth its low breathings at the Consecration-moments than the long, long roll of the Pacific's waters breaking there or the swish on the sands behind the kneeling multitude? It was a picture to impress, a memory to retain. Fears had been entertained in regard to the weather; but the school children and the pious used their influence with heaven; and the advancing sun soon scattered the morning clouds. Hundreds left their homes as early as 6.30 and 7 a.m. The distances were long; but the people were confident of a fine day. The outside committees had done their work; the brunt of the battle now fell upon the Riverton committee. The trains arrived between 9.30 and 10.30. First arrived the Tuatapere-Orepuki train, carrying between 700 and 800 people; next, came the Lumsden-Winton train with about the same number. About 10 a.m. the Wairo-Otautau train steamed up to the station and discharged on the platform about 700 persons. The locality about the station was beginning now to be very much alive. Motor cars and buggies were dropping their little parties here and there all over the town. About 10.20 the Invercargill train with 2400 passengers, and the Gore-Maitara train with about 1600 were seen in the distance like two great black beetles winding and crawling, close upon one another, down the Tisbury incline. In not many moments the merry, talking, laughing, shouting crowds were out about the platform and all over the place.

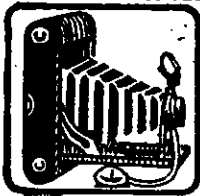
### THE PROCESSION AND HIGH MASS.

This was an anxious moment for Father Murphy and his marshals. But after a little, order seemed to grow out of chaos. The band, the boys and girls of the Catholic schools of Southland, the Hibernians, the Children of Mary, about 180 of them, all in badges and regalia, the processional cross-bearer followed by the Mass servers of all the churches, the united choirs, and the clergy in processional robes—all fell into their places. The clergy present were:—The Very Rev. Dean Burke (Invercargill), Very Rev. Mgr. O'Leary (Lawrence), Rev. Father O'Neill (West Australia), Very Rev. Father Murphy (Riverton), Very Rev. Father O'Donnell (Gore), and Very Rev. Father Lynch (Wrey's Bush), and Rev. Fathers O'Neill (Win-

ton), Lynch (Palmerton), Tobin (Gore), and Woods (Invercargill). The banners and badges of the societies and the surplices of the altar boys and the processional dress and cloth of gold of the ministers give color to the moving mass. The band led the way. The clergy and the choirs closed the procession singing the *Litanie Sanctorum*. The marching swing and high sharp rises and solemn responses of the old Gregorian chant sounded weird and preternatural in the streets of commerce. Sancte Antoni, Sancte Benedicte, Sancte Bernarde, Orate pro nobis were novel—and, in the circumstances, awe-inspiring—invocations resounding in the air of Presbyterian Riverton. An altar covered in, placed on a platform two feet high, and adorned with all the requisites for a High Mass, occupied a raised spot on the east side of the park. The Very Rev. Father Murphy, pastor of the parish, acted as master of ceremonies at the Mass and presided over the whole meeting. The celebrant was the Rev. Father Woods, the deacon, the Rev. Father Tobin, of Invercargill, and the subdeacon, the Rev. Father Lynch, of Palmerston. The Mass was most devotional. The celebrant's strong clear voice rang out like a bell and the body of voices, strong and distinct, of the choirs fell clearly on the ears of those at a good distance. The silence and rapt attention of the kneeling thousands—some reading their prayer-books, others saying their beads—struck visitors. They were heard saying: 'These Southlanders have got the faith; clearly with them their religion is not a mere Sunday ornament; quite obviously, it is their most solemn affair.' At the conclusion of Mass, Father Murphy preached from the text, 'You are a chosen, a holy nation.' He began by welcoming the people of the other Southland parishes to Riverton, and by expressing the hope that the meeting would be for all pleasurable and profitable. He then went on to show that amidst the growing infidelity, materialism, and atheism the duty of standing up for the faith once delivered to saints, of maintaining the principles of virtue, Christian wisdom, charity, and justice was falling upon the shoulders of the members of the Catholic Church. That was true throughout the world. It depended on us, the children of St. Patrick, to bear the burden of supporting whatsoever was true, lovely, and of good repute in the British Empire. On the whole we were doing it nobly; though individually there might be failures. The preacher then pointed out that good example, companionship, union were the beneficent powers that supported individuals in their vocations and kept them up to true ideals. Hence all those religious confraternities and societies. Now came the latest of these unions—the Catholic Federation. It sprang from the necessity of united action in social and sometimes in political matters bearing on religion. Its aims were the glory of God, the good of souls, the spread of the Christian virtues, and the maintenance of Christian ideals in social and political life. This great meeting was an evidence that the aims of the Federation recommended themselves to the Catholic people of Southland and that they were going to take it up seriously and make for those aims like brave men and sincere Christians.

### THE LUNCHEON AND SPORTS.

At 12.30 a telegram from the Bishop, the Right Rev. Dr. Verdon, was read by the president:—'I heartily approve of the Pan-Southland Gathering. I trust it will be under every aspect successful. I pray that God will bless the organisers and all who take part in the proceedings.' The reading of this telegram was received with enthusiastic cheers, and a reply was despatched at once from the grounds: 'The thousands assembled at this first Pan-Southland gathering of the Catholic Federation are very pleased with your Lordship's message of approval, and thank you for your words of encouragement and blessing.' Many had been up from an early hour and had come a far way, so they were glad to disperse now for luncheon; and further speech-making was put off to the close of the meeting. The ladies' committees of Riverton and Invercargill had fitted up a large tent for ladies and chil-



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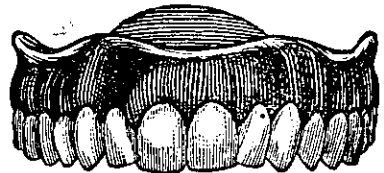
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dren, and another for officials anxious to use its shade. They provided an excellent luncheon for clergy, Brothers, and those taking an active official part in the proceedings. The decoration of the tables and the attendance was taken up by the Riverton ladies' committee, and carried out with taste and attention. Their guests were certainly pleased. The Riverton committee, under the direction of Rev. Father Murphy and Mr. Geary, deserved the emphatic thanks of the meeting (and they got it) for the amount of work they had put into preparing the grounds—erecting the altar with its awning and carpeted predella, the speakers' platform, the tents, the mothers' rest, the children's swings, the public luncheon-counters, and the roped-off divisions of the field for the sports. A plentiful supply of water and milk was there; nothing was forgotten. Mr. Jas. Collins, of the Invercargill committee, an old, experienced hand, took charge of the sports. These began soon after 1 o'clock and kept on till 4. There were children's races, youths' races, young ladies' races, wheelbarrow races, bag races, high jumps, a hop-step-and-jump, 440yds race for youths, a 440 for men, and an inter-parochial tug-of-war. The events were so many that members of the committees were told off to carry on several at the same time. Substantial prizes, for which the committees had previously canvassed and collected, were given. Mr. Collins was decided in his praise of those members of the country committees who helped him to get the items off so quickly and smoothly. It was amusing to see the secretary's tent stormed by the contestants with their tickets claiming first, second or third prize, as the case might be.

#### THE SPEECHES.

At 4 p.m. the ringing of the bell brought the crowd round the platform; and the final part of the day's proceedings, namely, the speeches, were delivered. The president of the gathering, the Very Rev. Father Murphy, introduced Dean Burke. He said their learned and cultured Dean was the brain and life of the movement, but like the brain and vital force in every organism he worked with little noise. He returned from France and Germany some years ago deeply impressed with the value of representative meetings; and he proposed to his brother priests the advisability of holding a great assembly of all the Catholics of the province. The clergy saw that it would be a means of promoting union, harmony, and a consciousness of strength, yet they did not see, when the people were so scattered, how a great meeting could be organised. Fortunately the machinery turned up in the shape of the parish committees of the Catholic Federation. Meetings, social functions, speeches, lectures, the circulation of literature, was to be part of their work. At the Dean's suggestion the Invercargill parish committee moved in the matter of a Pan-Southland gathering. The other parish committees embraced the idea eagerly. All the secretaries got into communication; and behold the result in this great meeting of between 6000 and 7000 people whom he asked the Dean now to address. The Dean then spoke of the results that have come in France, Switzerland, Germany, Belgium, and Holland from the great Catholic congresses and meetings. Why should similar benefits not result here? And if so, why should not all—lay and cleric—bestir themselves as members of societies, as committee-men, as secretaries, and as interested workers? Some hustle was needed to organise this great meeting; but it was amply repaid by the forming of new acquaintances and the making of new friends all round. The secretaries, committee-men, choirs, and active members of the various committees had a reward in that way, besides the consciousness that they were engaged in a work which held magnificent prospects. The speaker expressed his gratification at seeing an old dream of his so splendidly realised.

