

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

|                   |   |
|-------------------|---|
| March 22, Sunday. | —Fourth Sunday in Lent.                       |
| „ 23, Monday.     | —Of the Feria.                                |
| „ 24, Tuesday.    | —Of the Feria.                                |
| „ 25, Wednesday.  | —The Annunciation of the Blessed Virgin Mary. |
| „ 26, Thursday.   | —Of the Feria.                                |
| „ 27, Friday.     | —St. Rupert, Bishop and Confessor.            |
| „ 28, Saturday.   | —St. Sixtus III., Pope and Confessor.         |

#### The Fourth Sunday in Lent.

The Gospel of this Sunday contains the account, given by St. John, of the miracle of the multiplication of the loaves and fishes. Before working this miracle Christ wished the people to present the little store they had—the five loaves and two fishes—thus teaching them and us that, while we owe all spiritual and temporal gifts to God's goodness, our co-operation is also required. We must pray, for example, for the virtue of temperance, but, to obtain it, we must also often deny ourselves little gratifications which in themselves are quite lawful.

#### The Annunciation of the Blessed Virgin Mary.

The Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. And the angel said to her: 'Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus' (Gospel of St. Luke).

#### St. Rupert, Bishop and Confessor.

St. Rupert, a Frenchman, illustrious for his noble birth, but still more so for his many virtues, was Bishop of Salzburg, in Bavaria, the inhabitants of which country he had converted to the true faith. He died about the beginning of the seventh century.

### GRAINS OF GOLD.

#### A MOTHER'S BIRTHDAY.

Lord Jesus, Thou hast known  
A mother's love and tender care:  
And Thou wilt hear,  
While for my own  
Mother, most dear,  
I make this birthday prayer.

Protect her life, I pray,  
Who gave the gift of life to me;  
And may she know  
From day to day,  
The deepening glow  
Of joy that comes from Thee.

As once upon her breast,  
Fearless and well content I lay,  
So let her rest,  
On Thee at heart,  
Feel fear depart  
And trouble fade away.

—Exchange.

It is good to prostrate ourselves in the dust when we have committed a fault, but it is not good to lie there.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

You will probably suffer in some way if you always do what your conscience tells you is right, but you will have all the martyrs for company.

## 'STAND FAST IN THE FAITH'

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

### THE PASSION OF OUR LORD.—I. GETHSAMENE

During the Lenten season we must make some attempt to sketch, however briefly, the history of our Saviour's Passion, to us the greatest of all histories. It is in these His last sufferings, when He entered the 'sanctuary of sorrow,' that Christ seems most divine. And whereas indeed He was the Son of God He learned obedience by the things which He suffered, and through His sufferings He was 'made perfect' as the author (captain) of our salvation.

The dread of the hour of darkness was already weighing on the mind of Jesus, as He led His disciples out of the room of the Last Supper into the cool night air. Leaving the city through one of the eastern gates, they descended the steep hill into the ravine of the Cedron, crossed over the bridge, turned aside into the lower slopes of the Mount of Olives, where within a low wall or hedge was an olive grove, with its gnarled and twisted trees, and oil-press, called Gethsamene. Leaving behind first eight of His disciples and then even the favored three, Jesus advanced further into the depths of the garden. There is an awful silence in a sleeping wood, but never did the silence speak to a heart so still in its agony as the one that was then seeking, in Gethsamene, a place of seclusion and prayer. That seclusion seems too sacred to be broken. Grief is always holy, and the holier the sufferer the less may we profane his sorrow by our presence. A great painter who painted the Man of Sorrows as an act of highest worship showed at once his genius and his reverence by hiding the marred visage, leaving the less noble parts to reveal the agony that had broken His heart. So to us Gethsamene ought ever to be a veiled Holy of Holies, to be visited, if at all, only at moments when we can look with purified eyes, and allow the meaning of the Saviour in His passion to steal softly into our minds. We are here on holy ground, and must stand, as it were, with spirit bareheaded and barefooted, reverent while inquiring' (*Studies in the Life of Christ*, p. 235).

Let us combine the fourfold record of the Evangelists—nothing can better describe the feeling of sorrow, the experience of dread, and the excessive and poignant anguish that swept over our Saviour's human soul, or the fervor of His prayer, and His filial, passionate confidence in His Father's loving presence and helpful will.

'When Jesus had said these things, He went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with his disciples. Now Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples. And they came to a place called Gethsamene, and He saith to His disciples, Sit ye here, while I pray. And He took with Him Peter and James and John; and He began to fear and to be heavy (to grow sorrowful and to be sad). And He saith to them, My soul is sorrowful even unto death: stay you here and watch. And He was parted from them a stone's throw; and kneeling down, He prayed that if it might be, the hour might pass from Him. And He saith: Abba, Father, all things are possible to Thee: remove this chalice (of suffering) from Me: but not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith to Peter, "Simon, sleepest thou! Couldst thou not watch one hour? Watch ye, and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Again the second time, he went and prayed, saying: "O, My Father, if this chalice may not pass away, but I must drink it, Thy will be done." And He cometh again and findeth them sleeping, for their eyes were heavy; and they knew not what to answer Him. And leaving them, He went again and prayed a third time, saying

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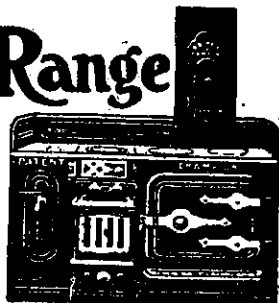
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the self-same words. And being in an agony He prayed the longer; and His sweat became as drops of blood trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow; and He saith unto them, Sleep ye now and take your rest; it is enough; the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray Me.'

The agony of our Saviour was essentially a matter of the spirit, though sorrow of spirit naturally created physical pain. 'My soul is sorrowful even unto death.' It was only when the touch of the Roman spear showed He had died of a broken heart that the intensity of His sorrow became manifest. Meantime the suffering became so intense that a sweat of water and blood broke out over His members and fell to the earth 'as drops of blood.' This phenomenon may have been due to natural causes, and it has been known to take place through surprise or fear or violent anguish; but in the case of our Lord the abundant flow of blood falling 'as drops of blood' is hard to explain on these grounds.

The cause of these torments was first the vision of the Passion. Christ had for Himself nothing to fear, nor could He feel remorse. It was the way to death, the drinking of the cup that He feared, for He was genuinely human and clung tenaciously to life and instinctively shrank from pain. Then, 'He knew what was in man,' and saw clearly that for many His Blood would be shed in vain. Though He was now bleeding in every pore of His heart for men, though He would offer His life for them on the morrow, yet past Him in vision the lost went, 'hurrying, trampling each other in their mad haste to be ruined.' The indescribable record of the world's suffering, wrong, ruin, and sin came before His soul, and His sympathy made Him feel all as His own.

## The Storyteller

### THE LITTLE DOOR

The picaresquest man in the world was Mr. Seth Morton, whose blue blood, handsome bank account, and sure philosophy made him the first citizen of the town and a favorite everywhere. Precision was his chief characteristic. He had settled for himself all the irritating questions of life, and closed the door on the past, just revelled in the present, and saw the future as clearly as he saw Westport Bay from his verandah. He had twenty or thirty years to live, being now about fifty. All his nearest relatives were dead, and wife and child had never been his. In his time there would be no more serious troubles for his country and people, no grave problems to solve. The question of poverty he had solved, also the social evils of the time, like drink and gambling. Men were poor, wasteful, riotous because they wished to be; just leave them to their indulgence, and help along their families with wise charity. Needless to say, he could not understand reformers, exhorters, and writers who discussed social and other questions. He usually urged them to visit Westport and take a course in nature, watching the sun rise over the Green Mountains, and the shadows lengthen on the bay at sunset. Placidity would result from the course and the mania for discussion vanish.

Mr. Morton lived according to his nature. When he retired every night, after carrying out a long programme of locking and barring doors and windows, winding ancient clocks, and setting furniture in order, he was quite certain that, in a house where there was a particular place for everything, everything was in its place, well dusted, and at right angles to its receptacles and the world. If he thought otherwise, there was no sleep for him until he had risen and made sure. If he dreamed even that a nervous paper had escaped to the floor and was rustling about in the draughts, he walked in his sleep to pick up imaginary papers, and

pin them down to their proper places. None the less was he an amiable, upright, courteous man of the world, and very popular.

Miss Farnsworth, his niece, spent a summer with him whenever she was not abroad, and he accompanied her every Sunday to Mass. Neither had any particular belief in religion, but both liked Monsignor Lachance very much, and did not like the Episcopalian minister. Monsignor had taste and preached very effective sermons, with a marked French accent, but as fresh, fluent, and strong as the brook that flowed back of the rectory. Monsignor never discussed problems, and his parish was free from them; he talked chiefly on duty and the preparation for eternity. And his little dog Fanny, ardent lover of her master, sat in the vestry demurely, without whimper or movement, except now and then to peep out hastily at Mr. Morton and Miss Farnsworth in the front pew. Fanny refused to be separated from Monsignor any longer than necessity demanded.

The altar and the sanctuary he had decorated with artistic wall-papers and gilt mouldings, so as to look like real paintings; for Monsignor was also an artist. The grounds about the church and rectory were as beautiful as if a millionaire had paid to plant and ornament them. And the little churchyard at the back, with its hedges and bushes, really looked like a place for tired souls to rest.

This particular year, however, the enchantment had vanished for the time. Sitting in the front pew on the first Sunday of her visit, Miss Farnsworth missed Fanny's demure little peep from the vestry, and noticed the sadness of Monsignor's lively face. He preached a pretty and pathetic sermon, Mr. Morton said afterward.

'And very true also,' replied his niece.

'Yes, allowing for the exquisite exaggeration of Catholic sentiment, all high colors, my dear, but exquisite. Monsignor has had trouble, and we must go in at once and condole with him. A pretty figure he used, the little door, eh? We go in and out of doors all our life; we love some and dread others; we envy a few, where the great are familiar; and one we entirely and completely forget.'

'Isn't that true, Uncle Seth?'

'Of course, with the exaggeration, mind! We all overlook the little door of death. It is always within reach of our hand. It may open suddenly for us; but, no matter how we are engaged, no matter how reluctant, no matter how tied up in pleasure or business, when that little door opens, each one will turn his back on time and hop into eternity. The little door will close, and never open again. Capital figure! As long as I live I shall see that little door beside me. Clever man; and yet he's no orator, but so effective.'

Monsignor welcomed them brightly and then sighed.

'What has happened! Do tell us. We saw that you were grieved,' said Miss Farnsworth.

Monsignor tried to speak but could not. He pointed to a crayon near by, in which Fanny looked demure and eager through the vestry door.

'All that remains of poor Fanny,' said Monsignor, with tears.

'The little door opened for her,' Mr. Morton said softly.

Then Monsignor told the story of her sickness and her death and her burial, so pitifully that one would have thought Fanny a human person.

'Since you feel her death so keenly,' said Mr. Morton, 'why do you not get another dog of the same breed?'

'And go through the same sorrow again? Quite useless!' said Monsignor.

'Well, then, get three or four dogs,' suggested he, ever ready to find a way out of a difficulty.

The lady gasped and the priest threw up his hands in disgust.

'Well, one can not go on grieving forever,' Mr. Morton protested. 'There must be a reaction, and whatever will help it—'

'Even four terriers,' his niece remarked.

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'Whatever will help it,' repeated he firmly, 'is not to be despised.'

'Perhaps,' Monsignor said slyly, 'you can tell me what will help death.'

'To a Catholic I can tell nothing on that subject. Your exaggeration of death is very beautiful, I admit; but it is still an exaggeration. Have I not seen it and admired it—all the details, I mean? A poor fellow gets dangerously ill. Let alone, he would pass into eternity without a tear. What do you folks do? Begin your exaggeration. Looks and hints about the last rites; the visit of the solemn priest; the last rites most solemnly given; a little preparation for judgment; some delicate allusions to sin, purgatory, and hell; the last prayers with a lighted candle in the sufferer's hand; then the wake, the chants of the Requiem, the burial, the Month's Mind, the anniversary! Why you are never done! How, then, can a man escape this exaggeration?'

'But what you call exaggeration,' said Monsignor, who took Seth Morton seriously, 'is the outcome of human need.'

'Why then do I not need it? When my time comes I shall lie down just as I do at night; and slip away at the proper moment through the little door. Ah, that little door! A very apt, pretty, touching illustration!'

'Well, you will have to slip like a flash through the little door if you are to escape the shame, the humiliation, the pain, the darkness which accompany every death except a sudden one,' said Monsignor.

'Do you see, my dear,' said Morton to Miss Farnsworth, 'the exaggeration of these people? I ask, where is the shame, where is the humiliation, in a fact which comes to everyone? I admit the pain; but why talk of darkness, when the dead do not know it, can not feel it? Words, words, words!'

Miss Farnsworth rose to end the discussion; for Monsignor was warming up to the combat, and would not be denied the last word.

'The shame,' he said, shaking a finger at Morton, 'is that a man becomes a baby again, without the baby's unconsciousness and innocence. The humiliation is the violent separation of the soul from the body, leaving the latter a mere clod for the terrible grave. The pain—who shall describe it without having experienced it? The darkness—why, even a pagan dreads the darkness of annihilation.'

'Words, words, words!' repeated Morton, with emphasis.

'Dear Monsignor, come down to lunch to-morrow and have it out with him,' said Miss Farnsworth.

They went on chattering as she slipped out the door and into the automobile, and were still arguing when the machine moved away.

'I have never seen the like of it, my dear. He has a flow of English like a torrent. I think the Catholic exaggeration is due largely to French vivacity and French imagination. But that idea of the little door is capital. Right here at your hand, in space so to speak, it may open any minute, and even if you were entertaining the crowned heads of Europe when that door opens, in you go.'

He chuckled for some time, until Miss Farnsworth protested that the idea made her uncomfortable, as it brought death too near by associating it with a door.

'I never thought before,' said she, 'how many doors we use in a day, and to have death associated with the process is too much.'

'Well, my dear, hereafter I'll forget it for your sake; but at the same time, I feel bound to tell you, I shall see that little door quite often.'

And so he did, but always in a pretty or amusing light. When a poor soul drowned, he saw the little door opening in the blue deeps of the lake, to the eerie music which just breathes in the ear of the drowning. When an old man, lifting his sack of potatoes in the field just at sunset after the day's labor, sank down again to earth, he saw the little door opening for him into the violet shadows of evening. He discovered that the royal moment for the little door to open for him

was the early dawn on Lake Champlain. He had heard the world's most delicate music, seen its tenderest colors, drunk in its most engaging poetry, enjoyed its highest pleasures, but one and all faded before the wondrous dawn over the bay. The piney hills and the misty mountains looked like youth, just awaked from sleep, thinking and listening. So they must have looked on creation's morn. A single star hung in the blue like a lamp in a vast, pure sanctuary, and was reflected without a ripple in the still waters of the lake. Twittering notes from sleepy birds came faint and uncertain from the trees. The dew still fell, a magic perfume scented the air, and some delicate, penetrating, delicious spirit filled every vein in him, tingled every nerve, exalted every feeling and thought, until he seemed to be approaching the confines of eternity. Ah, this should be the hour for the door to open, he sighed. No spectators, no doctors and nurses and lawyers and ministers and rites and medicines; just the opening and the closing of a door amid this perfect beauty, and then silence!

However, one has to take the world as he finds it, and Seth Morton had settled the order of his going with his usual precision. He would get sick respectably, have a nurse and a doctor, die placidly, and leave the funeral question to his heirs. Meanwhile one must enjoy life and do his duty—for him a very easy affair. He had twenty or thirty years ahead of him. Life offered no real enjoyment after threescore and ten. He would surrender gracefully at that age, and pass through the little door without regret or pain.

One morning after breakfast his toe twitched a little, and he stooped to rub it. A few minutes later it twitched again, and as he stooped once more he forgot all about the toe and this world. The little door had suddenly opened, but had not let him in.

Consciousness always found Seth Morton quite himself. When he sprang out of the darkness after a day's oblivion, and at a glance took in the room where he lay with its painful details, he knew what had happened. He was probably doomed, and there must be no fuss about accepting it. First, to find out the precise situation, and then to get ready for it. Miss Farnsworth came in casually, but passed over to the window without glancing at him; so he called her, and with an effort found the phrase: 'Send me the doctor.' It cost him such an effort to say so little, and his niece such an effort to understand him, that he fell into a quiet rage. He thought he had spoken clearly, and afterward he felt certain he had concealed his rage. But the soothing hand of the lady on his brow, and her tender assurance that everything was all right and he would soon be well, and he must not disturb himself about anything, proved that he had said nothing and concealed nothing.

The nurse made this situation more clear a little later. She washed his face and hands, combed his hair, and twisted his moustache and beard into proper shape. His gorge rose, and he ordered this impertinent creature to be dismissed at once. No one paid any attention. The doctor discovered after a while that the nurse impressed the patient badly, and secured a male nurse in her stead. This aggravated the affair. If Seth despised anything on earth, it was a man who washed and combed and manicured; and to have such a creature performing these offices in his very presence, on himself, was maddening. He would have risen from his bed and driven the nurse from the house personally, but found this task impossible. Then he suddenly reflected that these exhibitions of feeling, of repugnance to his attendants, were most unusual in him, and must be stirring up disagreeable criticism. He must repress them, he must dissemble, he must return to that poise which had made him almost distinguished. In making the effort he forgot even the names of his feelings, and in his lucid intervals he saw that his attendant's read him like an open book. Like a flash Monsignor's saying came to him: 'The shame!'

He had become a child again: helpless, without reflection, almost without thought, and utterly dependent upon the people around him. A pain struck

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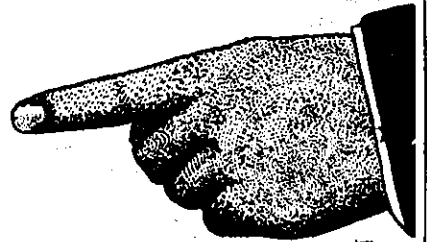
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him, at the heart first, but reaching down into unfathomable depths, and growing as it searched the abyss. He was a babbling child again, and worse was coming. When the little door opened at last, there would be left behind a dead body, shortly to be laid away in the mould. Although he knew this body was not himself, still, it being dear to him, he raged that he could not secure its annihilation, could not save it from vulgar handling, from the wretched pageant of death and burial and monumental stone. At this point something in him revolted and made war on the fact called death. He cursed it so fluently that Miss Farnsworth would have been scandalised had his words been distinct. Seth Morton soon to become a clod! While a host of common creatures—dirty laborers, foolish and poor and without hope in this world—would live on robust and joyful. This thought gnawed him even when time had given him back some strength, a little speech, and hope.

'You are a lucky chap,' said the medical man. 'You will get well, and be around again as brisk as ever, when you should have been dead a month ago. But you will have to be careful for years.'

'Just live with the sword hanging over my head?' he replied. 'I would have preferred to die.'

'Part of your sickness, my dear chap,' said the doctor. 'You'll be glad enough next year to enjoy life on half-decent terms.'

'I'm enjoying it now,' he admitted; 'but only when I avoid thinking.'

He detested the doctor for his robust strength, his ruddy face, active body, and strong voice. What right had any one to such qualities when he lived without them? He quarrelled with his visitors on this score, and they did not know the cause. He tilted even with Monsignor—for whom he had greater respect than ever—while he sneered at him for his energy and vivacity. What right had the prelate to this surplus vigor, while he lay half alive in his chair? Monsignor read the feeling in his eyes, and gave him an antidote.

'Do not be envious of the healthy,' said he. 'Their time of shame and humiliation comes even as yours. Let that thought kill your envy.'

'It never occurred to me, Monsignor, and of course it is so. The gayest and happiest and strongest will come to this terrible moment. In a hundred years not one of all these millions will be alive. They will have passed through the little door, suffered the shame and the humiliation.'

'You did not suffer much pain?' said Monsignor.

He thought it over before answering. Looking back to the last night of health, and the long space between, he seemed to be staring into the depths of Dante's Inferno, where no fires blazed, where only a black atmosphere choked the laboring breath. Pain! After the confusion of his brain had departed, was there a single moment waking or sleeping devoid of pain? And the varieties of suffering! One morning he looked at his room, for which he cared little, and a wave of anguish swept over his heart at the thought that all these trifles of use and ornament might next day be thrown into the auction room. In health he would have made little of selling them, but now they had become inexpressibly dear. He thought of the house, the grounds, the horses and cattle, the books and pictures, and every thought added to his suffering. Rather than endure it, he would see that all were destroyed by fire. The night tortured him. Others slept and he could not, and the slow hours beat him as with scorpions. Would morning never come? He remembered that his dear mother had slept only briefly for weeks before she died. She was old, worn out, and such suffering was to be expected. How precisely he had uttered that statement. No one could help her, and the rest of the world had to sleep, no matter how wakeful the sick. And he had slept while his mother dear sat in her chair, scant of breath, sure of death, praying for it; yet condemned to count the seconds till the dawn, and to look forward to further pain.