Mr. F. G. O'Beirne, a member of the Invercargill branch of the Catholic Federation, was then called upon, and spoke in part as follows:—'We are here to-day to inaugurate a series of annual gatherings of all the Catholics of Southland. Such gatherings must do good in

bringing us together and giving us an opportunity to meet one another and discuss questions pertaining to our social welfare, besides creating the good-fellowship that should always exist amongst us. This gathering is not a picnic merely—it is the first Pan-Southland gathering of Catholics under the auspices of the Catholic Federation. So far as I know, Invercargill has the honor of being the first parochial body to inaugurate such a gathering; and too much praise cannot be given to Dean Burke, to whom we are indebted for the idea, and to whose zeal and labors, aided by the parish committees, and especially by the ladies and by Messrs. Pound and McNamara, we owe this most successful day. In unity is strength, and unity can only be attained, by federation. Leaders of thought the whole world over have come to recognise the power that lies in the unions that have been developed of late years. These are as much the weapons of political and social welfare as the Dreadnoughts are in naval warfare; and they are more lasting, for Dreadnoughts are fast becoming things of the past, whereas unions seem to be only in their infancy. Unions properly controlled are valuable as giving official expression to the wishes of their members, and so bringing before the public their views on matters relating to their rights and interests and general welfare, and thus preventing injury and injustice. Our Federation—the Catholic Federation—is good because it gives official expression to the wishes of its members and brings before the public its views on matters relating to our social welfare. After quoting from the Constitution the statement as to the objects of the Federation, Mr. O'Beirne went on to show that the organisation is not, in the recognised sense of the expression, a political body. This, he said, could be seen by reading clauses 1 and 2 of the constitution as amended by the Dominion Council and as amplified by the explanation given in the *N.Z. Tablet*. By way of further proof, the speaker pointed out that when Catholics made a stand—as, for example, on the education question—on a matter of religion and conscience, their action, so far from being a political one, was a deliberate abstaining from politics for conscience' sake. He hoped that the Federation would accomplish all the good it had set out to do; and if all did their part they could feel assured that, sooner or later, success would crown their efforts.

The Rev. Father James O'Neill, formerly of Milton parish and one of the best known priests in Otago, said he saw by this great gathering that the Catholic people of Southland were growing to be a large, intelligent, and important body—a body conscious of their rights, and conscious of their strength to maintain them. Self-reliance and courage were great elements in success, great elements in securing the respect and often the admiration of others. This meeting was an evidence of the intelligence, self-reliance, and community-consciousness of the people of Southland. It was a lesson to the people of other districts and provinces; and when he returned to Western Australia he would at once set about enquiring what could be done there to imitate it. It gave him a peculiar pleasure to be present at this meeting, first, because, it was a great Catholic meeting; secondly, because it was a meeting mostly of his fellow-countrymen and of their children; and, again, because after a lapse of years, he met there so many dear old friends.

Mr. D. L. Poppelwell, of Gore, who represents the Southland branches of the Federation on the Dominion Council, said: 'We live in an age of organisation. On every side we have societies and parties forming themselves into compact bodies in order that their united efforts may be concentrated in the direction of their common interest. Those who fail to organise are helpless to assist one another, and become the victims of their own ineptitude, or of the whims of some thoughtless faddists, or, worse still, of the machinations of their enemies. Recognising this, it becomes a necessary act of self-defence on our part to federate. In doing so we do not desire to interfere with our fellow-citizens. We ask no favor; we seek no privileges which we are not

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prepared to concede to all. We have no intention of stirring up the sometimes muddy pool of party politics. It is not our purpose to touch politics at all unless politics should touch our religion, or where our civil rights or liberties are affected. In the words of its constitution, 'the Catholic Federation stands for the Christian life of the nation: for the Christian education of youth; for the repression of intemperance, for the sanctity and indissolubility of the Christian marriage; for the safeguarding of the Christian home; it asserts the necessity of Christian principles in social and public life, in the State, in business, and in all financial and industrial relations.' These are its aims, and none can deny that they are both high and patriotic. It is now for the Catholics of New Zealand to make this movement effective in the fulfilment of its great intention. We have no desire to be aggressive, but we must steadily withstand all encroachments on our rights as free citizens and good Catholics. The organisation is broad-based and thoroughly democratic. The voting power lies with all members over sixteen years of age. The members elect the parish committees, who in turn elect the diocesan councils. These bodies elect the Dominion Council, which is the managing authority of the Federation. The latter body is strengthened by the *ex officio* membership of the Catholic Archbishops and Bishops of the Dominion. Thus it is that the traditional unity of the priests and people makes for the common good and gives weight and moment to the deliberations and conclusions of the responsible governing body. When I go to Wellington next week to the half-yearly meeting of the Dominion Council it will be my duty, as it will be my pleasure, to report to that meeting how the Catholics of Southland, mindful of their high obligations, have successfully carried out this great demonstration, and how they can be relied on to further the efforts of the Federation to assist and protect all members of the community in their aspirations for full and free rights of citizenship, and to prevent any section of the community from being penalised on account of its religious beliefs.

The Very Rev. Father O'Donnell, of Gore, said he was for the moment at a loss to know what to say after the fine speeches they had listened to. But this was a great and inspiring meeting, and it suggested many ideas. This meeting was organised by the Catholic Federation, a rising movement which stood for justice and charity in public life—justice and charity, the basic principles of a genuine sociology. It is the rule of eternal justice and Christian charity—not of majorities, not of referendums, not of the weight of numbers—that forms a free, proud, and independent nation. States, forms of government, are not ultimate: they are not the highest; they have not absolute authority over individuals, families, or communities. We are not statolatrists, worshippers of States or governments, be they monarchies, aristocracies, or democracies. No divinity hedges these 'forms' round: they are our own creations. But eternal justice and Christian charity—they are the highest, they are the guides and masters of rulers and subjects. And justice and charity are the two pillars of our Federation—such justice as will give every man his rights; such charity as, in the warmth of its love, will always hear the cry of the unfortunate. Justice and fair play to all; charity to those too weak to maintain their place in the race of life. We ask for no privileges: but we insist on our rights—that our views and principles shall be respected as are the views and principles of all others—that ideas as to education, the rights of the family, divorce, and kindred questions, pleasing to other bodies, be they wealthy minorities or numerically powerful majorities, shall not be forced upon us. We insist on our place in society and the State. No fear! no favor! Justice and charity, Christian wisdom and virtue—in other words, the rule of the Creator in His own world—these are ultimates with us, and these are the aims and objects of the Catholic Federation. 'I have no doubt,' said the speaker, 'that the Catholic Federation will, in course of time, make itself felt in the social and public life of South-

land. We have here good material—the sons of the clans of Connaught—the children of 'a brave and haughty race' who learned liberty and independence 'from crashing wind and lashing sea' in their remote Western home. It is said that the Scottish people are clannish; he believed the Irish people, especially those from the West, were more clannish, more conservative, more contemptuous of empty fads and silly modernisms. The old principles of the Catholic Church are safe in the hands of such people. The destiny of the Catholic Federation is assured in Southland.'

The Very Rev. Mgr. O'Leary, one of the pioneer priests of Southland, said he was delighted to be there that day. He was one of the old pioneers, and his mind naturally went back to the early days. It was he who sang the Mass at the opening of the church on the hill yonder, forty years ago. The distinguished Jesuit, Father William Kelly, preached the sermon, and Bishop Moran blessed the building. These two remarkable men and most of the congregation present that day have passed away. But if the old pioneers are gone they have left behind them—race-suicide was not fashionable in their time—large families in possession of many wide acres of this lovely land, and in possession of what is far better and nobler—in possession of the faith, the religious and patriotic traditions, and the chastity and purity of morals of their ancestors. He said he was moved to tears as he saw the deep recollection of that vast kneeling assembly that morning at Mass; and his mind instinctively went back to the time, after all not so long ago, when their fathers in the Faith heard Mass on the mountain and in the glen. The devotion of to-day is the devotion of that time transmitted and inherited. It is in the blood—that deep faith, that grasp of the supernatural, that love of the religiously poetical, the pure and the ideal. 'These are noble traditions,' said the speaker; 'treasure them. Never become poor sneaking imitators of the spirit of apostasy from faith and purity of life. Don't demean yourselves by copying it. You are the children of an older, higher, purer civilisation than it represents. That is one of the aims of the Catholic Federation—to Christianise our half-pagan materialistic society. I am proud of you Catholics of Southland, and proud of your clergy. *Quales parochi tales populi* is an old and a true saying, illustrated here to-day. Maintain your old Catholic spirit: be united, let there be no leakage; let every man, woman, and child join the Federation; continue your parish committee meetings; let this be the first of a series of great annual Pan-Southland gatherings of the Catholic Federation, and may the future meetings be like the present one—great acts of profession of the faith, declarations of fair hopes for the future, and evidences of a truly Catholic charity and solidarity.'