'Yes, I suffered considerable pain,' he replied, in his precise way; for now he had control of himself.

'I am quite able now to believe in some kind of hell; for I went through it, Monsignor.'

'Mostly of the mind, I fancy.'

'A child without a child's unconsciousness and innocence,' he quoted smiling. 'It would take a book to tell all that I suffered. It is much like being buried alive.'

The tears suddenly streamed down his cheeks, and Monsignor comforted him.

'These hot tears are not for my own pain, but for the foolishness of the past,' said he. 'I must have been a hard character in my other day. I look to myself now like a brass machine, which thought and felt mechanically, and ignored more than half of life, and cackled and disputed as such a machine would, with brass brains and feelings. I settled my exit from life in machine fashion, as a matter of a few weeks at most, and of no feeling; and here I have been through such an inferno as Dante with all his powers could not describe.'

Monsignor spoke to him soothingly, but feeling and exhaustion had overcome him, and for a few minutes he lay back, deathly pale, hardly breathing, so that Monsignor beckoned for the nurse in the next room. He stretched out his hand for Monsignor and murmured:

'Oh, the darkness! That is the worst of all!'

Life ebbed for a few minutes, then came slowly back again. Some force within him seemed to be fighting for expression, or deliverance, and insisting that he should help in the struggle—he who was so weary that the mere sight of effort tired him still more. This battle went on tirelessly, and at times, as now, he murmured:

'If I could only give up and die!'

'Life is too strong within you, and it is a good sign,' said the priest.

'But life is not worth so much suffering.'

Monsignor remained silent. Seth looked at him wistfully.

'You must have had experiences which help you to understand what I have endured, what I am suffering now,' he said.

'And which help me to bear it,' replied the priest.

'Your case is so simple: a rich man, surrounded with aid and comfort, whose illness gives no one sorrow or trouble, whose death means wealth to his heirs, and who is about to get well and to live for many years. But I have seen a young man dying with full knowledge of the end, whose eyes looked on a helpless wife and five little children, soon to be handed over to the poor-house. What is your suffering to that, my friend?'

'And how did he die?'

'Peacefully, somewhat helped by exaggerated Catholic sentiment.'

Seth laughed at the irony before he answered:

'I know now that there is no exaggeration in your case of the sick and the dying, Monsignor.'

His convalescence ended in September—the month beautiful in the Adirondacks, where the maple and oak forests flamed with autumn glory, and the dark, stately pines and spruces put on a deeper green by contrast. The physician gave him a rule of life. All his precision returned, his poise resumed its ancient sway, the clocks were wound up at the proper hour, and vagrant papers pursued to the dust-heap. The villagers perceived no change in him, pronouncing him as sound as ever, while Monsignor was in doubt for a time. He sensed some deep change in the man, but the signs flitted by like shadows. The late illness was never mentioned, still less discussed. Seth Morton knew every soul in Westport, and it was not remarkable, therefore, that he should sit for half an hour by a sick man's bed, or chat with such invalids as crawled sadly about the streets, or listen patiently to an old man's complaints of his ills. Monsignor, however, found it remarkable that he should follow the course of one parishioner's fatal sickness, and be present at the administration of the last rites: yet more, that he should read the prayers for the sick and the agonising with relish, and inquire about them; and that, in addition, he should quote

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famous scenes from notable novels, wherein much was made of the Catholic ritual of the sick room.

All speculation ended with his reception into the household of the faith. Seth Morton was not given to explanations about his conduct, and no one asked for them on this occasion—not even Monsignor, who knew that the story would come out in good time. And it did, one moonlight night the next summer, as they sat gazing upon the silvery surface of the bay after dinner. In some way Seth had begun to talk of his recent illness, and this was his account of the path which his soul had travelled.

‘What I suffered then and later only God, Who has made us capable of suffering, could tell. The details would fill a volume, and be of interest only to men who escaped death like myself. I never believed until then that one man could suffer so much, and often I asked myself, why should there be suffering so bitter and long without relief? After a while two things disgusted me: that which bred suffering. I knew you called it sin, which is the parent of death; but at that time I just cursed the thing. The other was the foolishness of the orators and mouthers who compare sickness and death to the decay of the leaves and the falling of the flowers. I cursed these people also, for I was once their partisan. I really believed once that sickness and death were as meaningless as autumn’s decay. How men can fool themselves with words!

‘When I was able to get about again I saw the reality of life, and fearful reality of death. I knew that I must pass through the same experience again, and in my dread I began to look about for protection and strength. I saw your care of the sick. Did you know that I watched you? There was another thought in my mind at the time. When health returned, my sickness looked like a wretched dream. It began to fade from my mind and heart. I watched you and your sick with a double purpose: to see what you did to strengthen them, and to make sure that the terrors of my sickness were proper to every man, not merely peculiar to me, not merely a dream.

‘I learned that each human being actually walked through that black tunnel which all but engulfed me. I sat through Joe Richard’s dying, you remember? He looked as indifferent as a child, and he said nothing, but to me he told the story of his dying—my own story of shame, humiliation, pain, and darkness. But with a difference. Where I fell desolate, he found courage, resignation, patience; where I sank in the darkness, he saw light of some kind which brought him peace, often a smile to his face. I saw on him the effect of the Last Sacraments. Joe became another man, consoled his wife, and looked at his children without anguish, as if the parting were to be for a little while. He made me think of a sturdy sea-captain setting out to sea, amid the wailing of the women, quite sure of his successful return.

‘Then I read your ritual, and the prayers of the Church for her dying children brought back all that I had suffered. The words had a meaning for me which they could not have for a healthy person. I felt that wonderful compassion, and still more wonderful understanding, which she feels and has for the agonising. She alone understands what it means to sicken and die, and she alone has the power to soothe and sustain in the last hour. She does things. Do you recall, Monsignor, your story of the colored mau in the hospital?

‘He saw the priest administering Extreme Unction to Catholic patients, and he asked the priest to do as much for him. The priest undertook a brief examination of his previous convictions and present condition, which to the sufferer seemed too long. ‘Parson, excuse me,’ said he, ‘but I belong to a religion which done more talking than the auctioneers. Is you giving me the same talk game? I’ve had enough o’ talk. Now I want somethin’ done for me. Jest like what you done for that fellow over there.’ The doctors talked to me, the nurses talked, my friends talked, you yourself talked—all assuring me that my cure was only a question of time. You remember how I took the game of talk!’

Monsignor smiled and waved his hand. Seth fell silent for a minute.

‘Anyway, I settled a few questions for myself,’ he continued. ‘The chatter about falling leaves and fading roses is the meanest chatter going, in relation to sickness and death. Every man in dying suffers a mysterious and complex anguish, for which there is no name adequate; for which there is no ointment, except Extreme Unction. Strange that the bombastic can get away with that stuff every time, in a world which has a good number of invalids, who must laugh right out in meeting at the comparison. Beautiful the Church is to me in everything now, but most beautiful in that single point: her care of the sick and the dying. In a world so harsh to helplessness, and to what it can not understand, her tender service to the dying is enough to prove her divinity. And to think, Monsignor, that all this came to me through your figure of the little door!’  
—*Ave Maria.*

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## CONDITIONS IN FRANCE

It may be said that from the time of the passing of the Separation Law, December, 1905, the Church in France has exhibited a most striking instance of the vitality that should be expected from whatever is permeated by the Divine Spirit (says a writer in *America*). In spite of the persecutions to which they are subjected the clergy have neither been dispersed nor discredited. When his Holiness Pope Pius X. ordered the repudiation of the Government scheme of the *Cultuelles*, the common impression was that under the stress of poverty the clergy would abandon their work. In fact the great majority were reduced to a state of positive destitution. Country curates up to that time had received the meagre allotment from the Government of 180 dollars a year; in towns it rose to 200 dollars or 300 dollars; the bishops and archbishops were granted between 2000 and 3000 dollars.

When this stopped the laity realised that something had to be done, and even before the official *Denier du culte* was organised, sufficient sums had been supplied by wealthy people. But that ceased after a short time, and even the collection of the cultural contribution, or the *denier*, was found to be a bother to many in the rank and file of the Catholic laity. They refused to support those whom they never saw, and whose services were of no profit to them personally. Many abstained from church services, and no longer sent their children to catechism. Even the priests themselves said: 'I will receive anything that is handed over to me, but will never go from house to house begging.' The result was that assignments to parishes had to be curtailed.

But as necessity is the mother of invention, some influential ladies and gentlemen were found to take up the work of collecting. Gradually the duty of supporting the clergy, which had been expounded in the pulpit and taught at catechism classes, found its way into the minds of the people to such an extent that, in the city of Laigle in Normandy, for example, the priest in charge of a parish almost exclusively composed of workmen has not met with one refusal in forty houses.

In old days parish priests were forbidden to move out of their parish without permission even for a few days a month, lest the tax-gatherer or *percepteur*, acting automatically under municipal information, would reduce by so much the monthly instalment. But since the Separation all are at liberty to move as they like without any interference of the civil power. In the same way bishops can assemble and issue synodal letters without having to ask leave to do so. Both the bishops and the lower clergy have

### Recovered Their Liberty,

but it is an open secret that the Government will do its best to fetter them once more in some way or other. Separated from the State, the Church of France has become more united than ever to the Roman See. Thus no pronouncement has been made and no change inaugurated without the Pope's consent. In the same way a closer union binds the parish priests with their bishop. In virtue of the law, however, the parochial residences have become municipal properties. A rental was put on them by the municipal council, which often when it seemed to be a sort of help to the priest would be cancelled by the Prefect. In some hostile councils such a heavy rent was exacted that the priest was practically compelled to quit the old abode of his predecessors and to cast his lot in some uncomfortable, distant, and mean dwellings. In a few places matters were so bad that even such shelters could not be found.

Thus quite lately in the Borough of Orgeres, in the Chartres Diocese, the priest-tenant had to live in the city at a considerable distance from the church, as no house was available for him elsewhere, and then the municipal council raised the rent to such a price as to make it an impossibility for him to stay even there.

The recruiting of the seminaries was difficult for a few years after the Separation Law, for the reason that the obligation of spending two or three years with the colors kept some from resuming their clerical studies, and persistent efforts were made by petty officers to induce the young recruits to take up a military career, where enticing prospects, they were told, were in store for them. Lately, however, men of from twenty-five to thirty years of age, who had already started in life after their military service, have entered the seminaries and will become priests in due time. Thus in the Paris Central Seminary at Issy there is at present quite an unusual set of such distinguished vocations. There are seminarians who have been officers in the army and navy, lawyers, doctors, engineers, some of them having already achieved considerable success in the world. To such men, of course, no other motive can be attributed for their renunciation of the world except a genuine desire to serve God.

As regards secondary education, which was in serious danger for a time, some bishops have succeeded in establishing a number of high schools under clerical management. Thus Monsignor Gibier, the Bishop of Versailles, opened one in October, 1913, which he built at his own expense. It is at Juvisy, south of Paris, a place well known to aviators. He will have two more before long, one in Pontoise and another in Corbeil. Each of these secondary schools will in turn gradually send recruits to the Versailles great seminary. The old motto of Archbishop Duquesnay of Cambrai, in the late seventies, is being acted upon: 'In the meanest town of my diocese,' he said, 'I want a secondary school to impart to all the boys of well-to-do families a sound Catholic education. That much at least will have been gained by keeping them away from the atheistic and immoral schools which are under the Government's management.'

## Father Vaughan on Miracles

Speaking in the East End of London on Sunday, January 23, Father Vaughan said that during the week he had received quite a number of letters from all sorts and conditions of men wanting to know what he thought of magic and miracles. Magic, he thought, except in connection with lantern slides, had best be given a wide berth. It was wicked, as well as stupid, to play with forces over which one had no more control than over the volcanic eruption of Sakurashima. With miracles it was different. They were wrought, when wrought, by the power of God. Man could not draw down a lever and work a miracle. He might be used as an instrument in God's hands for working a miracle, but a miracle always had God for its author, and he might define it as something done which was beyond the range of natural causes. The chief questions put him by his correspondents were two—

### (1) Were Miracles Possible?

and (2) Were they actual? No sane man, believing in a personal God, could deny the possibility of miracles. God was no constitutional monarch, with limitations to His power. He was Master of His own house, creation, and He made laws of nature, but was no more subject to them Himself than the father of a family who made for his children rules of conduct was himself bound by them. It was argued by some of his inquirers that miracles were an interference with the regular working of the laws of nature. It was nothing of the kind. Miracles no more interrupted the laws of nature than did the footballer, the golfer, the Alpine climber, or the rower up stream. What man could do, that at least God might accomplish. Miracles did not interfere with the regular working of God's laws any more than sailing in an aeroplane interfered with the laws of gravitation. An asbestos curtain was let down in a Detroit theatre and stopped the onrushing fire; and a blanket which he had helped to hold in slumland broke the fall of a child from the window of a house on fire. Surely what man could do with an asbestos

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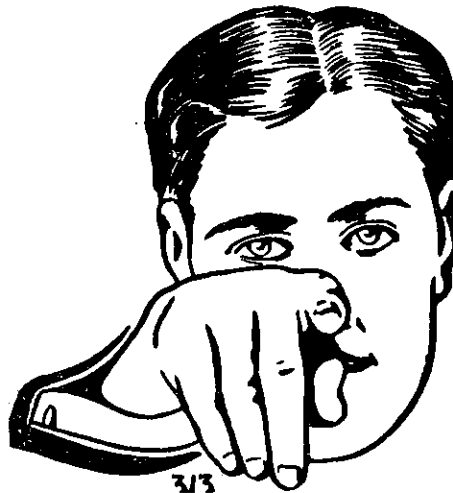
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curtain or a blanket God might accomplish without either by will power.

But did miracles really happen? Well, he firmly believed they did, even to-day. Granted God had the power, no one could venture to say He never had the will to make a miracle. It was a question of evidence in each particular instance. What surgeons with the knife, and physicians with their prescriptions, could do for the broken limb or the ailing heart, that God without knife or medicine could do when He willed. Once he was asked if he believed that Jonah could have been swallowed by a whale, and he had answered that if only evidence was forthcoming he would even believe that Jonah had himself swallowed the whale, and a shoal of other fishes also. That was where the miracle came in. Man could not do what he liked. God could do what He willed—anything that did not involve a contradiction.

## NATIONALIST DEMONSTRATION IN WATERFORD

### IMPORTANT SPEECH BY MR. REDMOND.

The great Nationalist demonstration held on January 20 in the ancient city of Waterford should have a permanent place in the history of the triumph of the Irish cause. If it did not eclipse the monster rally recently held in Limerick, this muster of the men of the Southern and South-Eastern counties in the 'Urbs Intacta' was fully equal to that memorable event in intensity of enthusiasm and the impressiveness, both as to size and character, which characterised it. From all parts of Waterford County itself, as well as from Wicklow, Wexford, Kilkenny, Limerick, Cork, and Tipperary, both town and country sent great contingents to swell the immense concourse which, from the earliest hours of the morning, assembled in the historic city. It might be said that from Dublin to Cork City there was not a district unrepresented. The notable feature of the gathering, in addition to its vast size, was its splendidly representative character, leading business men from the towns and agriculturists from the rural districts being evidently the main elements in the composition of the meeting, which was addressed by the Leader of the Irish Party and Mr. Joseph Devlin, M.P.; while every public body was represented by its chief members.

Letters of apology, too, were read from many representative people who were unable to attend, including one from the Right Rev. Bishop Sheehan, Bishop of the diocese, who paid warm tribute to Mr. Redmond. His Lordship said the occasion was a great and historic one; it was the welcome of the entire South of Ireland to the man who by his patriotism, skill, and unflagging devotion had brought the country to the very threshold of freedom. The assembly would nerve him still more for the final struggle, and, please God, the next time he returned to the constituency which was so proud of him, it would be to receive at their hands the grateful thanks of an entire people for the restoration of Ireland's liberty and its nationhood.

#### The Country Under Changed Conditions.

Replying to addresses from various public bodies, Mr. Redmond said they were on the eve of a great change in the public life of Ireland. During the battle that they had been waging for the last thirty years there were large classes in the country upon whom they could not call for assistance in the House of Commons—able, practical business men connected not only with agriculture, but with every industry in the country—men who knew Irish life intimately, but who were prevented by the conditions of the case from going over to spend nine, or perhaps twelve, months of the year away from their business, striving for Home Rule in the House of Commons. Well, when the battle was won, the whole aspect of public life in the country would be changed. Capable, steady, representative, moderate men who had not taken part in the Parlia-

mentary struggle for the reason he had given would come in. Politics as they understood them for the last thirty years would disappear in Ireland. The politics they had known would sink for ever. Their task would be, under Home Rule, to apply themselves as practical business men, to the problem of Irish life, to increase Irish prosperity, to foster Irish industries, and to lift up their country from the slough of despondency in which it had been for the last hundred years.

#### Civil War Bogey Ridiculed.

In the course of his eloquent public address Mr. Redmond, who met with a most enthusiastic reception, said that as certainly as spring will succeed the gloom of winter, as surely as the full glory of summer will succeed spring, so certainly will the Home Rule Bill pass into law unless the Government and the Parliament ceased to exist and unless the House of Commons changed its mind. All the ravings and threatenings of their opponents would have no more power to stop it than the shrieking of the winter wind that day to stop the blossoming of the flowers in June. Their opponents seemed to think that by shrieking for civil war they would frighten the Government into committing suicide to save themselves from slaughter. Let them just think for a moment what the abandonment of the Home Rule Bill would mean. It would mean the abandonment of the Parliament Act, of the Welsh Bill, and the other Bills which depended for enactment upon the Parliament Act. It would mean the restoration of the House of Lords. It would mean the restoration of Tory rule. It would mean, in other words, the betrayal of the democracy of Great Britain, to say nothing of Ireland, and it would mean inevitably the condemning of the Liberal Party to utter impotence, dishonor, and extinction. Yet their opponents thought they would be able to intimidate the Prime Minister into taking that course. They mistook their man. The Prime Minister was as firm as a rock. The Prime Minister, in his judgment, was the strongest and the sanest Englishman who had appeared in British politics in their time, and he was quite as unmoved as the mass of the people themselves by the concerted shriek of wild and despairing malice. The truth was, all the talk about civil war was at the bottom absurd.

#### No Disturbance of Business in Ulster.

While the air was filled with shrieks of civil war, trade and business in Ulster were booming. Belfast banks were spending large sums of money in opening new branches in the South of Ireland. Belfast merchants were spending large sums of money in extending their business and enlarging their premises. The shipyards in Belfast, even those owned by prominent Unionists, were accepting contracts for the coming year larger than ever before. The Belfast Harbor Board the other day raised an enormous sum of money from the public for the purpose of enlarging the Belfast docks. The Corporation of Belfast, with the doom hanging over their heads, were actually at that moment promoting a Bill to build a great suburban pleasure ground for the city, and some of the Covenant aldermen of that city had, he was told, approached Mr. Devlin and asked him to help them to get the Bill passed. Irish stocks and shares were showing no special depreciation which could be attributed to alarm or the dark cloud of impending gloom. On the contrary, as a matter of fact, the money market was improving. The railways in the North of Ireland were engaged in spending large sums of money in building new station-houses and improving their lines, and the men in Ulster, as in the rest of Ireland and in Great Britain, were following their daily avocations in the ordinary way, and were not in the remotest degree disturbed by the awful spectre of bloodshed and ruin which had been conjured up. The great body of the people remained unmoved, for every sane man of every party knew that, bar accident, Home Rule would soon be the law of the land. Sir Edward Carson was never tired of saying that his army was for defence, not for attack. It would never be needed, for he and his friends would never be attacked.