At this stage in the proceedings some representative country laymen spoke: but with a modesty natural to them on being called upon unexpectedly to address a mixed meeting of over six thousand persons, they confined themselves to the usual 'few words.'

The Rev. Father Lynch, of Wrey's Bush, speaking for his people, said the Pan-Southland gathering would prove an inspiration to country people, who were usually somewhat careless in public matters; it would prove a rouser and refresher to his back-blockers, miners, and 'hatters' from Birchwood and Manapiri, who visited civilisation only at intervals of years, but who had been travelling, some of them, from six that morning to reach that meeting and see old friends from all the country-side. They were not disappointed. One old man had just told him that he wished the gathering would last three days: he had not yet got through a quarter of what he had to say to and hear from his old friends. This meeting was not merely a pageant (added the speaker), it was a power for much good.

The Rev. Father O'Neill, of Winton, who had brought a very large contingent, amongst them a pretty body of 40 Children of Mary in badges and blue cloaks, expressed the hope that this great meeting would be the firm founding of the Federation in Southland, the awakening of the Catholic people to a consciousness of

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their solidarity and strength, and the forerunner of like greater gatherings yet to come. The religious ceremonial and the singing of the united choirs gave, he said, a unique tone, calm, and elevation to the meeting. The proceedings were now coming to a close: and yet not a particle of evidence that this was not a 'dry' district had appeared on the field. In fact, the railway officials told him, just now, that this was the most orderly and well-behaved, as well as the largest, mass of people they had handled for years. The children, under the management of the Marist Brothers, were not fussy, and gave no trouble. They, too—and what a credit to their teachers—showed habits of obedience and self-control.

When the speechmaking ceased, the united choirs, led by Mr. Searle, choir-master, Invercargill, sang the 'Faith of our Fathers' and the 'Song for the Pope'—hundreds in the crowd joining in. The open-air effect, in the calm evening, was very fine. Cheers for the Riverton, Invercargill, and country committees, and in particular for the energetic secretaries, Messrs. Geary, Pound, and McNamara, brought a memorable meeting to a close. There was not the slightest accident or mishap from beginning to end. This was owing to the foresight of the secretaries, and the extreme care bestowed by the railway management on the arrangements.

### Hokitika

(From our own correspondent.)

February 14.

During the sermon at the 10 o'clock Mass on Sunday last, the Rev. Father Clancy made reference to the fact that the services held that day would be the last to be held in St. Mary's Church. He spoke feelingly of the recollections that would occur to those who had taken part in the many ceremonies and services which had taken place in St. Mary's Church since its erection. The dismantling of the church was commenced on Monday last. During the erection of the new church the services will be held in St. Mary's Schoolroom.

The elocutionary competitions, which take place in March, promise to be a huge success. The members of St. Mary's Club are preparing themselves for the event, under the direction of Rev. Father Clancy and Mr. C. Sellars. The following gentlemen have been chosen to represent the club for the cup championship: Messrs. N. Warren, J. Downey, L. Dwan, G. Handstock, T. Stopforth, M. Devaney, F. Ralfe, Toohey, W. J. Jeffries, H. Williams, C. Ross, A. Malavey, A. McCarthy, and G. Wormington.

### Huntly

(From our own correspondent.)

On Wednesday afternoon, January 28, there arrived in Huntly from Christchurch the Mother-Superior and five Sisters of the Mission, four of whom are to take charge of the new priory and school. They were met at the station by a number of the ladies of the parish, who escorted them to the priory, where were assembled Rev. Fathers Cahill and Kreymborg, the members of the local branch of the Hibernian Society, and a large

number of the congregation. Miss Ralfe, the generous donor of the school and priory, stood at the main entrance of the priory and gave the nuns a most cordial welcome. She handed over to the Mother-Superior the keys of both the priory and the school, expressing as she did so her delight at their arrival. She hoped that their presence in Huntly would not only advance the educational interests of the little ones, but would also conduce to the good of all. After refreshments had been partaken of, Miss Ralph conducted the visitors over the priory. Speeches of welcome were made by Rev. Father Cahill, Mr. J. Robertson on behalf of the laity, and by Mr. W. Darby on behalf of the Hibernians, of whom he is president. The keynote of the various speeches was gratitude to Miss Ralph for the handsome gift which she had just presented to the Catholics of Huntly.

On Tuesday evening, February 3, the H.A.C.B. Society held its usual fortnightly meeting. One new member was initiated.

### A CATHOLIC ANNIVERSARY IN BELFAST

Nothing can better bring to mind the amazing growth of Catholicity in Belfast during a hundred years than the fact that the first parish priest of Belfast died on New Year's Day of the year 1814. This venerated pastor of the northern city, Father Hugh O'Donnell, erected the first chapel in Belfast in 1784. So strong was the ascendancy faction in these days that it was till 1782 that they would entertain the proposal to permit the building of a small chapel on the spot where an old shed stood in Mill street. This edifice (St. Mary's) was dedicated on May 30, 1784, and it is creditable to record that the Belfast Volunteer Company attended the ceremony in full dress—while the pulpit was a gift from Rev. William Bristow, Protestant Vicar of Belfast. It was not till the autumn of 1808 that Father O'Donnell got a second curate. In 1808 he built a second church (St. Patrick's), but he resigned the parish in 1812, and died on January 1st, 1814. There are now ten parish churches in Belfast as well as two monastery churches.

An orphan asylum built in Manila, Philippine Islands, in 1549, is still in existence. The Hospital of St. John of God, established in the same city in 1596, retains its usefulness, caring for about 125 patients free of charge.

The female face embossed on the new gold coinage of the United States reproduces the design of the famous sculptor, Augustus St. Gaudens, who reproduced the features of Miss Mary Cunningham, an Irish emigrant girl from Carrick, Co. Donegal, who has now attained celebrity all over the American continent as 'Irish Mary.'

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## OUR LEITER FROM FRANCE

(Continued from last week.)

Paris, December 15.

### THE REMEDY.

'Gentlemen,' continued Mgr. Gourand, 'there is a way out of this difficulty; there is a remedy. The Church asks you, by reason of interests which are sacred and primordial, interests of which she is the guardian, interests in which you all are most deeply concerned, to sink your party prejudices and differences on certain days and on certain occasions, in order that in the hour of combat you may not divide and weaken our Catholic forces. The Church asks you to form alliances and confederations, which will imply no sacrifice of your party convictions, but which will enable you to fight together for a cause common to you all, a cause of supreme importance—the cause of God, of the Christian Faith and of the Catholic Church. Alliance here does not mean absorption, it means throwing our available efforts and our resources into a common movement for an all-important end. In this sense the present Pope has appealed again and again to French Catholics to unite—to unite under the leadership of their bishops, to unite on the religious basis under the one standard of Jesus Christ: *Uniantur sub unico vexillo Christi*. Surely, such union is not impossible for any Catholic.

### THE WORD OF COMMAND OF THE POPE.

'Such is the *mot d'ordre* of the Pope. On this command we are forming our Catholic organisations. In obedience to this command we appeal to you to group yourselves and begin to act. You will thus constitute the party of God. This party is opposed to no other legitimate parties: it is above them all. As the Cross dominates your houses, your fields, your cross-roads, so let the party of God dominate all other parties. As the Cross extends its arms wide to embrace all men, so this party of God has only one ambition—to reunite in one heart and one soul all those who wish to save the Faith of their country. Gentlemen, permit me to say that the flag of this party of God waves now over all the dioceses of Brittany. May God strengthen, defend, and extend it. I ask you, like true soldiers of Jesus Christ, to gather round it and help to realise that prayer. *Avant! pour l'action* Forward! to action! Behold the substance of the discussions of our congress.'