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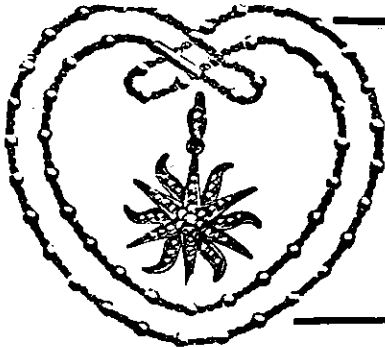
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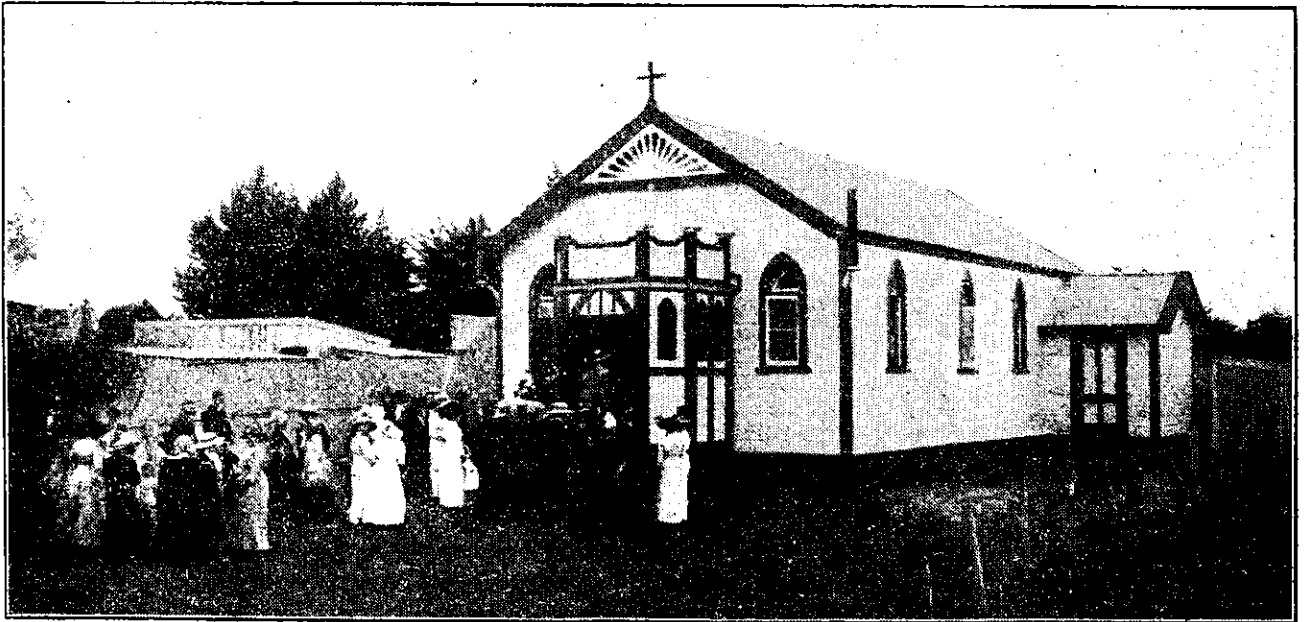
### Wants No Party Triumph.

Seven years ago he said he wanted no party triumph, and he said the same that day. He wanted to influence the intelligence of their opponents, to dissipate their suspicions, and to soften their hearts. There were no safeguards which he would object to in a Home Rule Bill to satisfy the fears which these men entertained about their religious interests, and he said deliberately he was the best Irishman who did his best by preaching toleration and conciliation to bring all the sons of gallant Ulster into line for the cause of Ireland. Of course there were limits. The Prime Minister laid them down explicitly in a recent speech. Any change in the Home Rule Bill must be consistent: first, with the creation of a Parliament for Ireland, with an executive responsible to it; secondly, with immediate settlement of the question; and thirdly, with the integrity of Ireland. The success of their cause was due, above all else, to the spirit of loyalty, self-restraint, and discipline of the people. Over-indulgent and generous friends spoke of his leadership. He was under no delusions on that head. He knew well his own deficiencies. He admitted many mistakes. The

### OPENING OF THE NEW CHURCH at KIMBOLTON

(From an occasional correspondent.)

The new Catholic Church at Kimbolton, was opened by his Grace the Archbishop of Wellington, on Sunday, March 1. There was a large attendance, which included many non-Catholics. His Grace delivered a most interesting sermon, in the course of which he illustrated how inalienable was God's ownership of man, and showed that man's ownership of property was in no way to be compared to it. It was an impressive discourse, and was listened to with rapt attention. The new church, which was dedicated to St. Patrick at the wish of Rev. Father O'Dwyer, was formerly a Masonic lodgeroom, and was purchased by the Catholics of the district early last year. The necessary alterations were carried out by Mr. Patterson, of Apiti, under the supervision of Mr. Robin Hood, architect, of Feilding, who has earned the gratitude of local Catholics, not only by making his charges very reasonable, but also by giving an extremely handsome donation to



NEW CHURCH, KIMBOLTON.

*J. F. Macedo, Photo.*

only claim he ever made was for the recognition of the honesty of his intentions and his desire to do his duty. The success of the cause was not due to any one man: it was due to the fidelity of the people, their loyalty to their leaders, their self-restraint, and their magnificent discipline. In that matter, not enough credit had been given to the Nationalists of Ulster. They had been subjected to daily insult and attack. They had been depicted as demons of bigotry by men who themselves were described by Lord Pirrie as 'past masters of intolerance.' Through it all they remained loyal to the advice of their leader, Mr. Devlin. No greater exhibition of real fortitude and patriotic self-restraint had been seen in the history of the world. It proved their title to self-government.

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the church funds. The church is painted white, with red facings. A pediment and the addition of a handsome entrance porch have much improved the appearance of the building. The interior decorations are carried out in crimson and white. The Stations of the Cross, which are exceptionally beautiful, were given by Mr. Cornish, who also has been noted throughout for his generous help to the Church. Mrs. Chittenden gave a very fine statue of our Lady, and Mrs. Cornish one of the Sacred Heart, and also the harmonium; Mrs. Bauer and Mr. Shapleski, and other local Catholics have been always ready with financial and personal help. Special mention should be made of the valuable assistance given by the Feilding Choir, who sang Webb's 'Mass in G' in good style. The donations during the day exceeded all expectations, so much so that the church is now nearly free of debt.

His Grace the Archbishop at the end of Mass, in replying to Mr. C. Chittenden's eloquent address of welcome, said it was with pleasure he had heard of the generosity and help the Catholic Church Committee had received from their Protestant friends and neighbors, and while recognising they were in possession of some part of the truth of Christianity, he naturally wished they had the whole truth held by the Catholic Church from the time of Christ and the Apostles.



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## THE LANGUAGE MOVEMENT IN MELBOURNE

### STIRRING ADDRESS IN GAELIC.

The activities of the Gaelic League are not confined to Ireland. For some years America has possessed flourishing branches of this league of Irish speakers, who are bent upon preserving from oblivion the ancient tongue of the 'Island of Saints and Scholars.' That Australia has made great strides in the direction of this movement may be seen from a recent Melbourne *Advocate*, which devotes the best part of a column in Gaelic type, to reporting an address in the Irish language given recently to the Melbourne branch of the Gaelic League, by Mr. John Connellan. The following is a somewhat free translation of his address, and of the concluding verses by Dr. Douglas Hyde:—

I am very pleased to be here this evening to give you a hundred thousand welcomes, and I am delighted

help in saving your country's language from death, by giving every assistance in your power to those who are working for its sake in Ireland. And there is no doubt that a great blow for it has already been struck. Some people say that Gaelic is dying, and that you are doing a profitless work in attempting to keep it alive: but I tell you here to-night, and I tell every worthless, unnatural, unpatriotic half-Saxon churl of them all, that the Gaelic language will be living, vigorous, spoken and held in high honor by the people of Ireland, when they themselves are without fame and without repute. God forbid that the day should ever come when the other nations of the earth should say to us in derision and in mockery: 'Behold them, inhabitants of a country without a language, a country which cannot be reckoned among the nations, a country which can never achieve its redemption, because it has lost the symbol of nationality, it has lost the possession which above all else makes for independence, its own language. But



INTERIOR NEW CHURCH, KIMBOLTON.

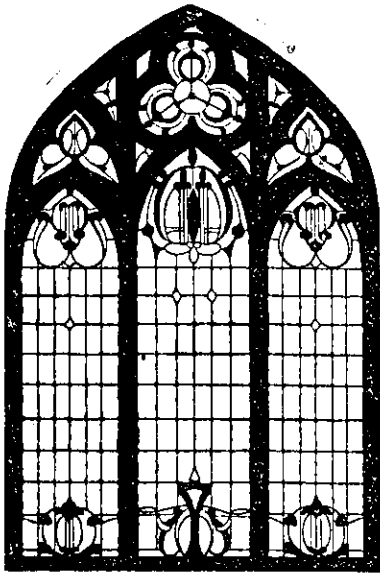
*J. F. Macedo, Photo.*

to see this large gathering—a gathering not only of men and women from Ireland, but also of people born in this country. When I came to Melbourne about a month ago, I saw a thing that put the strength of hope and courage into my heart, and that ought to give hope and courage to every Irishman in whatever part of the world he may be. I saw this branch of the league going on vigorously, teachers and students at work zealously and industriously for the sake of the Gaelic language and of Ireland, speaking and reading and writing the Gaelic tongue, studying the history and literature of Ireland, and practising recitations and songs and dances which have come down to us from our ancestors. This is a very good sign for the Gaelic cause, and it shows that you have worked heartily and with a will for the sake of Ireland. You are gathered together here to-night for one purpose only, and that is to

on the contrary, let it be said, as was written by the 'Delightful Little Branch,' Dr. Douglas Hyde:—

'Let us praise the language of Erin with pride,  
Our heirloom, our jewel, our pearl:  
May it manfully fight, may it quite put to flight  
The harsh-sounding jargon of "Beurla,"  
And let it not die, let it grow up on high  
Like a branching and beautiful tree,  
And oh, be the word on all Irish lips heard,  
With its growth we grow happy and free.  
May the Irish tongue flourish for aye.'

Charity is higher and broader than blind sentimentality. It loves all men, but it loves them in God.



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## Current Topics

### Catholics and the N.S. Wales System

Another protest against injustice has been registered, and a fresh piece of testimony has been furnished to the fact that Catholics have not approved and do not and cannot approve of the system which has been alleged to be working absolutely 'without friction' and to be giving perfect satisfaction to all parties. Speaking at a presentation to Father Power at the Sacred Heart School Hall, Darlinghurst, on February 23, Mr. H. C. Hoyle, Assistant State Treasurer of New South Wales, declared that the education of the mind without the education of the heart was unsound and wrong in principle. Nothing but the education of the heart could make a true citizen, for true citizenship depended upon the knowledge of right and wrong, upon the knowledge of what belonged to them and what belonged to their neighbors, and, above all, upon the duty that every human being owed to the God Who created him and redeemed him. 'They could teach these things,' he said, as reported in the *Sydney Morning Herald* of February 24, 'nowhere else but in the school, and it was of no use men arguing otherwise. In his earliest years he worshipped, if he might say so, at the shrine of the Good Samaritan Nuns, and the lessons he learnt from them in the school were as vividly before his mind to-day as when they were first imparted to him 50 years ago. *As far as their means and their numbers would enable them, Catholics intended to go on as they had been going to the bitter end in the matter of education, for they knew man must have God always in front of him, and they knew that if they inculcated into the mind and heart the only true germ of citizenship their country would be great, prosperous, and pure. Unless a country were pure it could not be successful.* A well-known Protestant of this city, who was opposed to Archbishop Vaughan and his efforts for the perfecting of the system of Catholic education, had told him (Mr. Hoyle) that he sent his daughters to the convent to be educated, because they would know all that they ought to know, and at the same time they would be protected from what they ought not to know: they would only know what was good and pure in womanhood, what was good in modesty and refinement.' This speaks for itself as to the dissatisfaction felt not only by Catholics but even by non-Catholics with the League system, and indicates clearly that such a scheme can never be accepted as a final and adequate solution of the problem.

### Mr. Asquith's Proposals

So far as general Irish Nationalist opinion regarding Mr. Asquith's proposals has as yet found voice it is entirely in line with the view expressed in our leading columns last week immediately on the publication of the Prime Minister's definite statement regarding the concessions. We held that the proposals would seriously cripple the Home Rule scheme from the very outset, that it would greatly add to its administrative difficulties, and that it would tend to accentuate and perpetuate the cleavage between Catholic and Protestant; and this is the view now widely held by Irishmen. One of the first cables to come to hand stated that 'an influential section of the Nationalists in Ireland dislike the concessions, as they believe they will involve formidable administrative confusions.' A further message intimated that 'all parties in Ireland are distinctly unfavorable to Mr. Asquith's offer.' A large meeting of Auckland Irishmen took a similar attitude, and unanimously carried the following resolution:— 'This meeting, thoroughly representative of the Irish residents of Auckland, protests against the mutilation of the Home Rule Bill, and regrets that the concessions offered to the forces of anarchy and disorder are tending to the dismemberment of Ireland, and perpetuating dissension between Catholic and Protestant.' This prompt and carefully-worded resolution has been

cabled to Mr. Asquith. We believe the view expressed by Mr. T. P. O'Connor—that 'Ireland will never consent to perpetual exclusion, and that he would sooner lose the Bill and go to the wilderness for another generation' than accept such a proposal—will be shared by the great body of Home Rulers throughout the world.

The concessions have failed utterly to conciliate 'Ulster'; and if this was the object in view it is now clear that they might as well never have been made. The *Times* speaks of 'this mockery of an offer at the eleventh hour'; and the Unionist *Standard* arrogantly describes it as 'grossly objectionable.' The Orangemen will have none of it. 'Many prominent Orangemen,' says one of the cables, 'are of opinion that Sir E. Carson has gone too far in promising to accept the Government offer if the time limit is eliminated.' It is quite apparent that 'Ulster' and the Unionists are obdurately and absolutely irreconcilable; and that any further attempt at conciliation in that direction will be a mere waste of time. It appears to us that the only feasible course to adopt is that indicated by Mr. O'Connor. Mr. Asquith proposed that the Ulster counties should be allowed to vote themselves out of the scheme for a term of six years; and he apparently contemplated that the question of their inclusion or exclusion should be re-opened at the expiry of that period. This, as Mr. O'Connor declares, will not do. 'The idea of temporary exclusion is equivalent to the Bill's provisions regarding reserved services. The excluded counties must automatically come under the jurisdiction of the new Parliaments after the transition period.' This appears to us to be the irreducible minimum of the Irish demand, and to afford the one and only way out of the present difficult position; unless, indeed—which would be even better—Mr. Asquith withdraws his offer of even temporary exclusion.

### The Home Rule Fund

A correspondent writes to us to suggest that as a counterblast to the £25,000 said to have been promised to the Ulster Indemnity Fund by some anonymous Australian, a special appeal be made to the patriotic workers of this country to subscribe a fighting fund to be sent to the Nationalist Party. If our correspondent has in mind real fighting, and not merely political fighting, he may make his mind quite easy—it is tolerably safe to say that in any serious sense of the word there will be none of it. As Mr. T. W. Russell, M.P., who knows Ulster through and through, said in his speech at North Tyrone the other day: 'Everyone knows that there is neither drilling nor arms in Ulster, and no more excitement about Home Rule than there is in England, and all the canards about arms and funds and marshalled hosts are airy figments intended to frighten the British electorate. There might be riots in Belfast, which could be easily stirred up at any time, but the Irish Parliament would have power to suppress them in twenty-four hours.' Mr. John Redmond, in a recent address at Waterford, made a similar statement as to the actual facts of the case. 'Men everywhere in Ulster and out of it,' he said, 'are quietly following their daily avocations, and neither in Great Britain nor in Ireland are the people disturbed or agitated at the awful spectre of bloodshed and of ruin which is conjured up to terrify them. The only persons excited are certain newspaper editors, certain special war correspondents who have no work to do, and certain British, and I am sorry to say certain Irish well-known 'calamity howlers,' whose one occupation and happiness in life seems to be to foretell disaster. The great body of the people remain quite unmoved. . . . There cannot be a war without two contending parties. Sir Edward Carson is never tired of saying that his 'army' is for defence, and not for attack. It will never be needed, for he and his friends in Ulster will never be attacked.' If Home Rule is carried and there should later on by any chance be any attempt at fighting—as to which, we repeat, there is not the faintest likelihood or probability—the fighting would be purely a matter between the British troops and the

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'rebels'; and the Nationalists of Ireland would have nothing to do with it, either one way or another. There is, therefore, no need of a 'fighting' fund so far as the Nationalist Party are concerned.

With respect to the general political fund of the Party, it is at present in a particularly buoyant condition; so much so that the trustees have issued a statement in which they say that as there is every ground for confidence that the Home Rule Bill will become law within a few months of the present date, it has been decided that unless some unforeseen emergency should occur the usual appeal for funds will not be issued this year. The response to last year's appeal has, in fact, topped all previous records, and was the largest amount subscribed in one year for political purposes since the Home Rule movement was inaugurated forty years ago. The lists were remarkable for the universality of the response—as shown by the number of small contributions—and also for the number of Protestant subscriptions. It is the simple truth to say that there is no other political party in existence that can point to such sustained and generous popular support as the Irish Party. Of course, should anything occur to interfere with or to delay the accomplishment of Home Rule there would again be urgent need of funds. A special appeal would then be in order; and, needless to say, it would not be made in vain.

### What the C.S.G. is Doing

In the *Catholic Times* of a recent date, Father Thomas Wright, one of the energetic secretaries of the Catholic Social Guild, gives a striking illustration of the splendid material which that organisation is discovering and developing amongst our Catholic people: 'To have discovered so many young men and women, as the growth of the Guild's study clubs shows, whose temper of mind and strength of character induce them to undergo the sacrifice involved, is undeniably a cheerful augury for the Church, as it is to the high merit of the Catholic Social Guild. Cast but a glance at the syllabus drawn up for last year—its three courses in Political Economy and Social Science, Industrial History, and the social questions, Eugenics and Housing,—and you will at once perceive that the text-books and collateral works constitute a small library, hardly to be described as light literature. Now turn your gaze for a moment to a splendid concrete example of sacrifice. A miner and two schoolmasters, neither leisured nor unemployed you note, undertook to read for the recent examination in all three courses; and I am glad to be able to state that the three have been successful in each department, and have the honor of being the first to win the Guild's certificate.' Such an item may well afford encouragement to our own young men and women who are taking up this interesting and valuable study.

### Catholic Social Work in America in 1913

In America the organisation corresponding to the Catholic Social Guild of England is the Social Service Commission of the American Federation of Catholic Societies; and it, too, is doing extremely valuable work in furthering Catholic social ideals and in disseminating Catholic views in regard to the social question. This Commission was initiated at the Columbus Convention in 1911. Its first conference was held at Notre Dame University the following February. Later on a written request was sent out to leading Catholics in all the professions—employers, labor leaders, legislators, social workers, and public-spirited men and women generally—asking their view of Catholic social service for the Federation. The responses were ample, and led to the formulation of a tentative programme and to the holding of the first general Social Service Conference during the sessions of the Louisville Convention of 1912. On this occasion, Bishop Muldoon urged a further extension of the literary campaign of the Commission, with a view to reaching the large audience of the Catholic Press Association. Since then a weekly news-letter of two columns in length has been contributed by Father

Dietz (secretary of the Commission) to twenty-eight newspapers throughout America, by means of which the Catholic public is educated in social questions and given the Catholic view on all matters which in any way affect the social question. In August, 1913, the Convention of the American Federation of Catholic Societies was held at Milwaukee, representing three million members of Catholic societies; and special stress was laid upon the great possibilities of promoting Catholic social action through the Federation. The Federation was recommended to open a school of social science for the preparation of secretaries, organisers, and lecturers, offering short courses in social-economic and political history, Christian ethics, public speaking and journalism. The Social Service Commission has already published a series of nine useful pamphlets dealing with Socialism, Catholic Organisation, Trade Unions, etc. In all the large cities there are one or more social study clubs; and social lecture work—supported not only by the Federation but also by the Knights of Columbus and the Ancient Order of Hibernians—is developing to a remarkable extent. Throughout the country the Catholic body is gradually working up towards the ideal of definite action on the basis of a concerted social programme. As part of this programme, the Federation is actively promoting the interests of the 'Militia of Christ,' an organisation—established in 1910—of Catholic members of Trade Unions who undertake to maintain the interests of Catholicism at Trade Union meetings and to study social questions sufficiently to enable them to combat anti-Christian proposals in Trade Union councils. In Catholic circles in America, as in England and on the Continent, the social sense and social spirit are being diligently cultivated; and unless they are to lag hopelessly behind, New Zealand and Australia will have to bestir themselves and fall into line. As soon as the coming general election is over, and our organisation is firmly on its feet, we hope the New Zealand Catholic Federation will take the question of social work seriously in hand.

## MODERN SOCIAL EVILS

### SCATHING ARRAIGNMENT BY CARDINAL O'CONNELL.

His Eminence Cardinal O'Connell delivered a scathing arraignment of present-day social and religious evils before a congregation of 4000 members of the Holy Name Society at Holy Cross Cathedral, Boston, on Sunday, January 18, his Eminence spoke at the principal gathering in a series of union services held in nearly fifty churches of the diocese and attended by 50,000 members of the Holy Name Society. Widespread decadence of decency in dress, action, and conversation, the influx of a flood of folly and the growth of an insatiate greed for amusement at whatever cost—these were evils which he declared threatened the life of the nation and the home. He said with sorrow that women of to-day were undergoing a change which was leaving them hard and unwomanly—abnormal creatures. All these evils he laid at the door of a new paganism which he declared was resulting in the decay of even the external semblance of Christianity outside the Catholic Church. He declared that the degeneracy was the natural result of money-swayed churches, where preachers, under starvation wages, gave sermons extolling the virtues of coal barons, steel kings, and oil emperors. In his sermon the Cardinal said in part:—

'What a spectacle to behold, this vast Cathedral thronged with the hosts of Christian men of every walk of life, of every nationality, of every avocation.