In this speech of the Bishop of Vannes and in the letter of Cardinal Dubillard there are hints in 'religious politics' for Catholic confederationists all the world over. Let them keep their eyes on the body of political 'instructions and directions' enshrined in the letters of the Popes—documents which our politicians would do well to study very closely,—and they will not make the mistakes to which, unfortunately, with their narrow views and limited experience they are so liable. Well for Sagnier and his Sillonists had they devoted more attention to the letters of Leo XIII. and less to Rousseau's *Contrat Social* and its modern noisy interpreters. With eyes turned to Rome they follow the highest authority and the longest and largest experience in this world. Here is the road, and fools cannot err if they walk therein.

### A TRAGI-COMEDY.

History tells that Ireland was confiscated and plundered not less than three times. Here was tragedy. But when the Englishman had thus robbed and disabled the Irishman he turned round and called him a useless, lazy beggar! Here was comedy. History repeats itself. The noble body who in the name of liberty, fraternity, and enlightenment 'run' France, are robbing at the present moment bishops, priests, religious, Catholic funds, guilds and institutions. Here is the tragedy; and a fearful tragedy it is. But when the plunderers turn round and accuse their victims of cheating them, here is something farcical indeed! Last month, at Agen, the books, furniture, and like belong-

ings of the bishop's house and of the seminary were seized by the Government officials. They also appropriated the diocesan fund contributed by the clergy for the support of sick and aged priests. The Bishop, of course, protested strongly against this spoliation. But let the Bishop himself, Mgr. Vauroux, tell the tale:—'The Bishop's library, which certainly owed nothing to the liberality of the State, with its papers, carpets, curtains and ornaments, all the private property of myself and my predecessors, were seized. When I indignantly resisted this piece of brigandage certain newspapers accused me of withholding this property! I was no longer the victim; the Bishop and his clergy became thieves deserving the punishments of the penal code! Surely insult added to injury could not be more cruel.' Having referred to the plunder of the seminary and the aged and infirm priests' fund the Bishop added: 'Can we believe that France will go on tolerating such oppression, and regarding as justice, liberty, and fraternity this abominable imposture? Will the fear of being called "clericals"—that is, a sordid human respect or the fear of compromising their personal or family interests—continue long to terrify honest, rational men, who, I am sure, constitute the majority in this country? I have too much confidence in the providential future of France and in the honesty and good sense of my contemporaries to believe that they will allow this tragicomic Government to go on destroying the morals and faith of a noble nation.' The farce can hardly continue long. You see the nuns being driven out in one town by the Central Government and being recalled in the next town by the people, the municipalities, and county councils. You see seminaries being closed and turned into barracks in one place and new seminaries going up beside them. A form of government so wicked and so weak cannot last in any country, no matter how humbled, befooled and dragooned.'

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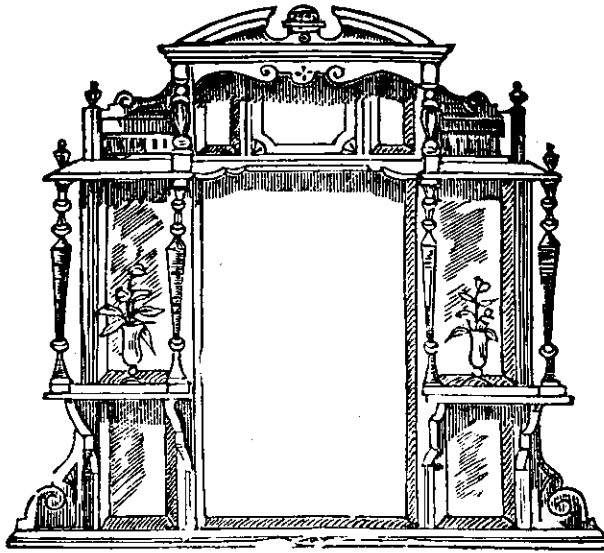
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## Irish News

### GENERAL.

The Most Rev. Dr. Harty, Archbishop-Elect of Cashel, in replying to letters and resolutions of congratulation on his appointment, received from the United Irish League and the Limerick County Council, said he was in complete sympathy with the Irish Party and that representative councils have proved Ireland can well manage her own affairs and have prepared the way for the Home Government which 1914 will see established.

### 'ULSTER'S' WOODEN GUNS: AN AMUSING EXPOSURE.

The *Daily Chronicle* says:—Among those who responded to the appeal issued by the 'British League for the Support of Ulster and the Union' last November was Mr. Alexander G. Stuart Webster, an ex-sergeant of the Royal Artillery, who left the army with the rank of army instructor. As an ardent Unionist who believed that the Unionists and Protestants of Ulster were a persecuted people, Mr. Webster offered his services to the League at their offices. He was sent to Belfast and Bangor, and has returned to London a sadly disillusioned man and as ardent a Home Ruler as before he was a Unionist.

Relating his experiences to the *Daily Chronicle*, Mr. Webster said he arrived in Belfast on Monday, December 8, and reported himself at the Old Town Hall, the headquarters of the Volunteer Force. He did not, of course, expect to find a state of war in Belfast, but he was somewhat surprised to find that there was no excitement anywhere, and that people he met outside the select circle of the British League were inclined to ridicule the Ulster Volunteer Force.

On the day following his arrival, Tuesday, December 9, Mr. Webster was asked to go to Bangor, where, he was told, the Volunteers 'were without an instructor.' 'I went to Bangor,' he said, 'and reported myself at the Old Lodge Hall, the headquarters of the force. I saw about 60 men on parade there, with their guns—wooden guns of no use to anybody. Some of these extraordinary weapons had wooden stocks with iron barrels and tin trigger-guards; others were all wood.

The men were of all sorts and sizes. Some of them were smart-looking enough, and they were about as well drilled as the average schoolboy. Of extended order or company formation they knew nothing whatever, and although they could "form fours," "right and left turn," and "about turn," that was all they could do. In the space in which they were being drilled it was quite hopeless for anyone to attempt to do anything with them.

On Wednesday I saw 50 members of the Ladies' Ambulance Corps at drill, and I am bound to say they were rather smarter and showed more knowledge of military evolutions than the men I had seen on Tuesday. On Thursday I went to the miniature rifle range and saw some of the remarkable shooting that has been so much praised in the Tory papers. It was indeed remarkable, but not in the sense meant by these newspapers. They were shooting at 25 yards, but if they had real rifles and fixed bayonets and had charged the targets I doubt very much whether they would have done any damage.

By this time I was thoroughly disgusted with everything I had seen and heard. I had gone to Ulster firmly impressed with the idea that the Protestants were being persecuted by the Catholics, but I saw nothing of it, and I had not been in Bangor 48 hours before nearly every Catholic in the town had been pointed out to me as a person to be avoided.'

Summing up his experiences, Mr. Webster declares that from his own personal observation he can safely say that the Ulster Volunteer Force 'need not be considered as a fighting force, for they are neither drilled nor armed, at least no better than the average

schoolboy. I saw wooden guns at Bangor, but no others, and even in the charmed inner circle I found no one who had seen or could describe any others, so I think it safe to assume that they have none.'

### HISTORIC RELICS.

Lord Massereene has removed from the Irish National Museum at Dublin to his seat in County Antrim the Mace of the Irish House of Commons, and the Chair which was occupied by the Right Hon. John Foster, his ancestor, and the last Speaker of the Irish Parliament, both of which he sent five years ago to the Museum. Apropos of this action the *Dublin Evening Telegraph* says:—Alexander Pope once wrote a poem entitled 'The Rape of the Lock,' apropos of a gentleman cutting a lock off the head of a very pretty lady whom he admired, and has made the world laugh for two centuries over the business. Lord Massereene has just raped the National Museum. He has taken away from it to Newcastle in Antrim two relics of the Irish Parliament, apparently lest they might fall into the hands of felonious Nationalists, who are likely to occupy it in due time. Five years ago Lord Massereene lent the Irish National Museum in Kildare street, the Mace of the old Irish House of Commons, which used to be placed in front of his ancestor, the Right Honorable John Foster, the splendid and incorruptible Speaker of the Chamber, and the chair on which he sat, having inherited them as John Foster's lineal descendant. The gentleman in Pope's poem was not entitled to cut the lock off the lady's hair, but, apparently, from the legal point of view, Lord Massereene was entitled to take away to his private house these relics of Irish liberty. Seen by a representative of the *Dublin Evening Telegraph*, Mr. J. J. Buckley, keeper of the Art and Industrial Division of the Museum, stated that Lord Massereene withdrew the Chair and the Mace the other week to Antrim Castle, outside Belfast—for what reason he did not know.

The case in which the famous chair used to rest is now empty, but the case in which the Mace was contains some extremely interesting mementoes of our last Speaker.