This is the True Democracy which the Christian faith alone can plant and nourish. Look abroad and behold the contrast. The temples of other creeds are deserted and forsaken. Every-day we see new proofs of a disintegration of sects and denominations once numerous and influential. A mere

handful sits in the chilly churches which once housed flourishing congregations. Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life. The press, the stage, the street are flooded with living proofs of a spiritual decadence which can bring only social and national ruin.

The play, the magazine, the ballroom, all give evidence of an ever increasing disregard of even the rudiments of common decency of dress, of deportment, of conversation, and of conduct. Little by little the bars have been lowered, letting out the few influences which held society in restraint and letting in a very flood of folly, of insatiate greed for amusement of any and every kind, until what even a few years ago would make a decent woman blush to see in others has become so common that even decent women now accept it as a matter of fact for themselves and their daughters.

We need be neither prude nor Puritan to see and to realise that something is passing in the heart and the mind of the women to-day which is leaving them hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home nor family, nor normal womanly nature left. If this is the new woman, then God spare us from any further developments of an abnormal creature. Certainly this is not the Catholic woman who is true to her faith and is not easily influenced by

These Modern Fads of a New Paganism.

She has her standards and she stands by them unchanged. And what, in the last analysis, is the cause of all this moral degeneracy, evident on all sides? Why, it is simply the natural result of the decay of even the external semblance of Christianity outside the Church. For fifty years we have witnessed a battle royal against all these principles which held together what was left of Christianity among those who had deserted the true faith.

The preacher was derided, his sermons plucked to pieces, the Bible was dissected and torn page by page, until nothing but the cloth cover is now left. The rich controlled the pulpit and the sermon did not attract the poor, and without the poor there never can be a church. The minister was paid starvation wages to preach sermons which extolled the virtues of coal barons and steel kings, and oil emperors. Even royal salaries cannot produce sincerity in a preacher. And no man could go on for long leaving out of his sermon the only thing his soul longed to say—that Christ came to bring justice to the suffering and that riches are oftentimes the result of injustice to some one.

So the poor deserted these temples of a cold, respectable creed where the pews were owned by stockholders and the pulpit controlled by wealth. Without sincerity in the pulpit and poor in the pews, there never has been, there never can be any moral influence in any church. And so no wonder to-day they are empty. No wonder the few sincere men, doubtless in good faith, struggling still to keep alive the little spark of Christianity left in their congregations, are disheartened.

But if the Bible is nothing but a bit of Oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an electric current, then what wonder

That the Churches are Empty

and what wonder that men are few to think any more of God, or of religion, or of moral law! The leaders of this false and crude intellectualism have lost all that is best in life. They have killed the heart in men because they themselves have no heart.

What do they know of real life—they who have never for a single day lived among the poor, the laborer, the struggling artisan—they whose whole existence has been spent among chemical formulas or in the prim sedateness of a university board meeting, where an error in grammar is a mortal sin, and where a soft voice passes for conviction and principle?

Why, this is all sham. How can men who know nothing of hearts, nothing of feeling, nothing of the trials of poverty, of affliction, whose whole creed is a conceited notion of their own importance, and whose whole life is a sort of flawless cycle, know anything of real life, of real need, moral and spiritual; in fact, what can they know of real men? If they would confine themselves to chemistry we should have some respect for their opinions. But when they invent a new religion each year—a thing which is as old as error and has nothing of religion in it, they simply make themselves ridiculous.

We men of the Holy Name need no go-to-church Sunday, and we need and will have nothing of a new religion and their conceited inventions.

Let men find the old and only religion—the Christian faith which has answered to every need of every man in every age. Let them find a sincere pulpit, a preacher who seeks to know the doctrine as Christ taught it; let him speak that out in love and tenderness to the poor, the wayward, the struggling, let him look over the heads of the merely respectable who have only selfishness for their creed; let him go to the homes of those who need to hear the consoling words of Christ and not the conceited invention of some professor of chemistry, and then the churches will be filled to overflowing as ours are, as this Cathedral is to-day.

Let them all drop the fads and frills of a false social and moral standard of life and get down to the hearts of men and of things. We are tired to death of theories which never solve anything and only breed confusion. The world is being talked to death with a new sociology and a new religion and a new system of pedagogy at the end of every public dinner.

Amid all this riot of talk, who can really think? It is thought, not talk, that is most wanted and most needed. It is consideration of old and eternal truths, truths eternal and immutable, that will bring back to those even outside the true Church respect for Christian principles and Christian ideals.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 14.

I am pleased to record the success of one of our Catholic ladies as a teacher in the recent Trinity College of Music theory examinations. Miss Fagan, the lady in question, was successful, six of her pupils passing the examination.

The St. Patrick's Day Celebration Committee has been successful in securing the services of Mr. Paul Dufault and his concert company for the St. Patrick's Night concert. Sir Joseph Ward has also consented to give a patriotic oration at the sports gathering at Newtown Park.

A meeting of the Wellington Catholic Education Board took place at the Federation rooms last Thursday evening, his Grace Archbishop O'Shea presiding. The question of physical training in the schools under the jurisdiction of the Board was discussed, and it was eventually decided to deputationise the Minister for Education on the subject.

A mission for children by the Marist Fathers commenced at both of the Te Aro churches (St. Mary's and St. Joseph's) last Sunday, and concluded on Wednesday. On Thursday the women's mission commenced, the Very Rev. Father O'Connell preaching the opening sermon at St. Joseph's and the Rev. Father McCarthy at St. Mary's. Last evening the Rev. Father Taylor preached at St. Joseph's, and the Rev. Father A. T. Herring at St. Mary's. The missions for the women will last ten days, and at their conclusion missions will be preached for the men. The attendances at both

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the morning Masses and the evening devotions have been exceptionally good.

In a letter from New York to a friend in Wellington, Mr. L. T. Reichel, the inventor of the Reichel Automatic Fire Alarm, who went to America recently in connection with his patent, writes:—"I have finished my business in America, having disposed of the United States rights of my fire alarm invention to two large companies on a royalty contract with substantial guarantees. The system enjoys the unique distinction with only two others out of some hundreds of systems, of being officially approved by the National Board of Fire Prevention and Underwriters' Laboratories. It is now being installed in the Quebec Parliament buildings. We expect to sail for England from Boston in a couple of weeks, and will probably be there for the summer, returning to New Zealand before next Christmas, though we may be back sooner than expected. The Federation of Catholic societies is not particularly active in New York, but the Church here shows great activity in other ways. The latest innovation is a Catholic Theatre Censor Society. This society sends out printed forms to Catholics to be filled up pledging the recipient to abstain from attending all plays of a questionable nature. A list of approved plays accompanies the letter. This society hopes to do much to combat the "vice" plays which are so popular here at present. I have attached myself to a conference here and have visited a number of "cases" and I must say that the poverty here is nothing to the poverty I have seen in London "cases."

Many old West Coasters in Wellington and elsewhere will regret to hear of the death of Mrs. Mary Susan Ross, relict of Mr. W. F. Ross, who, after leaving the Coast, where he lived in the early days, carried on business on Lambton Quay. She leaves a family of five sons and six daughters. The sons are Messrs. W. F. Ross, S. J. Ross, and V. F. Ross (Wellington), J. Ross (Napier), and F. Ross (who is in Australia), and the daughters, Mesdames D. D. Hyde, F. J. Oakes, Denton (Wellington), and Farr (Melbourne), and Misses Eliza and Amy Ross (Wellington). A Requiem Mass was celebrated by the Rev. Father Kimbell at St. Mary of the Angels' Church this morning, prior to the interment of the remains in the Karori Cemetery. The late Mrs. Ross was a native of Dublin. She came out to the Colony in 1860, and was married in Dunedin. She and her husband, the late Mr. W. F. Ross, had their full share in the stirring times at Hartley and Riley's, in Otago, and the Dunstan, and were attracted to the Hokitika goldfields in 1863. Thirty-six years ago they came to Wellington, and commenced business on Lambton Quay, opposite the Bank of New Zealand premises. Mr. and Mrs. Ross went to the Chicago Exhibition in 1893, where Mr. Ross died. His widow had his body embalmed, taken to New York, thence to London, and finally to Wellington, and interred in the Karori Cemetery. Mrs. Ross purchased the well-known McNab's Gardens, Lower Hutt, now known as the Bellevue, which she and her family successfully conducted for about six years. On retiring, she went to live at Telford terrace, Oriental Bay, where her home was usually a popular place of call for old West Coasters. A tribute to the deceased lady was feelingly made by the Very Rev. Father Roche, C.S.S.R., at St. Gerard's on Sunday evening. Many floral tributes were sent from friends in all parts of the Dominion, and the family have received numerous telegrams expressive of sympathy.—R.I.P.

### Masterton

(From our own correspondent.)

March 14.

Miss Ruby Frost, of the W.F.C.A. here, leaves for Auckland on Monday, where she has obtained a better position. Miss Frost will be very much missed by the Catholic community, as she took an interest in all Church affairs, and has occupied the position of organist for a number of years, besides being a valued

member of the Children of Mary and Hibernian Societies.

The results of the theory of music examinations, which were held in December, 1913, are to hand by this week's English mail. All the candidates were successful, five obtaining honors. Advanced junior—Mollie Beech, 77 (pass); Clare Brown, 80 (honors). Intermediate—Annie Whitaker, 83 (honors); Kitty Hodgins, 80 (honors). Advanced intermediate—Elsie Nelson, 84 (honors); Mary Bourke, 80 (honors). Higher local—Margaret Byrne, 62 (pass). The above candidates were all pupils of St. Bride's Convent.

The local branch of the H.A.C.B. Society held a social evening on Thursday in honor of St. Patrick's Day. The president (Bro. S. J. O'Regan) was in the chair, and among those present were the Rev. Fathers Harnett and Guinane, Bro. J. Prendeville (Eketahuna), and delegates from kindred societies. The toast of 'The Day we Celebrate' was proposed by Bro. M. Lavery, who made a vigorous speech in support of the Irish cause, and was responded to by the Rev. Fathers Harnett and Guinane. Other toasts were honored, and a number of vocal items were contributed.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 16.

At the meeting of the Catholic Club on last Tuesday evening, Dr. A. B. O'Brien was elected president.

On last Monday evening the Very Rev. Chancellor Price, Adm., was a guest to dinner of their Excellencies Lord and Lady Liverpool.

At the request of Lord and Lady Liverpool, the Nursing Sisters of the Little Company of Mary visited Elmwood, the vice regal residence, on last Tuesday morning. They were introduced by the Very Rev. Chancellor Price, Adm., and afterwards entertained to morning tea by Lady Liverpool.

Advices by last mail from Home state that the following pupils of the Sisters of the Missions Convent, Lower High street, received certificates from Sir Isaac Pitman and Sons, Phonetic Institute, Bath:—Full certificate of proficiency for thorough knowledge of shorthand, theoretical and speed (80 words per minute)—Mary Strouts. Theoretical certificates—Irene Mahon, Gwennie Wilson, and Monica Wall.

The Nursing Sisters of the Little Company of Mary have entered into possession of their own property, which has been enlarged and adapted to their hospital requirements. On Sunday week the oratory in their residence on Bealey avenue was blessed by the Very Rev. Chancellor Price, Adm., who also gave Benediction of the Blessed Sacrament, in the presence of the community and a few invited friends. Three of the Sisters are nursing in private families, and the first patient enters the hospital this week. Rev. Mother Xavier returned to Sydney by last Thursday's steamer, having completed all the arrangements in regard to establishing the community in Christchurch.

The following are the results of the theory examination held at the Convent, Lower High street (Sisters of the Missions), in December last, in connection with the Trinity College of Music:—Higher examinations (local centre): Art of teaching and rudiments of music—C. Bell, A.T.C.L.; C. Kiddey, A.T.C.L.. Art of teaching—H. Cronin, A.T.C.L. Art of teaching and rudiments of music—S. Dromgool. Advanced intermediate (honors)—Kathy Haydon, Sarah Gill. Intermediate (honors)—Nellie McGurk, (pass) Nellie Murphy, Monica Wall. Advanced junior (honors)—Kitty Murphy, Gertie Clarkson, (pass) Rita Bradford, Mollie Martin. Junior (honors)—Doris Bradford, Ida Bradford, Veronica Barry, Jean Mills. Preparatory (honors)—Kathy Hannan, Evelyn Mooney, Huia Sloan, Peggy O'Reilly, Olive Owen, Shanny Rundle, Frank Banfield, Eva Melish, Nona Brice, Zeta Solomon, and Kathleen Mannion.

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Special reference to the great Irish national festival was made in all the churches on Sunday, and in honor of the feast of the Apostle of Ireland the members of St. Patrick's branch H.A.C.B. Society approached the Holy Table in a body, wearing their regalia, at the seven o'clock Mass in the Cathedral, celebrated by the branch chaplain, the Rev. Father Long. After Mass, all assembled in the Hibernian Hall for the annual Communion breakfast. At the Cathedral in the evening an eloquent panegyric on St. Patrick was delivered by the Rev. Father Murphy, B.A., in the presence of a large congregation. The discourse was in some respects along original lines, the various points being beautifully thought out, and expressed with rare effectiveness. On Tuesday, the feast day itself, a special Mass is to be celebrated at 9 o'clock in the Cathedral, and a holiday is to be observed by all the Catholic schools. The banks, municipal offices, and as usual some of the State departments, will be closed for the day. Throughout the province various sports fixtures are arranged, and excursion trains will be run on the Main and several branch lines. A Christchurch municipal excursion will run to Timaru for the inter-civic visit, an event which has become quite a feature of municipal life in recent years. The Marist Brothers' School go on an excursion to Ashburton, where a picnic is to be enjoyed in the local domain. The chief social event in the evening will be the national entertainment in the Theatre Royal, the proceeds of which will be given to assist the Nursing Sisters of the Little Company of Mary to establish their hospital in this city.

### Christchurch North

March 16.

The Very Rev. Dean Binsfield, S.M., left for Wellington on Tuesday evening last.

Last Sunday being the third Sunday of the month, the Children of Mary in large numbers approached the Holy Table.

The members of St. Mary's branch of the Hibernian Society also approached the Holy Table in a body in honor of the feast of St. Patrick.

On Sunday Exposition of the Blessed Sacrament took place after last Mass until evening devotions. The usual procession was followed by Benediction, at which the Vicar-General, the Very Rev. Dean Hills, S.M., officiated.

Very large congregations continue to attend the devotions in St. Mary's on Sunday evenings, to hear the course of sermons which are given by the Marist Fathers during the Lenten season, dealing with the Passion of our Lord. On Sunday evening the Rev. Father Dignan, S.M., preached a beautiful sermon on the 'Agony in the Garden.'

The fortnightly meeting of St. Mary's branch of the H.A.C.B. Society was held in Ozanam Lodge on Monday evening, the 9th inst. Bro. President H. J. Johnston occupied the chair. There was a good attendance. An unusually large amount of correspondence was dealt with. The appointment of the Rev. Father Hoare, S.M., as chaplain to the branch, was received with enthusiasm. The initiation of candidates, and the proposals of several for membership at the next meeting, shows the steady growth of the branch.

The following candidates from the Convents of Mercy, Colombo street and Darfield, were successful at recent examinations:—Teachers' Class C—Miss Margaret, Dee; Part of C—Miss Mary E. Gardner. Trinity College London.—Art of Teaching—Miss Hannah Ryan, A.T.C.L. Senior division (theoretical)—Lilia Young. Intermediate—Thomas Johnston, Annie Shipley. Junior—Flora Duncan (honors), Rubina Long (honors), Lizzie Welsh (honors). Preparatory—Mary Dunne (honors), Una Clinton (honors), Wallace Chapman (honors), Ralph Lattimore (honors).

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### DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

March 16.

Mr. Girling-Butcher, organiser of the Catholic Federation, is at present in Auckland diocese, on the East coast.

Rev. Father Paul Kehoe, of Wexford, a friend of Bishop Cleary, arrived in Auckland yesterday, and is at present the guest of his Lordship.

Mr. Power, the American athlete, accompanied by Rev. Father O'Doherty, visited the Sacred Heart College last Friday evening, and addressed the Marist Brothers and their pupils. He said that when he left Boston, he promised his parish priest, Father Hayes, that whenever he visited city, town, or village, the first friend he would make would be a priest. He had done this, and his trip had in consequence been most beneficial to him. God had been with him, and without Him life was nothing. He urged the students always to bear this in mind. Mr. Power then gave them instructions how to train, with practical and theoretical illustrations. Above all, they should remain amateurs. Mr. Power was heartily applauded, and afterwards answered many questions from Brother Clement and the students. He left for America the next day.

Before the meeting of the St. Patrick's Day Celebration Committee concluded last Wednesday evening, Mr. D. Flynn, chairman, said it was, he felt sure, the ardent wish of all, that before celebrating next St. Patrick's Day, the Irish Parliament would be opened and legislating for the welfare, as we all knew it would, of Ireland as a whole. The Bill had been, or was proposed to be, altered, and concessions made to those who sought not to mend it, but to end it. This had gone far enough, and he hoped there would be no more in the same direction. These remarks were received with loud approval by the representative gathering present from the city and suburbs, which included Right Rev. Mgr. Brodie, V.G., and Rev. Fathers Cahill, O'Doherty, and Forde. Mr. Nerheny followed, and spoke with force, saying it was to be regretted that the Government had given way to bullying and threats, and to those who styled themselves loyalists, but who were in reality disloyalists. He moved the following resolution—'This meeting, thoroughly representative of the Irish residents of Auckland, protests against the mutilation of the Home Rule Bill, and the concessions offered to the forces of anarchy and disorder, tending to the dismemberment of Ireland, and perpetuating dissensions between Catholics and Protestants.' Mr. Nerheny moved also that a copy of the foregoing resolution be immediately cabled to the Right Hon. H. H. Asquith, Prime Minister of England. Mr. Hurley seconded the motion, which, when put to the meeting, was unanimously and enthusiastically carried. Mr. Nerheny very generously offered to defray the cost of the cable, which was sent to Mr. Asquith on the following morning.

The Hibernian Society, including the district officers, received Holy Communion in the Cathedral on Sunday morning, in honor of St. Patrick's Day. His Lordship Bishop Cleary celebrated Mass at 7 o'clock, assisted by Rev. Father O'Doherty. There was a good muster of members. At the conclusion of the Mass his Lordship addressed the congregation, referring to the advent of the great national festival, and eulogising the Hibernians, with whose work he had been in close touch for many years. The Bishop then reminded his hearers of the arid, parched areas of Queensland, where astute scientists and engineers had recently introduced irrigation, and where hitherto barrenness had obtained, a complete change has been effected, and there are green pastures, abundant crops, luxuriant orchards of fruit, and smiling homesteads. Confraternities in the Church were performing in the spiritual, temporal, and social sphere, a similar service. The Hibernian Society in particular, whose motto, 'Faith and Fatherland,' was so commendable, fostered a love for Holy Church, and for the land of their fathers, as well as for the land

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of their adoption. It was also a benefit society, and he exhorted every young man and woman, and indeed everyone eligible for membership, to join the Hibernian Society. The manifestation by the members this morning was most edifying and encouraging to himself, and to the priests and people of Auckland. The Hibernians thus showed their love for the faith of Patrick, and he hoped they would always continue to do so.

At Vespers his Lordship the Bishop again attended the Cathedral, accompanied by Rev Father Paul Kehoe. The Hibernians formed the guard of honor, which stretched from the presbytery to the Cathedral. As the Bishop passed the members closed in rank and followed him up the centre aisle to the front seats near the altar. A large congregation was present, and Right Rev. Monsignor Brodie, V.G., preached the panegyric on Saint Patrick. He showed the state of Ireland in pagan times immediately prior to the advent of Patrick. He then went on to speak of his bloodless victory over the whole of Ireland, the latter's ready acceptance of Christianity, and the tenacity with which her sons and daughters had held to it, whether in opulence or poverty, in happiness or persecution. A more insidious foe now pressed upon them, and oh the sorrow of it, when the sons and daughters of Patrick proved false to his teachings. He enjoined on all present, particularly on the Hibernians, to hold fast the principles of St. Patrick. They had a noble mission to-day; let them perform it with credit to God, to St. Patrick, and to Ireland, and the result would be that they would live and die worthy members of holy Church. It was an excellent discourse, and would produce a lasting effect on the congregation, who listened with evident attention.

## IRISH NATIONAL CONCERT

### HOKITIKA.

The Princess Theatre held an enthusiastic audience when the above concert eventuated. An excellent programme was given—in fact, the entertainment was the best submitted in Hokitika for a very long time past. Besides leading local amateurs and Mr. K. S. Dillon, of Greymouth, Miss Coughlin, of Melbourne, and Mr. R. J. Harrison, of Greymouth, assisted very considerably towards the success of the concert. This young lady's violin solos were indeed a treat, and those who were fortunate enough to be present enjoyed the music immensely. The audience demonstrated its approval in a whole-hearted manner, and Miss Coughlin had to submit to well-deserved recalls for each of her items. Mr. Rex Harrison added to the attractiveness of the programme, his appearance always being greeted with the plaudits of patrons. Mr. K. S. Dillon in his recitation, 'Fontenoy,' roused the audience to a high pitch of enthusiasm, his effort being a particularly fine one. Mr. Dillon was, in fact, a host in himself throughout the evening, all his items meeting with very flattering receptions. Mrs. Staveley gave a number of vocal numbers artistically, and encores were demanded in each instance. Mr. Charles Duncan contributed a vocal solo in the first part of the programme, for which he was recalled. Miss L. Preston, in her song 'Believe me,' appeared to be a trifle nervous, but in her encore number this young lady was more successful. The Dominion trio, Messrs. C. Gibbons (flute), C. Ogden (violin), and R. Heyes (piano), gave an enjoyable item, their performance being given in good style. Mr. Gibbons in the second half contributed a flute solo, 'Il Trovatore,' his rendition being artistically given. Mrs. S. W. Richardson, in her song 'Dublin boy,' was heard to advantage, as was the case in her encore number. Mr. Lionel Broad scored a big success in his vocal solo, 'Off to Philadelphia,' and he was recalled twice. Mr. Tom Stopforth sang in excellent style 'A toast to Erin,' and in his second effort he was equally successful. Several pianoforte solos were given by Mr. R. Heyes, his masterly performances meeting with well-merited applause. In the latter part of the programme Miss Coughlin, by special request, favored the audience with two recitations which proved quite as enjoyable as this

young lady's violin solos. The concluding item on the programme was an Irish jig by Miss Freitas which was well received. The accompanists during the evening were Mrs. Dillon, Miss Higgins, A.T.C.L., Miss A. Daly, A.T.C.L., Miss Solomon, Miss Stopforth, and Mr. R. Heyes. During the interval Mr. H. Williams thanked the various performers for their kindness in assisting towards the success of the entertainment. He mentioned that they were honored that evening by the presence of his Lordship Bishop Grimes.

## CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

### A REFORM WANTED THIS SESSION.

TO THE EDITOR.

Sir,—One cannot help being alarmed by the number of assaults on women, and especially young female children, which are constantly being recorded in our newspapers.

In Wellington recently I noticed that at the Supreme Court there were four separate cases of indecent assault on children; the ages of these little girl victims (one was just out of babyhood) were 4½ years, 8 years, 11 years, and 13 years. Their assailants were convicted and sent to gaol; but they will all be free men in about six years' time. One of the men had been convicted before for the same offence, his second victim being the little girl aged 4½ years; and this man will be free again! In a splendid country like ours, populated by a superior class of people, and noted for its advanced legislation, the increase in the number of these assaults is a bad feature and a reflection on our laws for the protection of womanhood, and future motherhood. Without a doubt our laws for their protection are obsolete when compared with the laws of other countries; even the English law is in advance of ours.

In certain States in America, Australia, and South Africa (and it is also recorded in the laws of Moses) the punishment for indecent assault on females is the death penalty. He of Nazareth also seems to have inferred that the penalty for offending children was death. If the severity of the laws in the above countries is causing the scum of their population to drift to New Zealand it is plainly our duty to place our laws for these cases on a par with the laws of those countries by urging our legislators to make the death penalty the punishment for these horrible, inhuman, and unnatural assaults which were commented on in our Parliament a few years back. It is said that children assaulted are physically, and in some cases mentally, ruined for life, apart from their innocence being blighted. Then there are many cases of assault not reported, as the victims' parents, through family pride, shrink from publicity and police court proceedings.

In one New Zealand city I am told that a mission sister who keeps a day school for little children had to get the police to order away low fellows who came round with lollies when the school came out. Long sentences harden prisoners; flogging is a dead letter, owing to 'health reasons.' Abolish the death sentence for murder, if you wish, as it was abolished for robbery; but those crimes are not on the same plane as brutal attacks by these human ghouls on defenceless children of the poorer classes, who are lured away with a few lollies. Womanhood was unsafe in New South Wales until capital punishment was brought in. During the South African war capital punishment prevailed. Juries on these cases would perform a real benefit if they recommended capital punishment to be placed on the Statute Book, because a brutal crime deserves brutal punishment. When visiting America recently I enquired if there were many of these assaults recorded, and I was informed that such cases were rare. Should the Government refuse to consent to the death penalty for such criminals they should at least be declared habitual criminals.—I am, etc.,

A NEW ZEALANDER,

Wellington, March 9.

## OPENING OF NEW PRESBYTERY, GREYMOUTH

(By telegraph, from our own correspondent.)

March 17.

The solemn blessing and consecration of the new Presbytery of St. Patrick's was celebrated on Sunday last by his Lordship Bishop Grimes, of Christchurch, in the presence of a large concourse of people. His Lordship, in the course of his public address at the ceremony, congratulated Very Rev. Dean Carew on the zeal and energy displayed by him during his sojourn in the Grey parish. The sum of £28,000 had been spent by him in the erection of churches and schools in various parts of the parish. St. Patrick's Church itself had cost £10,000, being equal to any church in New Zealand. The new presbytery had cost £5000, and was a credit to the parish and town of Greymouth.

An address of welcome was presented to his Lordship Bishop Grimes by the congregation. It was as follows:—

'To RIGHT REVEREND J. J. GRIMES, S.M., D.D.,  
Bishop of Christchurch.

'My Lord,—We, the parishioners of St. Patrick's Church, Greymouth, assemble to-day to tender to your Lordship a very hearty welcome to the Coast, and to express our pleasure at seeing you again after your absence in Europe. It was with deep regret we learned, my Lord, of your severe illness on the voyage Home, and our fervent prayers ascended to the Throne of God for your Lordship's speedy recovery. Thank God, our prayers, in conjunction with those of so many of your flock, have been answered; and we fervently hope and pray that a new lease of life has been granted to your Lordship to continue the noble, self-sacrificing work you have so ably done in the past.

'We must congratulate your Lordship on having succeeded so well in diminishing the Cathedral debt, and we sincerely trust the day is not far distant when your Lordship will have the happiness of seeing this noble edifice free from debt, bearing upon it the impress of the consecration of our Holy Mother the Church. Our congratulations and thanks are also due to your Lordship for bringing into the diocese the good Sisters of the Little Company of Mary to care for the sick of the diocese. The excellent records which these good Sisters have established in other places, notably in Sydney, fully justify our anticipations of the great work they will achieve among poor, suffering humanity.

'Lastly, my Lord, we must thank you for coming to Greymouth to open our fine presbytery which, we are proud to say, is second to none in the Dominion. This great work and the enlargement of the church are due, primarily, to the great zeal and energy of your worthy pastor, Very Rev. Dean Carew, whose splendid works for the glory of God will be a lasting monument to his name. Since your Lordship's last visitation of this part of your diocese a fine church and school have been erected in Cobden, also a school in Runanga, buildings which compel the admiration of all classes of the community. We feel that you, my Lord, will rejoice with us in the success of the efforts of priests and laity

to promote God's glory, and on the blessing of God which has so visibly attended them.

'Begging your Lordship's blessing, we beg to subscribe ourselves, for and on behalf of the congregation, (Signed by members of St. Patrick's Church Committee.)

'Greymouth, March 15, 1914.'

One only needs a glance (says the *Greymouth Star*) at St. Patrick's new presbytery to note that it is thoroughly and substantially built. From the entrance in Chapel street it has every appearance of a well-finished building. Its foundations are high and support a two-storied superstructure of brick, its lofty walls being capped with a bungalow style of roofing, and it is naturally one of the most noticeable residential buildings in town. In November, 1912, a contract was let for the building, together with substantial alterations to the church alongside, to Messrs. Luttrell Bros., of Christchurch, for £5200. The section on which the presbytery is built cost another £800, and furnishings, draining, etc., ran the total cost of recent improvements to approximately £7000. The presbytery is now practically out of the contractor's hands and ready for occupation. The building occupies a superficial ground space of about 105 x 50 feet. The rooms are all lofty, well-lighted, spacious, with steel ceilings, and plastered throughout. There are 12 rooms on the ground floor, 12 rooms on the second floor, and what might be termed a third storey is represented by a large room, 57 x 20 feet, just under the apex of the roof, so really no space is lost. Each room has a fireplace, and the interior woodwork is of beautifully-grained West Coast rimu timber, obtained from Messrs. Stratford, Blair, and Co.'s factory. The floors are covered with linoleums, and generally the furnishings are of a plain, serviceable kind rather than approaching anything in the way of gaudy or excessive decoration; at the same time, the building is fully equipped with all the modern conveniences of a well-appointed home. The dining-room, the largest room on the ground floor, is 24 x 22 feet, from which a side door leads to a verandah of spacious dimensions, whilst from a balcony above a grand panoramic view is obtained of the town and also a splendid view of Cobden, and the recently-built Catholic church and convent in this rising suburb is easily distinguished from the balcony with the naked eye. A feature of the presbytery is the excellent ventilation provided, and the patent adjusters for windows, which swing outwards on the principle of folding doors. Altogether the new presbytery is a credit to the contractor, and will be highly appreciated by the priests of the local parish, the old presbytery having proved too small for some considerable time past to adequately house the local priests, not to mention the visiting clergy who make Greymouth their headquarters from all parts of the Coast. It is, perhaps, needless to add that the Very Rev. Dean Carew has been the leading spirit in the extensions of the church in Greymouth and also in the country districts. His zeal and energy are widely recognised, and the many Catholic churches and schools in the Grey district to-day stand as marked indicators of his faithful and untiring services during the fleeting years since he took charge of the Grey parish in 1884.

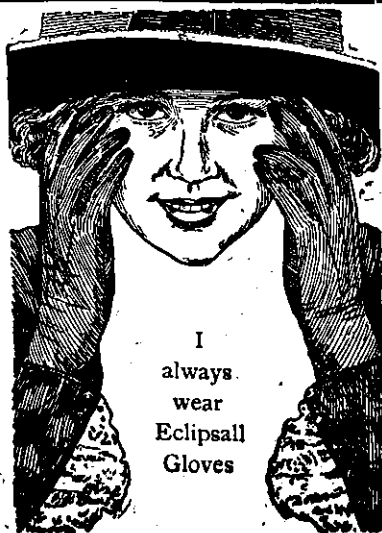
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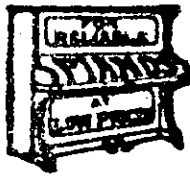
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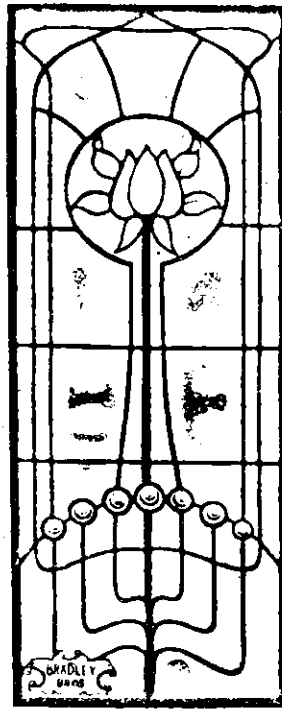
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## Ceremony of Profession

(From our Auckland correspondent.)

On March 7, the Feast of St. Thomas of Aquin, at St. Mary's Convent, Ponsonby, the ceremony of profession took place during Mass, which was celebrated by his Lordship Dr. Cleary at 7.30 a.m. The young ladies who took the final step by making their vows were:—Miss Margaret McBride, Maitland (in religion Sister M. Gabriel); Miss Ruth Hanson, Rimu, Hokitika (Sister M. Vincent), and Miss Elizabeth Byrne, Courtown Harbor, County Wexford, Ireland (Sister M. Malachy). The convent choir rendered with devotional feeling the different portions of the Mass, and the psalms and chants incidental to the ceremony, terminating with the 'Te Deum' in full choir. Monsignor Brodie, V.G., was present in the sanctuary, also Rev. Father O'Doherty (master of ceremonies), Rev. Fathers Cahill, Furlong, Ormond, Clark, O'Malley, and Carran, and Chancellor Holbrook. On the conclusion of the religious ceremony, the Sisters, headed by the cross-bearer, filed in procession with lighted tapers through the sanctuary to the convent, where breakfast was served to the visitors. In the afternoon Benediction of the Blessed Sacrament was given, and a special hymn in honor of the patronal feast of the Angel of the Schools was intoned.

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## Invercargill

(From our own correspondent.)

March 16.

At the 8 o'clock Mass yesterday the members of the Hibernian Society approached the Holy Table in a body, and there was a large number present.

The local branch of the Hibernian Society entertained the conductor and members of the Hibernian Band at a smoke social on Tuesday last in Ashley's Hall. Past President Bro. Pound occupied the chair, and there was a large gathering present, including his Worship the Mayor. The chairman proposed the toast of 'Our guests,' which was enthusiastically honored. The usual toasts were honored, and several elocutionary and musical items were rendered. Quite a feature of the evening was the speech made by Mr. James Collins in proposing 'Ireland, a Nation,' and at the conclusion of the speech, those assembled sang lustily 'A toast to Erin.' Altogether the function was a most successful one and Conductor Wills and his men were much pleased.

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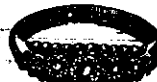
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**AUCKLAND**

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**CATHOLIC FEDERATION****AUCKLAND DIOCESAN COUNCIL.**

(From our own correspondent.)

March 7.

A meeting of the Executive Committee of the Auckland Diocesan Council was held on March 4. The president (Mr. J. J. Furlong) occupied the chair. Minutes of the previous meeting were read and confirmed. The first business dealt with was the completion of itinerary for the organiser. A quantity of correspondence was received and dealt with. It was moved by the vice-president (Mr. B. McLaughlin) and seconded by Mr. Tully, that an office be procured in Auckland for the transaction of Federation business, Mr. Furlong and Mr. Temm to arrange the matter. Since last meeting a letter-box at the General Post Office has been procured. All interested are requested to note this, and address correspondence, etc., to Box No. 453.

The hon. secretary of the Catholic Immigration Committee (Miss A. Lorrigan, York street, Newton), has registered her code address, 'Uru,' for all inland telegrams.

**CHRISTCHURCH.**

(From our own correspondent.)

A special summoned meeting of all members of the Cathedral parish branch was held in the Federation rooms, Wiltshire Buildings, on last Monday evening. Mr. J. R. Hayward (vice-president) presided, in the absence of the Very Rev. Chancellor Price, Adm., who had another appointment to fill. A large amount of useful business was transacted, and a spiritual discussion ensued upon several important subjects. Relays of members were appointed to occupy tables at the Cathedral doors on next Sunday to enrol voters on the municipal rolls, and also to enrol new members in the Federation, and receive the present year's subscriptions. Every effort will be made preparatory to the visit of the organising secretary to ensure the most successful results. As one of the best means to effect this, a mass meeting of Catholics was strongly advocated to give Mr. Girling-Butcher an opportunity of explaining the chief aims and objects of the Federation, and thus secure the adherence of many not easily otherwise enrolled.

**WESTPORT.**

(From our own correspondent.)

March 2.

Since the reorganisation of the parish committee some weeks ago, when the places of those who failed to attend regularly at the meeting were filled by more active members, the work of the Federation has been advancing satisfactorily. On Sunday evening last a meeting of parishioners was held in the club rooms, when short addresses on the aims and objects of the Federation were delivered by Ven. Archpriest Walshe, Messrs. A. Galbraith and C. O'Loughlin. Yesterday at both Masses an active canvass was made by the committee at the door of the church, and a large number of members enrolled. Further meetings will be held in the near future, when the aims of the Federation will be put before the people; and finally a house-to-house canvass will be made. By this means it is hoped to enrol as a member every Catholic in the parish.

**NGARUAWAHIA.**

(From our own correspondent.)

March 3.

Mr. George Girling-Butcher, organising secretary of the Catholic Federation, visited our parish recently and addressed a representative and enthusiastic meeting of the parishioners. He described at some length the objects and aims of the Federation, and exhorted his audience to help themselves by joining its ranks. After the lecture questions were invited, but so clearly had Mr. Butcher explained every detail that no questions were necessary to convince those present. At a meeting

held after the lecture Mr. J. Cavanagh proposed, and Mr. T. McKeown seconded, that Mr. F. Pollard be appointed parish secretary (carried).

**ARCHDIOCESE OF WELLINGTON.**

(From our own correspondent.)

March 14.

The Wellington Diocesan Executive of the New Zealand Catholic Federation met last Friday evening under the presidency of Mr. F. K. Reeves. It was decided to inaugurate a series of social evenings in the city, possibly in the Concert Chamber of the Town Hall, at which short lectures and speeches could be given. It was also decided to contribute to the expenses of the organiser's visit throughout the archdiocese, and renovate rooms for the C.I.C. Society's gatherings. It was decided that the executive meet monthly. The following were appointed a literature committee:—His Grace Archbishop O'Shea, Very Rev. Dean Holley, S.M., Very Rev. Father Keogh, S.M., B.A., Rev. Fathers Bartley, S.M., M.A., Herbert, and Hurley, Mr. F. K. Reeves, and Miss Ada Wheeler. The secretary was instructed to get into touch with branches, reminding them of their obligation under the rules of forwarding their quarterly returns.

**OHINEMURI.**

(From our own correspondent.)

At a meeting of the members of the Catholic Federation, held in St. Joseph's Schoolroom, Paeroa, last Sunday, for the purpose of electing a president to fill the position previously occupied by the late Mr. J. Black, it was unanimously decided that Mr. T. Mulville be elected for the remaining term.

Mr. John Crosby, who had hitherto acted as secretary, also resigned his position, as he was about to leave the district for Auckland, where he is to join his father in business.

The Ven. Archdeacon expressed deep regret at the loss sustained by the Federation by the death of the late president, Mr. J. Black, and he hoped that his successor would follow on the lines which he had laid down. Touching on the resignation of Mr. Crosby, the Archdeacon also paid special tribute to the energetic manner in which he performed the secretary's duties during his term of office, and although regretting his resignation, he wished him every success in his new sphere of life. Mr. Crosby, in a few well-chosen words, expressed keen regret on severing his connection as secretary of the Paeroa branch of the Federation, particularly as he was only just beginning to be conversant with the duties of the position which he had the honor of holding. Mr. Shaw, jun., succeeds Mr. Crosby as secretary for the remaining term.

Prior to his departure for Auckland on Wednesday, Mr. Crosby was the recipient of a very handsome Gladstone bag and travelling rug, the presentation took place in the Druid's Hall, and was followed by a smoke concert, at which a great many influential Paeroa residents were present.

Mr. Girling-Butcher addressed a meeting of the Catholics of the district in St. Joseph's Schoolroom, Paeroa, on Thursday evening. The chair was occupied by Mr. T. Mulville, who, in introducing the speaker dwelt on the splendid work done by the Federation, although still in its infancy, in the way of advancing the interests of the Catholic body in this Dominion. The address, which was on the lines of those given in other places, was a very able one, and left a lasting impression on the minds of those who were present. A letter was read from the Ven. Archdeacon Hackett, expressing regret at being unable to attend.

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**MARRIAGE**

**MULVIHILL—KENT.**—At the Sacred Heart Church, Timaru, on February 24, 1914, by the Very Rev. Dean Tubman, S.M., Patrick Mulvihill, of Beautiful Valley, Geraldine, to Caroline Monica Kent, of Timaru.

**DEATHS**

**NEAGLE.**—On March 10, 1914, at Taradale, Richard Neagle; aged 84 years.—R.I.P.

**McBRIDE.**—At Kawarau Falls Station, Frankton, on February 28, 1914, Daniel McBride, native of Cross, Ballycastle, County Antrim, Ireland; aged 74 years; deeply regretted.—R.I.P.

**IN MEMORIAM**

**SHEEHAN.**—Of your charity pray for the repose of the soul of John William (Jack) Sheehan, who died at Auckland on March 21, 1912.

**McGLINCHEY.**—In loving remembrance of Georgina McGlinchey, who died at Gore on March 23, 1913.

She is gone, but not forgotten;  
She was always kind and true;  
Never murmured at her sufferings,  
Still I know what she went through.

Your death it came so sudden, dear;  
It made me weep and cry,  
But, oh! it was so hard to think  
We could not say good-bye.

The weary hours and days of pain,  
The troubled sleepless nights are passed,  
The ever patient worn-out frame  
Has found sweet rest at last.

—Inserted by her sorrowing husband.