### Dublin Weavers' Tribute to Foster.

One of them is a shuttle, and the Museum's description of it is as follows:—

'Weavers' shuttle, gold mounted. The gift of the Irish weavers to the Right Hon. John Foster, last Speaker of the Irish House of Commons, 1804. Lent by Chichester Skeffington, Esq.'

The inscription on the shuttle is as follows:—'To the Right Hon. John Foster, the Friend of Ireland, the Protector of her Manufactures, the Encourager of her Agriculture, and the Promoter of her Trade, this token of gratitude is respectfully offered by the Corporation of the Weavers of Dublin, July 2, 1804.'

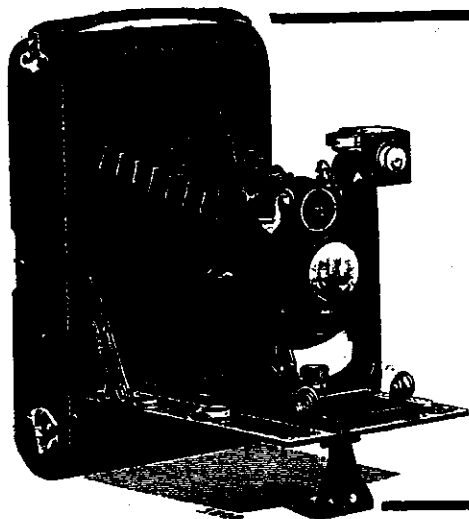
Foster was appointed Chancellor of the Exchequer in Ireland in 1804, when this presentation was made, and the late Mr. C. Litton Falkner, who was a deep student of Irish history, took the view that the presentation of the shuttle was in the nature of congratulation on his appointment. At that time, notwithstanding the Union, Ireland kept her own bank books separately from Great Britain. Unfortunately for this country, the two Exchequers were united thirteen years afterwards.

The present Lord Massereene is a descendant of the Viscount Massereene of the creation of 1660. He is the twelfth Viscount. His name is William John Clotworthy Skeffington, and he was born in 1873. His residences are Antrim Castle, Antrim, and Oriel Temple, Collon, Co. Louth, and he is a member of the Kildare Street Club and the Carlton in London. His late father was a notorious exterminator, whose name will be linked in the history of the Irish Land struggle with that of Lord Clanricarde, Mr. Ponsonby, and Lord Barrymore.

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## THE GREATEST IRISH WRITER: GOLDSMITH

(By the Rev. J. KELLY, Ph.D., for the *N.Z. Tablet*.)

In the perspective of that wonderful literary landscape of which the central figure is Johnson, after the lapse of more than two centuries no figure excepting that of the master himself stands out so clearly as Goldsmith's. That in his life time he had not the brilliant conversational powers, and the ready wit, and the command of language of his associates, we all know. In conversation and debate, his mind worked none too clearly; and a certain gaucherie, begotten of self-depreciation and of a keen sense of his own ridiculousness, always trammelled him. So much so, that a superficial judge like the parasite Boswell, a garrulous, vapid Scot who has been borne to repute on the giant shoulders of Johnson, could call Goldsmith 'an inspired idiot.'

The accent is strong on 'inspired,' if the verdict of prosperity counts. The inspired idiot was the man of whom grand, honest Johnson wrote that graceful phrase for the Westminster Abbey monument:—*'Nullum fere scribendi genus non tetigit nullum quod tetigit non ornavit.'* When or where was higher or sincerer tribute paid to genius and versatility? There was hardly a department of writing he did not touch; and whatever he touched he adorned. And over his grave the great Doctor and Edmund Burke wept bitter tears of sorrow for the most lovable of all that coterie of men of letters who foregathered at White's.

Burke, no doubt, was 'the supreme writer of his century,' as De Quincey calls him, and such competent critics as Matthew Arnold and Lord Morley have put his position as a master of English prose beyond question; the pathos, the humor, the delineation of character, of Sterne, are, in spite of his pruriency and profanity, unrivalled; and, when at his best, Mangan is probably our greatest poetic luminary. But taken all in all, there was none of them who could rival Goldsmith.

When *The Traveller* appeared in 1764, it was hailed with delight, and the universal judgment was that nothing so beautiful and original had appeared since the time of Pope. Two years later *The Vicar of Wakefield* was published; and Goldsmith got thirty pounds for it! His reputation was established, and he went on from success to success. That tender, perfect poem, *The Deserted Village*, appeared in 1770; and in 1773 *She Stoops to Conquer* was acted for the first time. The little poem *Retaliation* gives us delightful sketches of his great contemporaries, Garrick, Burke, and Reynolds. His *Letters From a Citizen of the World* contain charming descriptions of English life and manners, with their foibles and peculiarities, as they appear to an outsider; and they are, according to a recent writer, the literary forebears of the prefaces of Mr. Shaw.

In everything Goldsmith wrote, whether in prose or verse, there is a peculiar refinement and delicacy, both of language and sentiment. Not only was he the purest writer of an age inclined to coarseness, but he also maintained a high standard of style and was never vulgar or commonplace. He had pre-eminently the qualities of 'sweetness and light' so dear to Matthew Arnold; and his careless, good-natured, Irish character gave to all he wrote a characteristic tenderness, and melody, and grace.

*The Vicar of Wakefield* is one of the few books which by force of pure genius stand out like beacons above the flood of literature (and illiterature) flowing through the centuries. It would be interesting to make out a list of such books; it would not be a long one if confined to prose; and of them all there would be none to surpass in grace and purity the masterpiece of Goldsmith. It is as different from *Gil Blas* or *Il Decamerone*, or *Tristram Shandy* as the breath of a country lane is from the malodor of the Liffey at low water. And when you hear people talk of the silliness and absurdity of the plot of *The Vicar* you will do well to remember that for one man it was the ideal novel. And as that man was Wolfgang von Goethe,

probably the greatest man of letters the world ever knew, it is quite possible he was a better judge than most of us.

Another great German, Heinrich Heine, divided mankind offhand into two vast categories—Philistines and Hellenes. I have always thought that Goldsmith was the most essentially Hellene of English writers. His directness is essentially Greek. So is the simplicity, the haunting melody, the indefinable pathos, the perfect beauty of his verse. The light touch which gives us such lovely pictures of Sweet Auburn, the grace of style which makes *The Vicar* a classic for ever, the lucidity and rhythmic flow of his essays, are all Greek in the best sense of the word.

What a life was Goldsmith's! Think of his childhood in the quiet Longford village where his father, a poor curate with a large family, struggled to make ends meet; of a humble sizarship in Trinity, where he was more noted for irregularity, and improvidence, and charity, than for application to study; of his *Wanderjahre* in Holland, France, Germany, Switzerland, and Italy; when he followed the road as an itinerant flute-player, depending for his subsistence on charity. And when, in 1756, he came back to London, the hardships and the miseries of his life for eight years would have killed the soul of most men. But he fought famine, and the drudgery of a bookseller's hack, and the bondage of teaching, and mockery, and misery, with the heart of a genius, doing even in this obscure period, some of his best work.

When his fame was firmly established, his lavish prodigality and improvidence kept him deep in debt, and at the nod of booksellers who called upon him for works he was in no way qualified to write. To this period belong such books as the *History of England*, the *History of Greece*, and the *History of Animated Nature*—all, in spite of his ignorance of the subjects and want of sympathy with them, written in his own inimitable style.

His end, too, was characteristic of him. He used to boast that he had taken a medical degree at Padua; and his vaunted skill in medicine made him the subject of much good-humored banter among his friends. He contracted a dangerous disease, for which, against the advice of his physicians, he persisted in employing a violent remedy which probably hastened his death. He was only forty-six when he died, to the intense grief not only of that glorious circle of great minds amid which he had moved, but also of an unknown, humble, and wretched multitude to whom his limitless benevolence had endeared him. He was buried in the Temple Churchyard in April, 1776; and in the English Santa Croce, Westminster Abbey, he has a monument to his memory with that graceful epitaph which Johnson wrote for his dead friend to keep his memory green. He had a child's spirit and a kind heart. In his lifetime the truly great and noble knew his worth and appreciated his genius. Posterity has endorsed their verdict, and after over two centuries his glory has not faded. And this was the man whom Boswell patronised, confessing that he liked to hear honest Goldsmith run on!