This lovely bud, so young and fair,  
Called early to the tomb,  
Just came to show how sweet a flower  
In paradise would bloom.

The fairest flowers are first to fall,  
The sweetest first to fade;  
The fairest, dearest, best of all,  
Within the grave is laid.

—Inserted by her sisters-in-law and those who loved her best.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 19, 1914.

**THE GOVERNMENT AND 'ULSTER'**

HE dignified and uncompromising announcements as to the Government's intention in regard to 'Ulster' and the Home Rule Bill embodied in Mr. Churchill's speech at Bradford will be received with profound satisfaction by the friends of Ireland and of democracy throughout the world. The determination of the Government is definite and final; and it is expressed in the crisp, clear-cut sentences of which Mr. Churchill is such a master. The Government will not allow themselves to be bullied; and there will be no cowardly abdication of the executive's responsibility. If Ulster desires peace she knows where to find it; but if, with criminal folly, she prefers that civil and parliamentary systems should be brought to a crude challenge of force, 'then let us go forward and put these grave matters to the proof.' Incidentally, Mr. Churchill draws attention to an aspect of the question which has been very largely overlooked if not altogether lost sight of by the representatives of both parties. We have heard much of the thrill of horror which would pass through the Empire if British troops were used to shoot down the citizens of Ulster. But as Mr. Churchill points out there is another side to this question. 'If the Tories rejected

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Mr. Asquith's offer it could only be because they preferred shooting to voting. He was certain that the first British soldier or bluejacket, killed by the Orangemen would raise an explosion that the Tories little comprehended. Viewing all the circumstances, Mr. Churchill reaches the natural conclusion that Mr. Asquith's offer is on principle the last one the Government can or ought to make—a declaration which will, as we have said, be welcomed by the Irish people and their friends throughout the world.

The question still remains whether even that offer ought not now to be withdrawn. In a statement made in the House of Commons on Monday, Mr. Asquith intimated that if the Government proposals were to be rejected, it would be a waste of time to formulate details of discussion—and if detailed proposals are not submitted it is difficult to see how the proffered concession can ever be given effect to. It is no doubt true that the Government has strengthened its position by showing the extreme lengths to which it was willing to go in order to bring about conciliation; but, in our judgment, the price to be paid for this advantage is too high. It was never pretended by the Government that the proposal for the temporary exclusion of Ulster was necessary or called for on its merits, or was in any way desirable except in so far as it might be the means of securing agreement between the parties. If it had been successful in bringing about a settlement by consent, it is, perhaps, arguable that the offer was worth while. But when the parties in whose interest it is advanced scornfully reject it: when 'Ulster' will have none of it and utterly refuses to take advantage of it: and when its only effect is to handicap and cripple the Home Rule scheme—then, it seems to us, the whole case for the concession falls to the ground. After the way in which Mr. Asquith's olive branch has been received, he is fairly justified in withdrawing it: and we are still in hopes that he will feel it his duty to drop the proposal.

The position, at any rate, is now clear, that the Bill will certainly go through: The Government is firm on the point: and it has the weapon for accomplishing its purpose ready to its hand. The fate and fortune of the Home Rule Bill will be the first and, in a sense, the final test of the utility of the Parliament Act. That Act is part of the British Constitution. It was passed to be used. And after the historic struggle through which they passed in their endeavor to place it on the Statute Book it is safe to say that there is not a Liberal, Labor, or Nationalist member of the House of Commons who is not resolved to use it.

## Notes

### The Reformation and the Blessed Virgin

At the City Temple on Christmas Day the Rev. R. J. Campbell referred to the new sacredness attributed to motherhood and to child-life by the birth of Christ. It is to be regretted, he said, that countries in which the doctrines of the Reformation have prevailed accord such comparatively little honor to the woman through whom this blessing came. It would do us no harm to call Mary blessed more often and more reverently than we do. The mother of Jesus could have been no ordinary woman. She has done more for her sex than all other influences put together. And the worship of the Redeemer of the world as a little child has done more to soften men's hard hearts and lead them to perceive the beauty and sweetness of childhood, with its suggestion of a higher and holier world, than any single spiritual force that could be named.

### The Significance of the Dissolution Proposals

The full significance of the Unionist clamor for a dissolution and general election may be realised when

it is remembered that in the event of a dissolution during a session the operation of the Parliament Act ceases, and measures which have come within its scope have to go through all their stages over again. This was made clear by Mr. Percy Illingworth, M.P., Chief Whip of the Liberal Party, in a speech of the first importance delivered at Clayton, near Bradford, just prior to the opening of the present session. 'The next session,' he said, 'would be a great session in the annals of Parliament, and the Liberal Party and the Government were at last able to say that by the beneficent working of the Parliament Act the results would be reaped of fifty, nay, a hundred years of Liberal endeavor. Any mishap which might occur next session would be nothing less than a national calamity. It would make null all the progress that had been made with Home Rule and the other measures which were going forward under the Parliament Act.'

He did not know whether it was realised that the Parliament Act provided that in the event of a dissolution during a session its operation ceased, and was of no effect, and even in the event of a Government victory at the polls all those measures which came within the scope of the Parliament Act would have to go through all their stages over another three years. 'I need hardly say,' observed Mr. Illingworth, 'that such a result is not a result which I have in contemplation, or the Government, but it might ensue were the Government to experience a serious reverse in the lobbies. . . . This is going to be a great and remarkable session. Passions may run high, and no doubt they will, but the Prime Minister, supported by a united party, will fulfil the pledges which he has given to the nation.'

## DIOCESE OF DUNEDIN

The St. Joseph's branch of the H.A.C.B. Society attended St. Patrick's Basilica, South Dunedin, in a body on Sunday, and approached the Holy Table.

There was Solemn High Mass in St. Patrick's Basilica, South Dunedin, on Tuesday, in honor of Ireland's national apostle. His Lordship Bishop Verdon presided in the sanctuary: the celebrant was Rev. Father Liston, deacon Rev. Father Morkane, sub-deacon Rev. Father Collins, and master of ceremonies Rev. Father Buckley. There were also present in the sanctuary the Right Rev. Mgr. O'Leary and Rev. Fathers Delany, D. O'Neill, and Kaveney. The Right Rev. Mgr. O'Leary preached an eloquent and spirited panegyric on St. Patrick. The music of the Mass was devotionally sung by the children. There were large congregations at the early Masses at six and seven a.m., as well as at the High Mass at 9.30.

At the eleven o'clock Mass at St. Joseph's Cathedral on Sunday, Rev. Father Kavanagh preached an impressive and moving discourse on St. Patrick, and on the traditions of the Irish race. After sketching the life and labors of the national apostle, the preacher went on to remind his hearers of all that their ancestors had suffered for the faith. He concluded with an eloquent appeal for the Ireland of Catholic tradition; that all sons and daughters of the Island of Saints might help to preserve not so much the Ireland of material prosperity, the Ireland of legend and story, the Ireland of dauntless courage and sparkling wit: but above and beyond all else, the Ireland of steadfast faithfulness to the Gospel of Christ and the teaching of St. Patrick.

The annual meeting of the A.M.D.G. Guild of the Perpetual Adoration was held at the residence of Mrs. Kennedy, Roslyn, on Thursday, March 12. The council in their annual report say:—An exhibition of church goods was held at St. Dominic's Priory on Friday, January 23. The sewing meetings during 1913 were very poorly attended, in fact the attendance was the lowest on record since the Guild was started. It is to be hoped the meetings to be held every Thurs-

day afternoon during the current year will be better attended. The Guild has lost a zealous worker in Mrs. O'Meara, who left New Zealand for England a few weeks ago. Articles to the value of £13 17s were presented to various churches during 1913. The following is the balance sheet to the end of January, 1914:—Receipts—Balance in hand, £9 13s 1d; subscriptions to the end of January, 1914, £7 2s 6d; donations, 12s 6d; sale of fancy goods, £1 15s 6d; sale of B.S. beads, 18s 6d; sale of church requisites, £97 17s 6d; discount, 11s 6d; total, £118 11s 1d. Expenditure—Vestments and materials, £80 0s 9d; lawn and linen, £6 7s 2d; postage and carriage on parcels, £3 0s 5d; Customs duty, £6 12s 6d; deposit in Savings Bank, £10 11s; cash in hand, £11 19s 3d; total, £118 11s 1d.

A ceremony of reception took place at St. Dominic's Priory on Tuesday, 17th inst. The young ladies who took the white veil were: Miss Margaret Quigg, of County Derry, Ireland (in religion, Sister Mary John Berchmans), Miss Maria Scully, of Cloonard, Invercargill (in religion, Sister Mary Dorothea), and Miss Mary O'Gorman, of Invercargill (in religion, Sister Mary Vincent Ferrer). His Lordship the Bishop of Dunedin officiated, and delivered the occasional discourse with much impressiveness. The Rev. Fathers Kavanagh and Kaveney were assistant priests, and several other priests were present in the sanctuary. The music was exceptionally beautiful, the 'O Cor Amoris,' by Father Zulueta, S.J., forming an item of surpassing excellence.

## HOME RULE

### OPPOSITION TO COMPROMISE.

### NO FURTHER MODIFICATION.

A London cable of March 10 says:—

In the course of his speech the chairman of the Labor Party (Mr. J. Ramsay MacDonald) said there would be no general election until the Home Rule Bill had passed.

The *Times* (U.) says editorially that Mr. Asquith's proposals show a profound miscalculation of the situation. 'This mockery of an offer at the eleventh hour,' says the writer, 'can make no favorable impression.'

The *Standard* (Unionist) describes the offer as grossly objectionable.

The *Evening News* (L.) says that the offer is the final attempt for a peaceful settlement by the Liberals in the House of Commons.

A cable of March 9 says:—

The debate on the second reading of the Home Rule Bill will probably be resumed on the 30th inst.

An influential section of the Nationalists in Ireland dislike the concessions, as they believe they will involve formidable administrative confusions.

Many prominent Orangemen are of opinion that Sir E. Carson has gone too far in promising to accept the Government offer if the time limit is eliminated.

Lord Dunraven is of opinion that the offer of partial exclusion is meaningless unless it is established with the certainty that a scheme will be workable. He declares that the representation of Ulster in the Imperial Parliament, the position of the Lord Lieutenant, and the possibility of the Irish Parliament placing Customs barriers around the excluded counties are three outstanding difficulties.

The *Daily News* says the Nationalists and the greater number of Liberals are against a compromise. It declares that it is impossible to accede to Sir E. Carson's request that Ulster be excluded until a fresh Act is passed, as that would allow a habit of local government to grow up in Ulster with vested interests established, and it would become difficult for the Imperial Parliament to resist a claim for special treatment.

All parties in Ireland are distinctly unfavorable to Mr. Asquith's offer.

The Ulstermen condemn a limited exclusion.

The Nationalists consider that Mr. Redmond exceeded the limits of concession.

The underwriters are charging 10s per cent. to the police for insurance against a riot.

Prior to the Cabinet meeting on March 11, Mr. Birrell, Mr. J. E. Redmond, Mr. T. P. O'Connor, Mr. J. Dillon, and Mr. Devlin had breakfast with Mr. Lloyd George, and had a conference that lasted an hour and a-half.

Mr. T. John, M.P., for Denbighshire, introduced a Bill giving Home Rule to Wales. It provides for a single Chamber and women's franchise.

The *Times* says it is rumoured that Mr. Lloyd George is seeking to induce the Nationalists to agree to the terms which Sir E. Carson can submit regarding Ulster. Many of the Liberals are willing to meet Sir E. Carson in abrogating the time limit, but the Nationalists at present refuse to agree to further modifications.

The *Daily Chronicle* states that the Nationalists and the Government are in complete accord.

In the course of a leading article the *Times* says it is surprised that the Government, having gone so far, did not in the interests of its own cause adopt a simpler and less contentious principle than excluding the whole of the province of Ulster.

In the House of Commons Mr. Asquith asked members to postpone a number of questions relating to the details of the Ulster proposals, and promised a general statement on Monday.

The *Tablet* says that Ireland has no use for a coerced and conquered Ulster, which would become an Irish Alsace. It says it is impossible to control events at the end of six years. The Nationalists should make a virtue out of necessity.

Mr. O'Connor says that Ireland will never consent to perpetual exclusion. He would sooner lose the Bill than go to the wilderness for another generation. The idea of temporary exclusion is equivalent to the Bill's provisions regarding reserved services. The excluded counties must automatically come under the jurisdiction of the new Parliament after the transition period.

Mr. Austen Chamberlain, speaking at Birmingham, gave Mr. Asquith credit for his anxiety to prevent calamities, but said he could not expect that Ulster would disband her organisation and forsake the method by which alone she had been able to secure a hearing. If the scheme were passed into law, exclusion would be the main issue at future elections. Every dish would be Irish stew, and scalding hot at that.

Sir Edward Carson, in a letter, says: 'We are going to make good in action all we have been saying. We are preparing for a two years' struggle that will be grave and almost unprecedented in recent history.'

Mr. Devlin, M.P., in an article in *Reginald's Newspaper*, argues that the Carsonites are irreconcilable. The Home Rule Bill should be passed as it stands, and the Government should enforce the law against the aristocrats who are plotting rebellion.

Mr. F. D. Acland, Under-secretary for Foreign Affairs, commenting in a speech at Acton on the recent debates, said he had never heard speeches that were more lacking in statesmanship, in sense of responsibility, or in the feeling of human decency than that of Mr. Bonar Law, leader of the Opposition. He added that the Government did not intend that there should be any further modification of the Home Rule Bill, as it would only lead to further demands.

### MR. CHURCHILL'S DECLARATION.

Mr. Churchill, speaking at Bradford on March 15, said that only the effecting of an agreement on the question would make it worth while for the Government to recast the Home Rule Bill. The duty of the Unionists was clear. If they did not like the Act they must agitate for a majority. If they won they could amend or repeal the law. The Liberals sought to allay old hatreds in Ireland, not to create new ones. They wanted to give the people what they wished, not to force upon them what they disliked. Mr. Asquith's offer on principle was the last offer the Government could or ought to make. If the Tories rejected that offer it could only be because they

preferred shooting to voting. He was certain that the first British soldier or bluejacket killed by the Orangemen would raise an explosion that the Tories little comprehended. It would be such that it would shake the foundations of society. Sir Edward Carson was wrong as to the merits of the question. History would prove him so. Sir Edward Carson thought of an Ulster Convention that was to graciously consider the matter while the Imperial Parliament stood on tip-toe outside waiting for the verdict. When he (Mr. Churchill) looked at the situation as now unfolded he felt they had had about enough of that sort of thing. Mr. Churchill, in concluding, said: 'The Government will not allow themselves to be bullied. Doubtless, bloodshed is a lamentable thing, but a cowardly abdication of the executive's responsibility is worse. Law and order must prevail. We are not going to have Britain sunk to the condition of Mexico. If Ulster seeks peace she knows where to find it, but if every concession is spurned, if Ulster becomes the tool of party calculations, if the civil and parliamentary systems are brought to a crude challenge of force, and if reckless chatter ends in the disclosure of a sinister revolution, then let us go forward and put these grave matters to the proof.'

Speaking at Newcastle, Mr. John Dillon said that he was convinced that the Government's compromise was best calculated to secure victory. If the Unionists won the next election they could repeal the Home Rule Bill if they dared, or cut out Ulster. The Nationalists then would renew their struggle with the Irish Parliament at their back.

At the All-for-Ireland Conference now being held at Cork, Mr. W. O'Brien (Independent Nationalist) stated that the Irish Party had accepted a modified Bill, and covered itself with infamy. 'Full speed ahead!' was the order, but the party had swallowed it, and 'Full speed astern!' had taken its place. The rotten barque was flying for its life, and its Hibernian crew were waiting for an opportunity to throw the trembling captain overboard.

Over 10,000 places have been opened in England for the signing of the British Covenant.

The Unionist newspapers complain that Mr. Churchill's peremptory tone is calculated to increase the difficulties of the Prime Minister's immediate task. They argue that a challenge to take or leave the offer as stated is unjustified until the Prime Minister discloses far more about it than he has done heretofore. Meanwhile to-day's statement is eagerly awaited.

It is understood that Mr. Asquith does not intend to make any further offer or to withdraw the existing one at present.

The *Chronicle* attributes the Unionists' objection to the time limit in regard to Ulster to a belief that two general elections will not displace the present Government. It adds that the Ministry offers the olive branch, and is anxious to conciliate, but it will not be blackmailed.

The *Times* declares that there is a distinct hardening of opinion in all quarters that Mr. Asquith will probably make it clear that if his offer proves ultimately unacceptable as a basis of settlement, it will not be submitted to a vote of the House of Commons or given any other mark of permanence.

## ST. PATRICK'S DAY

### NATIONAL CONCERT, DUNEDIN.

The Garrison Hall was crowded in all parts on Tuesday night, on the occasion of the national concert; and, as usual, those present had come with the evident intention of enjoying and appreciating every item. St. Patrick's Day, with its evening of national music, comes but once a year, and it is impossible not to feel the genial atmosphere which on that occasion always pervades the Garrison Hall. The Kaikorai Band, under the direction of Mr. G. B. Laidlaw, were the first per-

formers to be greeted by the hearty and appreciative welcome of the large audience. Their spirited rendering of some of the familiar old Irish airs was much enjoyed, and put everyone in the proper frame of mind for the rest of the programme. Mr. J. Leech gave a tasteful, if somewhat serious, rendering of Lover's popular ballad, 'Molly Bawn,' though perhaps he hardly laid sufficient emphasis on the rollicking, happy aspect of this typically Irish love-song. His encore was that popular concert success, 'The Rosary.' Miss Esquilant captured the hearts of the audience with her opening number, 'She is far from the land,' a success which she followed up by 'The minstrel boy,' sung with fine dramatic feeling. Her rich contralto proved itself more than equal to the demands made upon it by this seeming simple, but really difficult number. Mr. James Jago rendered 'The Irish emigrant' in his usual satisfying manner, and was accorded an emphatic recall, to which he responded with 'Avourneen.' Miss Daisy Hall gave 'Kathleen Mavourneen' and 'Killarney' in the first half of the programme, both these items displaying to great advantage her pure and sweet soprano voice. The first half of the programme was concluded by the singing of Sullivan's anthem, 'O gladsome light,' by St. Joseph's Cathedral Choir, under the baton of Signor Squarise. The second part was opened by an excellent selection by the Kaikorai Band, 'The smithy in the wood.' The audience insisted on hearing again the latter portion of this taking item. Mr. Jago followed his rendering of Moore's 'Legacy' by an Irish ballad, which suited him better, perhaps, than anything he sang previously. Miss Daisy Hall then gave one of her repertoire of Gaelic songs, and responded to the enthusiastic applause by a particularly quaint and charming little Gaelic folk song, which so took the fancy of her audience that she found herself obliged to repeat the concluding verse. Mr. John Leech's second numbers were 'Mother Machree' and 'Mother o' mine,' and Miss Esquilant earned a very enthusiastic encore with Needham's 'Irish lullaby,' and gave 'The harp that once.' Mr. W. W. Crawford scored a great success by his clever humorous items, and St. Joseph's Choir concluded the evening's entertainment with 'The dear little shamrock' and 'Let Erin remember,' the latter item being their best effort. They then sang the national anthem before the audience dispersed. The accompanist throughout the evening was Mr. A. Vallis. The stage was tastefully decorated with flags and pot plants, and an appropriate feature consisted in the presence of two statuettes of Emmet and O'Connell at either side of the stage.

## St. Benedict's Catholic Club, Auckland

The half-yearly general meeting of the above club was held in the club rooms on Tuesday evening, March 10. There was a good attendance of members, and the proceedings were of an enthusiastic nature, which augurs well for the continued success of the club during the ensuing half-year. The report and balance sheet showed the club's affairs to be in a very healthy state. The following officers were elected:—President, Mr. A. J. Fernandez; vice-president, Mr. A. Rose; hon. secretary, Mr. C. B. Reid; hon. assistant secretary, Mr. J. McGrath; hon. treasurer, Mr. R. Owens; custodian, Mr. D. Slade; librarian, Mr. N. Early. A vote of thanks was accorded the outgoing officers, who were warmly congratulated on the way in which they had worked.

The meeting tendered its congratulations to Mr. Quinn on having attained his B.A. degree, it being felt that it was an honor not only to the Sacred Heart College, but also to St. Benedict's Club, that one of their number should attain this high degree under the handicaps which prevail against Catholic students.

A vote of condolence was passed in sympathy with Mr. J. McGovern, on the sad loss of his father.

Matters in connection with the approaching conference of delegates of Federated Catholic Clubs were introduced, but as the information in hand was so scant, no action could be taken.

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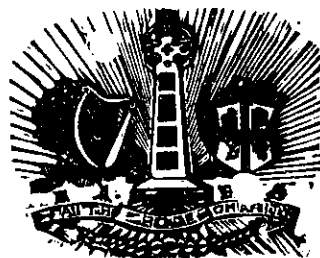
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# Irish News

## GENERAL.

Rev. Patrick Hogan, parish priest of the united parishes of Killimer and Knockina, near Kiltrush, died at his residence, Killimer, on January 23, after something over a week's illness.

The Hon. A. Prendergast, who has been appointed to the Controllorship of New York City, is the son of an Irish emigrant from Blackwater, County Wexford. Last year he visited his father's home and spent some weeks with friends and relations.

At the annual meeting of the Enniskillen Urban District Council, Mr. George Whalley, the outgoing chairman, presiding, Mr. John F. Wray, LL.B., solicitor, Nationalist, was unanimously elected chairman for the ensuing year on the motion of Mr. Crumley, M.P., seconded by Mr. Thos. Maxwell.

The announcement of the election of Mr. F. R. O'Shaughnessy, A.R.C.Sc., F.I.C., to the Council of the Institute of Chemistry of Great Britain and Ireland, has just been made. Mr. O'Shaughnessy, whose brother is principal of the Technical School at Waterford, was recently appointed Consulting Chemist to the Rea and Taine Drainage Board.

A striking tribute to Catholic tolerance is paid by Mr. E. Usher Roberts, a Protestant magistrate of Waterford, in a letter to the Waterford *Evening News*. His twenty years' experience of the Counties Longford, Leitrim, Mayo, Roscommon, Westmeath, and Waterford goes to show that the best of feeling existed between Catholics and himself. He deprecates the reckless statements made as to Catholics, and says if there was any intolerance he would be the first to hear of it.

A notable citizen of Derry has just passed away in the person of Chevalier Hannigan, Knight of St. Gregory. He was distinguished by the munificence of his contributions to religious and charitable purposes. The Chevalier subscribed several thousands towards the rebuilding of Long Tower Church, contributed generously to the fund for completing the Cathedral spire, and was a liberal supporter of the St. Vincent de Paul Society.

Mr. W. M. Murphy, J.P., president of the Dublin Chamber of Commerce, presided at the annual meeting of that body, and referred to the Labor troubles in the city. He said it was the highest form of patriotism, according to the Trades Council, to close up Jacob's biscuit factory, Dixon's soap factory, Paterson's match factory, Perry's box factory, and numerous others, and to drive out of the city all the industries that were left. If a determined stand had not been made against the would-be destroyers not one of these industries would be alive to-day.

Mr. T. M. Healy, M.P., has published an article in a London Conservative paper saying that Mr. Asquith has offered Ulster Unionists practically everything they asked for, with the exception of one thing (which they don't really want, unless for tactics' sake) amputation from the rest of Ireland. That demand is persisted in merely in the hope that they may kill Home Rule, to which it would certainly prove a brain-blow. Mr. Healy expects to see Unionists accept additional 'safeguards' later on. A general election would settle nothing, and if the Tories got a majority they would find Ireland a hornets' nest and America a dreadful diplomatic embarrassment. Mr. Healy advocates another Round Table Conference.

The late Mr. J. Q. Pigot, of Dublin, a former Judge of the High Court at Calcutta, left personal estate valued at £32,347. He bequeathed—To the Superiories of the Community of the Visitation, Chambery, his copy of Tissot's *Life of Jesus Christ*, the *Livre D'Heures*, said to be of the fifteenth century, which he bought from the Hoeppe of Milan, and certain illuminated books, and £3000; £100 to the Administrator of Westland row parish, Dublin, for charitable purposes; £150 to the Prior of the Calced Carmelites,

Aungier street, Dublin, for charitable purposes; and £250 to the Prior of the Discalced Carmelites, Clarendon street, Dublin.

## THE HOME RULE FUND.

The Trustees of the Home Rule Fund have issued a manifesto thanking the people for their support, and stating that no appeal will be made for the fund for the present year, except in case of unforeseen emergency. The lists, however, were to be kept open until March 17 to permit of the completion of collections in hand. Contrast this with the appeals issuing almost every day from the Unionist organisations in Belfast and in London for funds, which apparently meet with little or no response. Home Rule is the cause of the people, who are ready to sacrifice for it. Unionism is the cause of privilege and monopoly, and is kept alive only by the subscriptions of the plutocrats. It makes no appeal to the heart of the people.

## BEQUESTS TO MESSRS. REDMOND.

The question of the disposal of the estate of the late Miss Jane Dennistoun Kippen, Edinburgh, was considered in the Court of Session, Edinburgh, on January 24. Miss Kippen, it may be recalled, bequeathed her estate, which is valued at £10,000, to Messrs. John Redmond and William Redmond, as representing the Nationalist Party, and Mr. Keir Hardie, as representing the Independent Labor Party. The immediate relatives of the deceased lady raised the claim that the Messrs. Redmond and Hardie had merely been appointed trustees for them. After hearing counsel for both sides, the Court decided that the will bequeathed the estate to these gentlemen, £5000 going to the Messrs. Redmond and the other £5000 to Mr. Hardie.

## FROM WILLIAM III. TO THE UNION.

In the eyes of the Dean of Canterbury, judging by his language at Dover, the Treaty of Limerick, which William III. signed—and violated—inaugurated a golden age in Ireland. Let us (*Catholic Times*) set forth a few of the enactments of the period, in addition to those specified in an article in this issue. No 'Papist' was permitted to marry a Protestant, and any priest celebrating such a marriage was to be hanged. Two justices of the peace could compel any 'Papist' above eighteen years of age to disclose every particular which had come to his knowledge respecting 'Popish' priests, the celebration of Mass, or 'Papist' schools. If he refused to answer he was liable to imprisonment for a year. Nobody could hold property in trust for a Catholic. Juries in all the trials arising out of these penal statutes were to consist of Protestants. No 'Papist' could take more than two apprentices except in the linen trade. All the Catholic clergy were obliged to give in their names and the names of their residences at the Quarter Sessions and to keep no curates. In any trial under statutes designed for the strengthening of the Protestant interest a 'Papist' juror might be peremptorily challenged. Considering the extent of the responsibility of the Anglican Church for such a horrible code of persecution, it is surprising that at the present day any ministers of that Church should have the hardihood to challenge enquiry into her policy in the matter of tolerance.

## THE BOGUS JESUIT OATH AGAIN.

The following letter from the Very Rev. Father Nolan, S.J., Provincial, appeared in a recent issue of the *Cork Constitution*—

'Sir,—My attention has been drawn to-day to a letter from a Mr. John Willis, J.P., published in your issue of Wednesday, January 21. In this letter Mr. Willis quotes an oath, purported to be taken by the Jesuit Order, a part of which he gives as published in the *Christian Advocate*, October 11, 1912, and never since contradicted.

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'Neither the oath referred to nor any similar oath has ever been taken by a Jesuit, and as to the statement that the existence of such an oath among Jesuits has never been contradicted, Mr. Willis has but to refer to the *Standard*, March 21, 1910, in which an oath, substantially the same, is denied and refuted by Rev. William Delany, S.J., and Rev. John Gerard, S.J. Father Gerard points out that the bogus oath was published in Germany in 1891 and in subsequent years, but was denounced by the Evangelical Bund (the Protestant Alliance of Germany) as a 'clumsy fraud' ('eine plumpe Falschung'), and the *Berliner Tagliche Rundschau*, the organ of the Bund, after stating that it had been urged to publish the form of oath, declared that 'it could not, and would not do so, the document being known as a fabrication by all well-informed persons,' and the *Rundschau* accordingly appealed to Protestants to be more circumspect and not to use weapons which only serve the cause of the enemy and "draw water to the Ultramontane Mill" (March 29, 1899).

'Since then Father Gerard has traced back the history of the "Form of Oath," and found that it originally appeared in *Foxes and Firebrands*, and was concocted by Robert Ware, a contemporary and fellow-worker with Titus Oates.

'As Mr. Willis, I observe, is a magistrate, and has been thus appointed to administer and maintain justice, I shall be glad to give him an opportunity of testing in open court whether such, or similar oath, is taken by a Jesuit if he will only bring the charge against any individual Jesuit.'

The *Constitution* added the following footnote to the letter:—'Needless to say, we hold no brief from the Jesuit Order, but we do in the interest of providing things honest in the sight of men, and when we printed Mr. Willis' letter we gave it as our clear opinion that the oath he ascribed to the Jesuits, as well as to the oath ascribed by Mr. Carr to the Hibernians, was nonsense, and had no existence. This view is now confirmed by the Provincial of the Jesuit Order in Ireland. Mr. Willis is undoubtedly an honorable gentleman, and he has stated that his authority is the *Christian Advocate* of October 12, 1912. The *Advocate* is a well-known paper of high standing, and, as we have unwittingly been drawn into the matter, it now clearly devolves upon the *Advocate* to show what authority it had for ascribing such a shocking oath to the Jesuit Order at all.'

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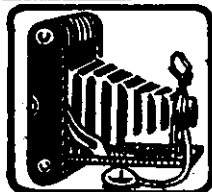
Miss Strickland, the eldest daughter of the State Governor (says the *Sydney Catholic Press*), accompanied Mr. Hawker on one of his biplane flights the other afternoon at the Randwick Racecourse. Miss Strickland is a very young girl—seventeen at most—though the responsibilities of the position she holds in consequence of her mother's indifferent health make her appear older. She is a charming girl, rather frail-looking, but in reality perfectly robust, and apart from the assistance she gives Lady Edeline in social directions, leads a very active life. At their country home, Sutton Forest, she attends to all the household accounts and writes the daily menu cards, besides taking charge of other domestic matters. The second daughter, who is fourteen years of age, looks, after the hens and chickens. As a matter of fact, the whole family of girls have their separate duties, and are brought up on lines which might advantageously be adopted by a good many in less exalted positions. The baby, a year and a half old, finds her time fully occupied up to the present in 'bossing' the rest of the household.

Mr. John H. F. Bacon, A.R.A., M.V.O., the distinguished Catholic artist, passed away at his residence, Queen's Gate Terrace, London, on January 24. Mr. Bacon was the painter of two Coronation pictures—'Homage-Giving, Westminster Abbey, August 9' (1902), and the great work representing the Coronation of King George and Queen Mary. The son of a lithographer, John Henry Frederick Bacon was born in London in 1865. He showed an aptitude for painting long before he was ten, and at the age of seventeen was drawing for some of the best-known magazines in London. After a tour of Burmah and India, he returned to England, where at Broadway, Worcester, he rented a disused Congregational chapel and began the first of a series of pictures which was to make his name familiar to the art world. He was made an Associate of the Royal Academy in 1903. Mr. Bacon the same year exhibited the first of his famous Coronation pictures. Among the best pictures of the deceased artist are those inspired by the faith he professed.

Referring to the recent appointment of Cardinal Mérry del Val as Archpriest of St. Peter's, the *Waterford News* says:—'The family of Merry, from which the Cardinal is descended, was connected with Waterford City from the first half of the seventeenth century to the beginning of the nineteenth century. Thomas Merry, of Callan, was married to Mary White, of Waterford, and some of his children settled in this city about the middle of the seventeenth century. In 1770 Joseph Merry left Waterford for Seville, and married there Manuela, daughter of Andrew Jayte, a merchant. He died in 1804. His fourth son, Raphael, was grandfather of the present Cardinal. The oldest direct representative living of the Merry family is Joseph Xavier, who resides in London, and is now in his 86th year. Some years ago he visited Waterford for the first time, in order to discover if any records of his ancestors existed here. He paid a visit to the almshouse on Convent Hill, founded by his grand-aunt, Mary, who married one Robert Power, a corn merchant in Waterford, and was the last of this branch of the Merrys residing in Waterford. This lady survived her husband. She died in 1804. She bequeathed £8700 to the Catholic Bishop of Waterford to found an almshouse for twelve reduced gentlewomen of the City of Waterford. This charity is now administered by the Superior of the Christian Brothers.'

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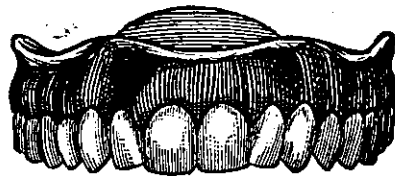
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## ITEMS OF SPORT

## FOOTBALL.

At the annual meeting of the Canterbury Football Association held last week (writes our Christchurch correspondent) the Rev. Father Quinn, S.M., of St. Bede's College, was elected a member of the management committee.

At the annual meeting of the Marist Brothers' Old Boys' Football Club, the balance sheet showed the club to be £3 in credit. The committee reported a very successful season. The third-class team were third in their competition proper, and also annexed the Henderson Memorial Cup, after a strenuous contest. The fourth-class team won their championship and reached the semi-final in the Charity Cup contest. For the fifth time in seven years the fifth-class team won their cup, which, owing to being won three times in succession, now becomes their property. The sixth A team were runners-up in their grade, having only two goals scored against them during the season. The sixth B and C teams were also well placed in their respective divisions. The election of officers resulted as follows:— Patron, Right Rev. Dr. Redwood, S.M.; vice patron, Rev. Brother Basil; president, Rev. Brother Donatis; vice-presidents, Ven. Archdeacon Devoy, S.M., Rev. Father Hurley, S.M., Rev. Brothers Fidelis, Augustine, Alopi, Louis, Messrs. Martin Kennedy, M. O'Connor, C. P. Skerrett, H. McKeown, L. Dwan, A. A. Corrigan, F. McFarland, W. Bowden, and T. Coltau; secretary, Mr. G. Fitzgerald; executive, Messrs. F. J. O'Driscoll, A. Lewis, T. Layburn, A. Burke, P. Scanlon, A. Marshall, and the captain of the fifth-class team; delegate to the W.F.A., Mr. T. Layburn.

## CRICKET.

In the fourth grade contests (writes our Christchurch correspondent), St. Bede's College, playing against East Christchurch in the first innings, made 197 runs (Khouri 102, McLaren 75). East Christchurch made 137 in their two innings. St. Bede's secured a three-point win.

## CHRISTIAN BROTHERS' BOYS AGAIN WIN THE BANNER.

The final match between Christian Brothers and High School, for the Senior Grade School Banner, resulted in a win for the former, after an exciting game. The High School boys batted first, and were dismissed for the small total of 31. The prospects were now in favor of Christian Brothers, but when the latter were dismissed for 28, things began to look bad, especially as there was only one hour left in which to finish the match, which would have been decided on the first innings if time did not allow of a second innings being played. In their second attempt the High School boys were all out for 17. With half an hour to go and 21

runs to win, McCarthy and Gleeson opened for the Brothers, and were not separated until High School's total had been reached, McCarthy having been bowled after making 13 runs. Collins then came in, and made the winning hit, leaving the Brothers winners by nine wickets. For the winners, McCarthy and Collins bowled splendidly, as did Harraway and Clarke for High School. This is the twelfth year in succession in which the Brothers' boys have won the banner.

## SWIMMING.

At the Woolston Amateur Swimming Club carnival, held on last Saturday (writes our Christchurch correspondent), Master J. Ellis, of the Marist Brothers' School, won the school boys' championship of Canterbury (75 yards) in 62 seconds.

## LAWN TENNIS.

In the inter-club tournament matches played on last Saturday week (writes our Christchurch correspondent), Catholic Cathedral A defeated New Brighton at New Brighton by 45 games to 32. Following are details:— Singles: W. Spratt (N.B.) beat T. O'Connell (C.C.) 9—0; B. O'Connor (C.C.) beat W. Irwin (N.B.) 9—6; C. F. Williams (C.C.) beat N. Jarvis (N.B.) 9—0; J. Logan (C.C.) beat W. Barry (N.B.) 9—8. Doubles: O'Connell and O'Connor (C.C.) beat Irwin and Jarvis (N.B.) 9—6; Williams and Logan (C.C.) beat Spratt and Barry (N.B.) 9—8. Totals: Catholic Cathedral, 45; New Brighton, 32.

Playing last Saturday, Catholic Cathedral A defeated South Christchurch, at South Christchurch, by 39 games to 34. Following are details:— Singles: T. O'Connell (C.C.) beat F. Potter (S.C.), 9—8; W. Deavoll (S.C.) beat B. O'Connor (C.C.), 9—1; F. Williams (C.C.) beat E. Hulbert (S.C.), 9—2; J. Lagan (C.C.) beat S. Rudd (S.C.), 9—4. Doubles: Potter and Hulbert (S.C.) beat O'Connell and O'Connor (C.C.), 9—2; Williams and Lagan (C.C.) beat Deavoll and Rudd (S.C.), 9—2.

Catholic Cathedral B won from Sumner by default.

## Oamaru

(From our own correspondent.)

March 16.

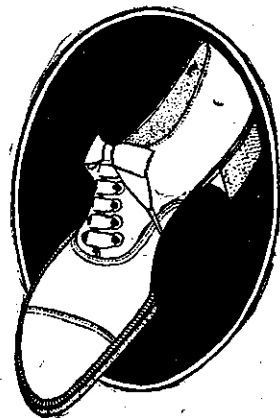
Miss Maude Cartwright has received information from Trinity College of Music, London, that she has been successful in passing the 'Art of Teaching,' this being the final section of the licentiate diploma, L.T.C.L. Miss Maude Cartwright, L.T.C.L., is a pupil of Miss K. Cartwright, L.T.C.L., L.A.B.

There was a good muster of the local branch of the H.A.C.B. Society at their general Communion yesterday morning at early Mass, the members marching in regalia from the lodge rooms to the basilica.

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THE  
**ROMAN MISSION OF ST. PATRICK**

(By the REV. J. KELLY, PH.D., for the *N.Z. Tablet*.)

'We Protestants claim our descent from the early Church of St. Patrick, and we say the domination of Rome was introduced by the perfidy of Henry the Second, and thrown off when the face of the Church was washed at the Reformation.' . . . No fact is so well established in history as this.—J. M. Robinson, M.A., Rector of Avoca, in the *Ulster Guardian*.

Few luminaries hang in the grey firmament of the venerable Church of Ireland; so few that periodic displays of fireworks are as a matter of course to be expected, and as a matter of course do come off. A few years ago Dr. O'Hara, Protestant Bishop of Waterford, in his hatred of Papists, opened his mouth at Coleraine and put his foot in it decisively and marvellously. Later, Walter McMurrough Kavanagh, a Protestant layman, stood up at a synod and, in equivalent words, begged the dignitaries of his Church to have some regard for truth and common sense. 'George Birmingham,' himself a Church of Ireland cleric, also protested that Irish Catholics really were not the murderous savages which the combined intelligence of an Ulster Synod proclaimed them.

A Church of Ireland Synod is fair as a coruscation; but, to borrow one of the latest flowers of nervous English, J. M. Robinson is simply 'It.' We used to think that it was the domination of England, Henry's perfidy introduced. Moreover, until J. M. Robinson told us we were wrong, we believed that St. Patrick was sent to Ireland by Rome. But now we see that 'no fact is so well established in history' as that St. Patrick is the spiritual father of the Church of Ireland. Mr. Robinson did not go to any pains in his letter to establish anything—possibly he took it for granted that his readers were as conversant with facts 'well established in history' as Macaulay's pet school-boy must have been. But it is worth while inquiring into the *rationale* of the matter.

In his *Life of St. Patrick* (Macmillan, 1905), Professor Bury tells us that his conclusions 'tend to show that the Roman Catholic conception of St. Patrick's work is, generally, nearer to historical fact than the views of some anti-papal divines.' And, in discussing the circumstances of St. Patrick's consecration, he writes that the question does not involve any kind of theoretical importance, for the reason that, 'by virtue of what had already happened, Ireland was, in principle, as closely linked to Rome as any Western Church.' So that whether Patrick 'was consecrated at Rome or at Auxerre was a matter of little moment' (Cap. III., p. 61).

The ancient biographies of the saint bear witness to the fact that Patrick spent some time in the peaceful close of the great Monastery of Marmoutiers at Tours, under the direction of his relative, St. Martin, and in the village of St. Patrici, in the department of Loire, the memory of the Irish Apostle is still kept green. Evin and Probus record that Patrick received minor Orders during his stay at Tours. According to St. Eleran he was thirty years of age at the time of the visit to his relations mentioned in the *Confession*: about the same time (A.D. 403) he was ordained priest. From that time to the date of his mission to Ireland about thirty years elapsed, concerning which little information is forthcoming.

According to the *Lives*, he went south from Tours and abode for a considerable time at Lerins. This little island, half cloister, half university, was one of the gardens of sanctity and learning which girdled the shores of Italy and Provence before the end of the fourth century. It is still called St. Honorat in memory of St. Honoratus, who first gathered about him here that little community of monks whose influence became so great in southern France. The names of Honoratus, Archbishop of Arles, Hilary, his successor in office, Eucherius, Bishop of Lyons, Lupus, Bishop of Troyes, the great Vincentius, and of Patrick

himself, shed unfading lustre on the little island off the Cape of Cannes, where in the holy solitude and sequestered cells 'withdrawn into the great sea' the Apostle of Ireland prepared for his great work.