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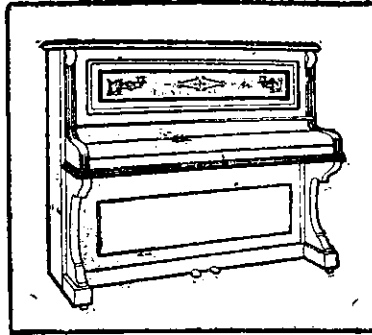
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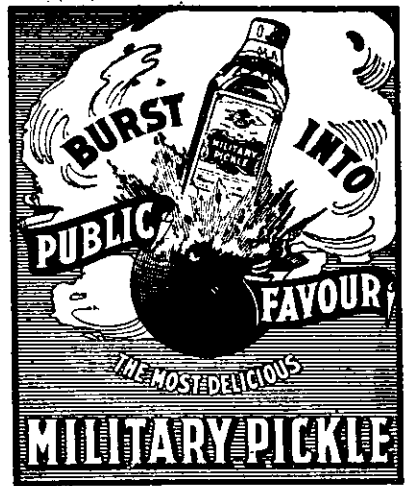
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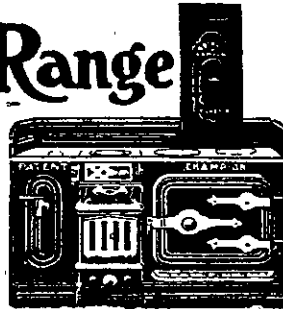


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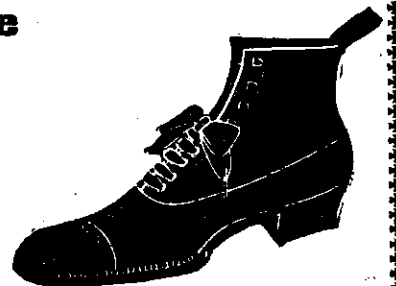
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### Petrol and Aeroplanes.

One of the great evils of the present high price of petrol, an airman explains, is the enormous cost of flying. It is estimated that the fuel and oil costs of an aeroplane of high power run into about £1 per hour of flight, and when it is realised that whereas two years ago England officially owned one aeroplane, it had fifteen last year and now has from 120 to 150; and that with this increase have also come improvements which will give about 250 hours' flying for each machine annually, the significance of high fuel costs will begin to be appreciated. It will be measured by a fuel and oil bill of about £30,000 a year at retail prices.

### Gasoline Locomotive.

At the Schneider mines in France there are being made trials of a new light locomotive with a 70 horse-power internal combustion engine. A novel feature is the use of naphthaline as fuel, employing a special carburetter. It is claimed that the present locomotive is the best solution of the problem of a small locomotive for use with trains on a narrow-gauge railroad. The trials made near Havre showed excellent results as to general working as well as fuel consumption. Advantages over steam locomotives are rapid starting, no boiler upkeep, suppression of water supply along the road, ease of driving, and absence of danger, reduction of dead weight to the least amount, small bulk of fuel on board, and absence of smoke and cinders.

### The Electric Furnace.

The electric furnace, through the generation of a heat so intense as to simulate some of the primal forces of nature, has produced for the first time many absolutely or commercially new products. It can make artificial diamonds and other gems; it is the only means for commercially producing carborundum (the hardest of all manufactured substances), calcium carbide (the source of a valuable illuminant and a nitrogenous fertiliser), and artificial graphite, which is finding extended use in the arts; and it has converted aluminium from a merely precious to a very useful metal, and reduced its price from more than £2 a pound to less than two shillings. It is responsible for all methods of fixing nitrogen, which, in view of the approaching exhaustion of the natural supply of Chili nitrate, obviates a possible nitrogen famine, and alone makes this agency of inestimable service to mankind. The electric furnace is radically transforming the steel industry. It produces steel of crucible quality with almost open hearth economy, and for the first time since 1740 the expensive and intricate crucible process finds a competitor. In providing rails and heavy-service steel of crucible characteristics in texture and toughness at slight increase of cost over the comparatively impure and unreliable older products a revolution of astounding proportions is going on before our very eyes.

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## Intercolonial

Dr. J. P. Ryan, of Melbourne, has received official intimation that the National University of Ireland is about to confer upon him the degree, *honoris causa*, of doctor of medicine.

The Rev. Mother-General of the Sacred Heart Nuns, who has been visiting the branches of the Order in the Australian States, was to leave for Japan on Saturday by the German steamer Coblenz.

Several branches of the Australian Catholic Federation, situate in remote country districts, have arranged for religious instruction to be given to the Catholic children on Sundays. Such assistance has been gladly welcomed by the clergy, and it is hoped that other branches will be able to co-operate in the same direction, especially in districts where there are no Catholic schools.

Any day (remarks the *Catholic Press*) we may hear of a new Bishop being appointed in Australia. His Lordship the Right Rev. Dr. Murray, O.S.A., who will be 68 years of age next birthday, and who has ruled the Vicariate Apostolic of Cooktown since 1898, sent his resignation to Cardinal Gotti, the Prefect of Propaganda some time ago, but the resignation was not accepted, and Rome advised his Lordship that a Coadjutor, who would have the right of succession, would be given him. Already the Provincial Council of the Augustinians in Ireland has voted and sent a terna to Rome, and Bishop Murray and his people are every day expecting a cablegram from the Eternal City or Dublin announcing the name of the Coadjutor.

Catholic schools (says the *Southern Cross*) have been highly successful in the University examinations in Victoria and Queensland. As in this State and in Western Australia the Christian Brothers' schools have been particularly successful. In the Melbourne University Senior and Junior examinations St. Patrick's College, Ballarat, as in former years, holds the pride of place. This college has annexed 17 Senior Public passes, 5 Matriculation passes, and 25 Junior 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.

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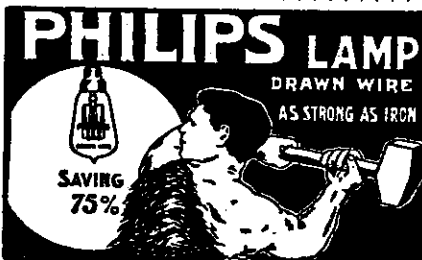
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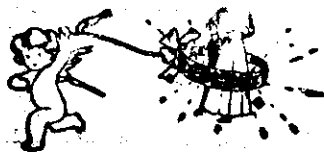
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## Domestic

By MAUREEN.

### Plain Gingerbread.

Slightly warm one pound of golden syrup and dissolve a teaspoonful of bicarbonate of soda in a quarter teacupful of milk. Into four teacupfuls (1lb) of flour rub a quarter pound of butter; then mix with it a level teaspoonful of ginger and a level teaspoonful of salt. Stir in the golden syrup, and finally the milk and bicarbonate of soda. Bake it rather slowly in a well-greased shallow tin.

### Treacle Scones.

Measure two tablespoonfuls (5oz or 6oz) of golden syrup into a small basin, and allow it to stand by the side of the fire until fairly liquid. With four level teacupfuls (1lb) of flour mix a teaspoonful each of bicarbonate of soda and cream of tartar, then rub in a piece of butter the size of an egg (2oz). Stir in the golden syrup, and as much buttermilk or milk as will form a fairly soft dough. Divide in four, roll out rather thinly, and bake in a fairly hot oven.

### Hungarian Stew.

Cut one pound of lean meat into small pieces, then place in a baking-bowl, adding half a cupful of vinegar and a level teaspoonful of salt. Let stand an hour, turning the meat several times. Heat one tablespoonful of chopped suet, or the same amount of butter, and fry in it one tablespoonful of chopped onion until it is a delicate brown. Add the meat and vinegar, sprinkling with a pinch of caraway seeds and sweet majoram; cover tightly and simmer until the vinegar is absorbed, then add a pint of soup stock or boiling water, and simmer until the meat is tender. Thicken the juices with flour enough to make a creamy gravy, then pour in half a cupful of sour or sweet cream. Season with salt and pepper and serve.

### Rice for Curry.

Rice accompanies almost all curries. Like everything else, boiled rice, to be served in perfection, requires care. Wash the grains carefully and gently in several waters. When the rice is thoroughly clean, scatter it gradually into a saucepan three parts full of boiling water. The water should only be slightly salted. Allow the rice to boil quickly from twelve to fifteen minutes, then strain it through a colander. Return the rice to the empty saucepan, steam it for twenty minutes. The rice may be well shaken and placed in an open oven until all moisture is evaporated.

### Soup Meat au Gratin.

After cooking the meat tender cut sufficient into small pieces to measure one pint. Scald one pint of milk with one small chopped onion and one-half cupful of celery. Mix one-fourth cupful of flour with one-fourth cupful of butter until a smooth paste results. Dust with paprika, then add by spoonfuls a cupful of the hot milk to the flour and butter, which will prevent the mixture lumping when it is stirred into the remainder of the hot milk. Cook the entire mixture until creamy, then strain through a sieve to remove the onion and celery. Place the meat with the creamed gravy in alternate layers until a baking-dish is full; spread over the top half a cupful of bread crumbs, mixed with two tablespoonfuls of melted butter. Set in a hot oven until the top is brown.

*Maureen*

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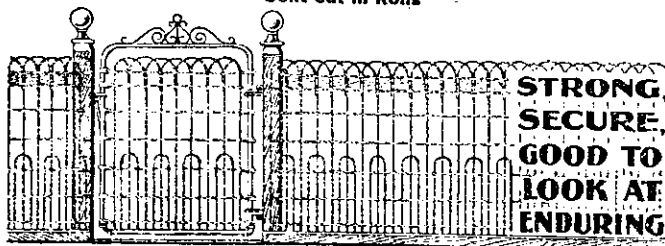
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## On the Land

### GENERAL.

Many horses have very brittle feet, the hoof of which cracks and splits when being shod. A very useful hoof dressing for these cases is composed of neatsfoot oil to which a small quantity of paraffin and lampblack has been added. Linseed and the various other drying vegetable oils are unsuitable for the horse's foot. Stockholm tar answers well, and is very suitable for dressing the frog and sole of the foot, as it is antiseptic and curative in mild cases of thrush.

When milk is allowed to cool naturally it will sour in a much quicker time than if cooled after being drawn from the cow. The longer the time which elapses between the milking and refrigerating the shorter will be the keeping properties of the milk after it is cooled. This is accounted for by the fact that milk is soured by bacteria, and they grow in warm milk at a very rapid rate. Milk sours quickest at a temperature of about 90deg. to 100deg. Fahr., but freshly-drawn milk, which is at 101deg. Fahr., soon falls to the temperature of the atmosphere.—*Australasian*.

Bloat is a form of indigestion due to the excessive formation and accumulation of various gases in the paunch or rumen. The chief symptom of bloating is a sudden distention in the left flank, which swells up and appears as tight as a drumhead when thumped with the finger. Relief must be immediate if suffocation is to be avoided, and consists in providing an artificial outlet for the gas by 'tapping' the animal. This is best accomplished by inserting a trocar and canula at a point midway between the hip and the last rib. To prevent further gas formation administer a drench of two ounces of turpentine in a pint of raw linseed oil or a quart of new milk.

### THE MECHANICAL MILKER AND THE LABOR PROBLEM.

There is no doubt that the mechanical milker must come into use on all dairy farms to solve the labour problem. Where one has only a few cows, and it is possible for him to secure such milkers that he is certain his cows will be milked satisfactorily and regularly, there is a doubt as to whether he should change methods. On the other hand, there are thousands of those who milk great numbers of cows, and their lives become burdensome because of the impossibility of having the milking properly done.

In New Zealand and Australia the milking machine has, some time since, come into very general and successful use.

It is true that occasionally a cow will cease to be profitable when milked by the mechanical milker. This is no particular reason why the milking machines should be condemned, however, because it is a well-known fact that on all dairy farms, even where cows are carefully milked by hand, cows are sometimes ruined by erroneous feeding or other causes.

Many of the large and successful dairy farms in the United States are now using the mechanical milker, and where the owners of the farm and the hired help have confidence in the milking machine it has proved exceptionally successful.

One great trouble the milking machine has been compelled to overcome is that when it is installed on the farm everyone who has anything to do with it is pessimistic: and because it is difficult for them to realise that the machine can successfully milk the cows they are at all times looking for and anticipating adversities rather than successes. Owing to this fact the milking machine, like all new inventions, has been compelled to cope with prejudice ever since the conception of the idea.

It has not been many years since a great number of machines were placed in operation, and because of the novelty of the idea and the lack of familiarity on the part of dairymen and farm help with the operation

many of them did not prove successful, and they were abandoned.

During the past two or three years, however, rapid strides have been made in perfecting the milking machine; and in contrast with the unfavourable reports printed by experiment stations, farm and dairy papers a few years ago, to-day most complimentary reports are coming from experiment stations and dairymen who have been using the machines for great and economical production of milk and butter fat, as well as for the production of sanitary and certified milk.

G. A. Smith and H. A. Harding, of the New York Agricultural Experiment Station, after experimenting for a long period of time, summarise as follows in the *New York Bulletin*, No. 355:—

1. The milking machine is of interest mainly because of the labour problem. Using two machines, one man can milk 50 cows.

2. This study of the influence of hand and milking machine methods upon the flow of milk covers a period of over four years, and includes 71 lactation periods, after eliminating the questionable data.

3. The influence of the machine method of milking upon the flow of milk was too small to be measured, even when the other factors were eliminated as fully as possible. It was probably responsible for less than 1 per cent. of the variation in flow under the conditions of this experiment.

4. All of the cows milked well with the machine when they were provided with properly-fitting teat cups. Two cows which were failures with hand-milking were successfully milked by the machine.

5. Machine milking has proved practicable. The problem now is to develop the machines along most helpful lines, and to learn to handle them efficiently.

The fifth point of the summary seems to hit the nail on the head. Those who have given most consideration to the mechanical milker, and those who have had most success with them, have come to the conclusion that there are several types of machines that are so practical that success or failure depends more upon the intelligence of the operator than upon the cows or the machine. It is a well-known fact that men capable of milking cows properly are above the average working man. Furthermore, it is not all labourers who are sufficiently good mechanics to operate machinery. Herein lie two factors upon which the successful operation of the mechanical milker is dependent. The operator must be enough of a mechanic to operate successfully farm machinery, and he must be sufficiently in sympathy with the cow so as to cater to her likes and dislikes. He must be more than a cow man and more than a mechanic. He must be both if he is to secure successful results with the mechanical milker. As a rule, however, failure is more often due to the fact that the operator lacks in ability as a cowman rather than in ability as a mechanic.—*Australian Farm and Home*.

### TESTING SOIL FOR LIME.

To test soils for lime, get from a druggist a bottle of slips of blue litmus paper and a wooden lemon squeezer. At different points about the field take soil from a few inches below the surface. Put two lumps in the squeezer with one of the slips of litmus paper between, first having numbered the slips. Number the place in the field where the test is made to correspond with the slip. Grip the squeezer tightly while going to the next place to be tested, and then remove it. If the land is sour and wants lime the paper will have turned reddish. The paper, being damp, will tear easily, hence care must be taken in removing it. Put the test slips in a tin box or bottle, so that exposure to the air will not affect them. Having thus taken a trip around the farm one has a record easily made and of future value.

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If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That some one was unkind to you.

If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man,  
Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy quite  
To criticise your neighbor long,  
Because he's busy being wrong.

## THE KINGS' CAKE

In former times it was customary, on the Feast of the Epiphany, to bake a rich cake, which was called the Cake of the Three Kings. On these occasions the family would assemble around the board; and the father, after cutting the cake into as many pieces as there were persons present, would set aside what was called 'God's portion,' to be given to the poor. The youngest child had the privilege of designating the member of the company who should hold the title of King of the Feast. The King would then choose a Queen, and the rest of the evening would be passed in pleasant games, singing, and story-telling. Apropos of this ancient custom, the following story is related.

The Feast of the Three Kings was being celebrated in a humble cottage in England. The snow fell like a thick white cloud over the valley; the wind blew fiercely, driving it into the hollows. In every cottage a portion had been put aside for the homeless, hungry ones roaming that bitter night from house to house in search of anything reserved for the poor.

In the cottage of which we have spoken, the home of Olgard, the sheep-herder, his daughter Editha was preparing the evening meal. When all was ready, Olgard seated herself at the head of the table, cut the cake, and put aside 'God's portion' for the first one who should ask for it.

Just as they began the repast, some one knocked at the door.

'Who is there?' inquired Olgard.

Kind-hearted Editha, without waiting for a reply, had already arisen at the first knock; and in a moment returned, leading by the hand a man covered with snow and trembling with cold.

The master rose and welcomed him.

'It is a bitter night, my friend,' he said. 'We thank the good God who has sent you to us for food and shelter! Yonder by the huge fire of logs you can warm yourself. Then you shall share our evening meal; a slice of the King's Cake is ready for you.'

'Thank you, friend; and may Jesus and Mary reward you!' murmured the visitor, in a low, musical voice.

After warming his numbed limbs at the friendly blaze, the stranger advanced to the table, taking his seat a little apart, at the foot, where a small bench had been placed for him.

Suddenly some one exclaimed:

'But who shall be King?'

'Dunstan,' said the shepherd, addressing his youngest boy, 'whom do you choose?'

The child glanced around the group of relatives and herdsman; then he pointed shyly to the stranger.

'Yes, yes, now you are King!' cried the family in chorus.

'Poor King!' said Editha compassionately. 'I am glad for you. Will you not give us a share in your good fortune?' she added playfully, wishing to put the mendicant at his ease.

'I will gladly give you a share of my kingdom,' replied the visitor, with a grave smile. 'You shall be my Queen!'

'How good of you!' answered Editha. 'My King, it behoves me, then, to attend to your needs. Your clothes are in tatters; I shall have to renew them.'

Rising from the table, she left the room, to which she presently returned, her arms full of clothing.

'Here, sire,' she said, with a charming smile—'here is a warm cloak, which will shield you from the cold and the snow. Your doublet is worn out; I have brought you another. Take them, my King! I give them to you with all my heart.'

The mendicant looked at her gratefully, unable to speak. But he bowed his head low, while large tears glistened in his fine eyes.

In his secret soul, Olgard was not entirely pleased at his daughter's generosity; but she looked so beautiful and radiant that he could not bring himself to check her.

The evening passed very pleasantly. The longer the stranger sat with them, the more his companions realised that he had not always been a beggar, but had probably fallen, through no fault of his own, from some higher estate than that in which he was now being entertained. When he would have departed, after the feast was over, the sheep-herder said:

'Nay! nay! Rest here by the fire, my good man. I will throw a couple of skins on the floor—one for thee to lie upon, and one to cover thee.'

'I thank thee, friend!' rejoined the mendicant. 'Otherwise, I might have perished in the storm.'

But when he looked around to thank his fair young hostess also, she had stolen away.

Although the family of the shepherd were up by candlelight next morning, the stranger had departed. But their wonder at his silent disappearance was soon merged into excitement by learning, through trusty runners, that Alfred, their King, had been surrounded and defeated in Sherwood Forest by his enemies, the Danes; and had fled in disguise, no one knew whither. The disastrous news was for a few days the sole topic of conversation throughout the country, till it was succeeded by information that the King, in the guise of a harper, had penetrated the camp of the Danes, which he had reconnoitered so satisfactorily that, having once more gathered his followers about him, he had fought a decisive battle, thoroughly routing his enemies. The news was true, and peace again reigned in the kingdom.

Then one day two fine equipages halted in front of Olgard's cottage. A handsome man, splendidly attired, descended from one of them, followed by an equerry, and accosted Editha as follows:

'Do you remember these, O kind and generous maiden?—at the same time pointing to some garments: the aide-de-camp who accompanied him held in his arms.

'Yes, I remember them,' said Editha.

'And me—do you still remember me?'

'Ah, yes!' once more answered the young girl. 'I have never forgotten you.'

As she spoke her voice trembled, her cheek flushed, and her eyes fell before the kindly gaze of the gallant stranger.

'Editha,' he continued, taking her hand, 'once you crowned me King—crowned me with the gold of your sympathy, the jewelled tears of your generosity and kindness. And on that memorable night, in the spirit of the feast, I chose you for my Queen. But it was not in jest that I did so. Fairest and best of all

the maidens I have seen in Britain, I here and now renew my choice of you for its Queen; for I am Alfred the King.

Happy and virtuous was the reign of Queen Editha. She had given 'God's portion' to His poor, and thus He rewarded her.—*Ave Maria.*

### HOME TRUTHS .

Those who know little and can do less are the severest critics.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle.

Man is very apt to contemplate himself out of all proportion to his surroundings.

Marriage is a short cut from romance to reality.

A bright smile will chase the shadows from the darkest surroundings.

Love occupies a vast space in a woman's thoughts, but fills a small portion in man's life.

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color, beauty, and value from that.

Many men might have a hundred eyes, and yet never be able to see through the wiles of a woman.

Never tell a friend of your quarrels with another.

It may confirm his suspicion that you are hard to get along with.

Some people seem to reckon their rate of progress by the noise they make and the dust they raise.

There are sweet surprises awaiting many a humble soul, fighting against odds in the battle of a seemingly commonplace life.

If you would flatter a man, tell him that he is prove against flattery.

There is more or less dead wood in every family tree.

The woman who declares that sentiment is a hopeless form of insanity is either a confirmed spinster or unhappily married.

Laugh and the world laughs with you—if you are not laughing at the world.

Some girls are like musical boxes—full of airs.

### ONCE A NOVELTY

There are innovations introduced nowadays which we think very startling, but probably the time is coming when they will be regarded as mere everyday things and taken as a matter of course. In the year 1610, Mr. Coryat, an Englishman, travelling in Italy, was much taken with some quaint implements used at table; he had never seen anything like them before. These were two-tined forks, and he carried some of them back to England, where they were a distinct novelty. People were in the habit of eating with spoons, or the fingers, which were 'made before forks,' as the nursery rhyme has it. The English thought Mr. Coryat a terrible dandy, and made much fun of him; and the use of forks did not become general until well on toward the seventeenth century.

### AN EXPLANATION

Last Christmas a certain gentleman was invited to a big dinner at the house of one of the leading men in the town. At the dinner table he was placed opposite a goose.

The lady of the house was placed on the gentleman's left. Seeing the goose, he remarked:

'Shall I sit so close to the goose?'

Finding his words a bit equivocal, he turned round to the lady, and said, in a most inoffensive tone:

'Excuse me, my lady; I meant the roast one.'

### STRAIGHT DOWN

Sea! Sea everywhere, as the great liner made her powerful course over the Atlantic.

'Oh, captain,' came a disconsolate groan from a

seasick passenger, half reclining in a deck chair, 'how far are we off land?'

No answer came to this remark, which had been reiterated several times that day.

'Oh, captain, do answer me—how far?'

'Mile and a half,' came the gruff reply.

'Thank Heaven! In what direction, captain?'

A twinkle came for a moment into the eye of the brusque old sea-dog.

'Straight down!' he grunted.

### POSTPONED

'I want to insert a big advertisement in your paper,' said a business-like gentleman bursting into a newspaper editorial sanctum. 'It's about a fine new brand of whisky.'

'Certainly, sir,' cried the editor, springing to his feet and rubbing his hands. 'Excuse me a moment,' and he went to the speaking-tube and said to the foreman compositor, in a whisper:

'You need not set that editorial of mine on "The Curse of Drink" this week.'

### NOT LIKELY

A Scotsman was strolling through the market-place in Glasgow one day, and close at his heels followed his faithful collie. Attracted by a fine display of shell and other fish, the Scot stopped to admire, perhaps to purchase. The dog stood by, gently wagging its tail, while its master engaged the fishmonger in conversation.

Unfortunately for the dog, its tail dropped for a moment over a big basketful of fine, live lobsters. Instantly one of the largest lobsters snapped its claws on the tail, and the surprised collie dashed off through the market, yelping its pain, while the lobster hung on grimly, though dashed violently from side to side.

The fishmonger for a moment was speechless with indignation, then, turning to his prospective customer, he bawled:

'Mon, mon! Whistle on yer dog—whistle on yer dog!'

'Hoots, mon,' returned the other complacently, 'whistle on yer lobster.'

### FAMILY FUN

What chasm often separates friends?—Sarcasm.

How do bees dispose of their honey?—They cell it.

What herb is most injurious to a lady's beauty?—Thyme.

When is a sailor like a corpse?—When he is in the shroud.

What grows less tired the more it is worked?—A carriage wheel.

Why is the letter E like death?—Because it is at the end of life.

When does a tailor serve his customers both well and ill?—When he gives them fits.

What is that which never uses its teeth for eating purposes?—A comb.

What is more foolish than sending coal to Newcastle?—Sending milk to Cowes.

Why are all duels short affairs?—Because it only requires two seconds to arrange them.

When may a man be said to breakfast before he gets up?—When he takes a roll in bed.

Why is a lady in a cotton dress like anything published?—Because she appears in print.

Why is a beggar mending his clothes like a rich man?—Because he is making up his rents.

Why is an absconding bank cashier like an air gun?—Because he goes off loaded and makes no report.

Sufferers from Rheumatism, Gout, Sciatica, and Lumbago frequently resort to cure-alls and laxatives for relief—but in vain. Excess uric acid in the blood is the cause of the trouble. RHEUMO is the one remedy because it is scientifically compounded to remove the cause. 2/6 and 4/6 everywhere.