From Lerins to Auxerre Patrick was attracted by the fame of Germanus, at whose feet, according to Probus, 'he spent many years in patience, in obedience, in charity, in chastity, in purity of heart and soul.' In 1882 Father Hogan, S.J., discovered the first five chapters of Muirchu's 'Life of St. Patrick,' which were missing from the *Book of Armagh*, in which, however, reference to them was found in the twentieth folio. The text discovered by the Irish Jesuit in the Burgundian Library at Brussels corroborates the testimony of Probus with the following words: 'He (Patrick) found in the city of Alsiodorus a certain holy prince-bishop, Germanus, with whom he remained no little time like Paul at the feet of Gamaliel.'

Meantime in Great Britain the Pelagian heresy was fast gaining ground. Pope Celestine sent his deacon, Palladius, to the aid of the English bishops, but the mission proved unfruitful. The bishops asked their French brethren to help them. Celestine made Germanus his legate, who, taking with him Lupus, Bishop of Troyes, and Patrick, went to England on a mission which seems to have had good results. This took place about the year 429, and about the same time the Pope sent Palladius to Ireland. 'Archdeacon of Pope Celestine, Bishop of Rome, and forty-fifth successor to the Chair of St. Peter,' says the *Book of Armagh*, 'was Palladius consecrated and sent to convert this island which was stark with the colds of winter, but with no result. For nobody can receive from earth without it is given him from above. Also these raw barbarians were not inclined to receive his teachings, and just as little was he inclined to stay in a country which was not his home, wherefore he went back to him who had sent him. Hardly had he passed the first sea on the return journey when he died in the country of the Britons' (Hogan, *Documenta* 25).

What was denied to Palladius was reserved by Providence for Patrick, who now in his sixtieth year undertook the conversion of Ireland. Thirty years previously in a vision he heard the voices of the Irish calling to him over the seas. His boyhood had been spent in captivity among the hills and valleys of Connacht. Green Erin was calling him as she invariably calls even her adopted children. I like to think that he, too, felt the *Heimweh*, the nostalgia we all feel for the dear old island of our dreams. And he was going back to conquer where he had been captive, to kindle on the crest of Croagh Patrick a light that was to be in after ages a beacon to all the world. He was going with the authority of the Pope. No fact in his life is so significant as this, none—with apologies to J. M. Robinson—more clearly established.

1. Among the sayings of St. Patrick, found in the *Book of Armagh*, we find the following advice to his flock: *Ut Christiani, ita et Romani sitis*—As ye are Christians be ye also Romans. The genuineness of these words has of course been disputed, but it is significant that so far back as the year 800, the first part which contains the words quoted, was ascribed to St. Patrick himself. A century later Columbanus calls the Irish 'the disciples of Rome,' and Boniface IV. says that Ireland kept the faith as it was received from the successors of the holy apostles.

2. Tirechan's notes on the life of St. Patrick, written in the *Book of Armagh*, were, according to the Protestant historian Graves, already nearly illegible in 806, and so, undoubtedly of the time of Tirechan, who had his information from Ultan, Bishop of Ardraccan, a contemporary of Patrick. Tirechan testifies that Patrick's mission by Celestine took place in the thirteenth year of the Emperor Theodosius.

3. Aileran, Abbot of Clonard (664), author of the fourth *Life of St. Patrick*, mentions the saint's journey to Rome.

4. In the introduction to his *History of the Britons*, published in 822, Bishop Markus speaks of the sending of St. Patrick by St. Celestine.

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5. St. Eric, all-powerful at the court of Charles the Bald, gives expression to the tradition of the diocese of Auxerre when he relates that Germanus sent Patrick to Rome in company with the priest Segetius, who was to bear testimony of Patrick's merit to the Holy See.

6. According to the *Annals of Innisfallen*, 'St. Patrick came from Rome to Ireland and preached here diligently the faith of Christ.' The Four Masters write: 'St. Patrick was called to the episcopal dignity by the holy Pope Celestine, who first gave him the mission to preach in Ireland.'

7. Maelbrigte or Marianus Scotus writes: 'After him (Palladius) was Patrick, a Briton by birth, who was consecrated by Pope Celestine and raised to the archiepiscopal dignity for Ireland. Sixty years long he strengthened his preaching with signs and wonders and converted the whole island to the faith of Christ.'

In a clear stream follow the testimonies of the oldest and best authorities from the sixth to the eleventh century, a mass of positive argument against which such negative proofs as Todd and others adduce are of no moment. Todd's main argument against St. Patrick's Roman mission was based on the fact that it is not mentioned by Muirchu in the *Book of Armagh*. Cardinal Moran, in 1864, already called attention to the fact that the index on folio 20 gives the heads of the missing chapters, the sixth mentioning St. Patrick's journey to Rome. Cardinal Moran's conclusion that the text of Probus contains the lost chapters has since been borne out by Father Hogan's discovery. Later German Protestant critics have now admitted that St. Patrick's connection with Rome is clearly established. From the fifth and seventh Lives (Colgan) it appears that Patrick received two missions from Celestine, one while he was a simple priest, before the news of the death of Palladius reached Rome, so that, already on his way to Ireland, he turned back when he heard of Palladius's death in order to ask the Pope to give him such full charge of the Irish mission as Palladius had received. From confusion on this point arise apparent contradictions as to the person of the bishop who consecrated Patrick.

According to Cardinal Moran's view, the course of events was as follows: John of Tynmouth narrates that Patrick turned from his way and went to a holy bishop named Amator, by whom he was consecrated. Amator, according to Probus, was a man of 'wonderful sanctity,' and in the *Book of Armagh* he is mentioned as 'a wonderful man and a famous bishop.' The annals of the Church in Gaul know no such bishop. The consecration took place near Eboria. There is no city of that name in Gaul. But on the way to Ravenna, where Germanus was at this time, there was a place in the north of Italy called Eboria. Its modern name is Iorea; and it is significant that in the diocese of Iorea seven churches are dedicated to St. Germanus (Bellesheim, *Geschichte der K. Kirche in Ireland*, I., 39).

Germanus was in Ravenna, whither Celestine often came, so it becomes intelligible how the news of the death of Palladius came to Patrick at Eboria on his way to Ireland, and how he turned aside and was consecrated by Amator in presence of Theodosius, Germanus, and Celestine. The difficulty about the name Amator is removed by the consideration that the consecrating prelate would probably be Maximus of Turin, Maximus being in old Irish Amahor. Whence Moran concludes that the facts point out that at the time of the death of Palladius St. Patrick was closely associated with Celestine, Theodosius, and Germanus; that Eboria is the modern Iorea; and that the consecrating bishop was St. Maximus of Turin.

To conclude, Father Morris, one of those best qualified to speak on the matter, says: 'In spite of all the darkness in which Patrick's life is veiled his Roman mission is above all doubt.' The old Irish writers who treat of the subject are, we boldly assert, in full harmony with the unassailed tradition of ten centuries, that Patrick received his mission from Pope Celestine.'

Let us leave J. M. Robinson in peace in his sweet

vale of Avoca, and try to remember this week of March how inexpressibly much we owe to the glorious saint whose spiritual children metaphorically clasp hands all round the globe on Patrick's Day.

### Westport

(From our own correspondent.)

March 2.

Over fifty members attended the annual dinner of the members of St. Canice's Club, which was held in the club rooms on Monday evening last, the president (Mr. J. Matthews) presiding over the gathering. The usual toasts were honored, the speakers being Ven. Archpriest Walshe, Rev. Father Cronin, Messrs. C. O'Loughlin, J. Guerin, F. O'Gorman, J. Comerford, H. F. Cotter, J. O'Neill, jun., J. Brennan, R. O'Neill, and G. Martin. During the evening prizes won during the past year were awarded as follows:—President's cup for highest aggregate in debates and elocutionary competitions held in the club, Mr. J. Radford; junior oration and Federated Catholic Clubs' diploma, Mr. J. Comerford; senior oration, Mr. F. O'Gorman; junior recitation, Mr. C. Brown. Songs and recitations were given during the evening by Messrs. R. Annibel, J. Comerford, C. Brown, J. Hepburn, J. O'Neill, J. Godfrey, F. O'Gorman, M. Murphy, W. Ryan, J. Matthews, H. F. Cotter, J. Browne, and G. Martin.

On Wednesday evening the annual meeting of the club took place in the club rooms, the president (Mr. J. Matthews) in the chair. The annual report and balance sheet showed the club had had a most successful year, and its affairs generally were in a very healthy condition. In the election of officers Mr. J. Matthews (president) and Mr. H. F. Cotter (secretary) were re-elected. The Ven. Archpriest Walshe, who attended, congratulated the club on the success of the past year's work, and the very creditable manner in which the club had managed its affairs; and he now looked to the club to take an active interest in the work of the Catholic Federation.

### Ngaruawahia

(From our own correspondent.)

The new church that has been under construction for the last six months is now nearing completion. The plasterers are doing the final work and will be finished in a fortnight. We expect to have the opening ceremony on the second Sunday after Easter. The building presents a handsome appearance, and is a great credit to the parish and town. A 'working bee' has been formed to improve the fences and grounds, and has already shown signs of its existence.

The Te Akatea Coal Co. are opening up their new mine; the railway is now completed, and coal will be on the market by the end of the present month. Employing 300 miners, as the company will, it ought to swell the numbers of our parish.

### PUBLICATIONS

The December number of the Sacred Heart College magazine, Auckland, is well worth careful perusal. Besides the usual school news, there are several articles of wide interest, notably an excellent speech on Owen Roe O'Neill, prepared for the M.B.O.B. Hackett Medal; a poem, 'The Solitary Way,' of more than ordinary merit in thought and expression, and an interesting letter from an old boy, now resident in one of the South Sea Islands. There are many illustrations, and these, with the excellent paper and type used throughout, serve to make the publication a very attractive one. We wish it and its enterprising editors every success.

We have also to acknowledge receipt of the Christmas number of *Our Alma Mater*, the sumptuously got up and handsomely illustrated magazine of St. Ignatius' College, Riverview.

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## Science Siftings

By 'VOLR.'

### Famous Flagpole.

The Kew Gardens flagstaff, reputed to be the tallest in the Old World, has had to be taken down owing to time and decay having weakened it at many places in its 150ft length. Experts will have to decide whether it can be re-erected. For over fifty years it has been a landmark in Kew Gardens, and on the death of a reigning Sovereign and the coronation of his successor it has borne a specially large Royal Standard sent down by the Board of Admiralty. This year, when it came to be examined by the men who are hauled to its giddy height by ropes, it was found to have so many weak places that it was deemed advisable to lower it to the ground, and this has just been done. The spar is a remarkably fine specimen of a Douglas fir, and was sent to Kew Gardens by Mr. Edward Grey, a timber merchant in the Canadian trade, in 1861. It came from Vancouver Island, and was then 250 years old.

### Fermentation in Paper-making.

Among the recent improvements in handling paper-making materials is a process for extracting the starch from cotton rags that are used in making linen papers. Practically all cotton cloth has some kind of a filler, and much of this is starch. In clippings from new cloth there is a considerable amount of starch filler. It was the practice formerly to soak the rags in warm water, and then boil them in an alkali solution. But the effect of the alkali on starch is very slow, as it causes the starch to swell up, so that the solution reaches the inner part of the starch grains only with difficulty. Malt is added in the proper amount to convert the starch into a soluble sugar which readily dissolves out of the fibre of the cloth and leaves it free of the filler. The active principle of the malt is the 'enzymes' that attack the starch just as they do in the brewing process, and convert it into a form of sugar that is easily disposed of.

### Ten Centuries Ago.

Some eight years ago, says *Knowledge*, a ship of the early Viking period was discovered at Oseberg, near Tonsberg, in Norway. It was completely buried in the earth, and when disinterred was found to belong to the grave of a Viking queen, who died about A.D. 800. Horses, carriages, and sledges were also discovered in the grave, together with all kinds of household furniture and utensils and personal ornaments, the whole forming a picture of the state of northern civilisation ten centuries ago. Among the other articles found were two dark rectangular masses, which proved to be wax that has apparently been used for the waxing of sewing thread. This wax has recently been chemically examined by Dr. J. Sebelien, who found that its specific gravity and its melting-point agreed with that of the beeswax of the present day. The microscopic examination of the vegetable debris in the wax proved particularly interesting. The wax was dissolved in warm xylene, and the solution whirled in a centrifugal machine to separate the insoluble matter. The deposit consisted of a few pollen grains, including one which appeared to have been derived from the red whortleberry, since cuticle hairs, similar to those occurring on that plant, were also present. Other pollen grains were identified as belonging to cruciferous plants, while another appeared to have been derived from a member of the chickweed family. In addition to pollen the deposit contained fragments of wood charcoal, hairs from the bodies or legs of bees, the epidermis of barley corn, granules of barley starch, a single oat-starch granule, and particles of conifer wood.

### PILES.

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## IRISH AND GERMAN METHODS

What is known as the Zabern incident, where German soldiers were court-martialled for insulting and maltreating inoffensive civilians, has had its counterpart, though in a more aggravated form, in the Irish Land agitation.

To Irishmen who lived through the land war and the Coercion struggle the proceedings at the Zabern court-martial read like an echo from those stormy days, says the *Manchester Guardian* in its 'Miscellany' column:—Lieutenant Schad arrested a bank clerk for laughing at him, but the Royal Irish Constabulary in Kerry during the 'eighties went one better than that. Two prisoners were tried at Tralee on the charge of laughing and booing at the police, and a constable in examination said the offence committed was 'not exactly a booh, but a contraction between a laugh and a booh.'

### Children Prosecuted Under Coercion Act.

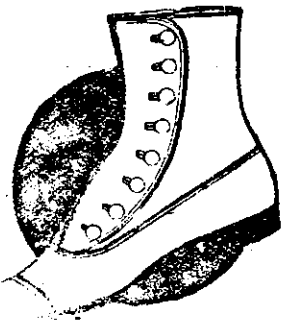
The Germans seemed to have confined their attention to adults: in Ireland children did not escape the pains and penalties of the Coercion Act. There was a classic case in Cork, where Daniel Sullivan, aged twelve, 'who appeared before the magistrates crying,' was solemnly indicted for 'having promoted a certain unlawful meeting contrary to the statute made and provided, and against the peace of our Sovereign Lady the Queen, her crown, and dignity.'

### A 'Don't Hesitate to Shoot' Order.

Colonel von Reuter himself might have drafted the circular issued to the constabulary who formed the escort of Mr. Clifford Lloyd, R.M., during his famous regime in Clare. After directing that firearms should be used without hesitation to prevent any attack on the magistrate, it concluded, 'If men should accidentally commit an error in shooting any person on suspicion of that person being about to commit murder, I shall exonerate them by coming forward and producing this document.'

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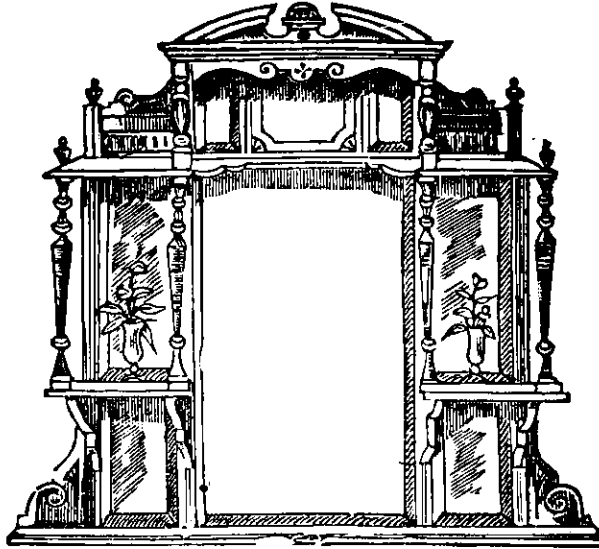
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## Intercolonial

Mr. T. J. Ryan, M.L.A., leader of the State Labor Party in Queensland, was entertained by the Central Political Executive, and a gold watch and albert were presented to him.

The death occurred in Melbourne the other day of the Rev. Father Daniel Nelan, brother of the Very Rev. Dean Nelan, of Colac, and the Rev. Father Nelan, of Essendon. Father Nelan had been ailing for some years, and, owing to his infirmities, was on the clerical sick list of the archdiocese.

Right Rev. Monsignor Robinson, of Kalgoorlie, left the West recently to join the Redemptorist Order in Ireland. The Very Rev. Dean Kiely has been appointed his successor. During Monsignor Robinson's 13 years' zealous labors in the parish no fewer than £22,000 had been expended in religious works.

The Catholics of Australia and New Zealand will rejoice to learn that the 50,000 stones asked for to complete the Church of Our Lady of Victories, Melbourne, have now been subscribed (says the *Freeman's Journal*). His Grace the Archbishop of Melbourne claimed as his privilege the right to place the first hundred stones, and his Holiness the Pope the last hundred, while the number between 49,800 stones have been given by devout clients of Mary throughout Australasia. Father Robinson has no doubt but that all the promises will be honorably redeemed.

The following appointments have been made by his Grace the Archbishop of Melbourne amongst the clergy of the archdiocese:—Rev. T. S. Collins, pastor of Queenscliff. Rev. John Collins, administrator of Carlton during the absence of Father J. H. O'Connell, P.P. Rev. J. P. O'Connell, from St. Patrick's Cathedral, to be pastor of the new mission of North Brunswick. Rev. J. H. O'Grady, from Brunswick, to be pastor of the new mission at Preston. Rev. W. B. Mangan, M.A., from St. Francis', City, to be pastor of the new mission at Sandringham. Rev. John P. Carney, from Gordon, to be pastor of the new mission of Diamond Creek.

A cablegram was received in Sydney the other day announcing the death in San Remo of Mr. John Maurice Toohey, the second and only surviving son of the late Hon. John Toohey, M.L.C., of 'Innisfail,' Wairoonga. For some years past his health had not been robust, and, seeking to benefit it, he took several trips to Europe and the United States. Last year he again went to Europe, and for some time he was receiving special treatment in Germany. Lately he went to San Remo, in the Italian Riviera, where Mrs Toohey, his sisters—Mrs. Kenelm Dormer, who was recently married in England, and who had spent some time with her husband at Nairobi, East Africa; and Miss Eileen Toohey—and Miss Egan joined him. His eldest sister is a member of the Redemptorist Order in Dublin. The late Mr. Toohey, who was in his 35th year, was a fine type of manly Australian, and was popular with all classes. His charity was generous, but unostentatious. He was educated at St. Ignatius' College, Riverview, and was a prominent member of the ex-students' association.

### Cromwell

(From an occasional correspondent.)

March 12.

The following pupils of the Dominican Convent, Cromwell, passed the theoretical musical examination of Trinity College, London, held in December:—

Preparatory.—Milly Thomas, 100; James Goodger, 100; Jessie Nicol, 99; George Stumbles, 99; Lena Stumbles, 92; Pearl McLoughlin, 91; Madge Goodger, 89; Olive May, 73.

Junior.—Kathleen Burk, 90 (honors).

All the pupils presented passed. In the junior practical examination, Freda Robertson was successful in gaining honors.

### Hokitika

(From our own correspondent.)

March 8.

His Lordship Bishop Grimes will be in Hokitika on the 22nd of this month. He will administer Confirmation to a large number of candidates, who are at present being prepared for the reception of this sacrament by the Sisters of Mercy. During the afternoon of the same day his Lordship will lay the foundation stone of the new church.

In the Hokitika news in our issue of February 26, in the report of several examination results, the name of Mary Heads appeared in mistake for that of Mary Neads.

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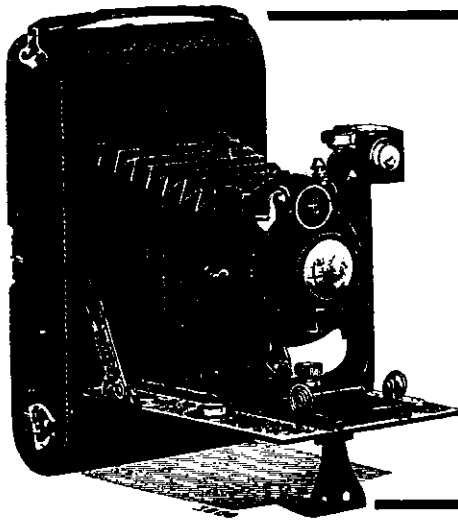
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# The Catholic World

## ENGLAND

### CATHOLIC EDUCATION.

On January 21, his Eminence Cardinal Logue was present at the opening and blessing of schools at Rock-tery, Shrewsbury. In an address on the occasion he expressed his deep interest in elementary education, which, when conducted on proper lines, was, he said, the foundation of society. It was this close connection between the Church and the school that had been the chief factor of whatever progress the Church had made in any age and in any country. He himself had been greatly stimulated to do something for education in Ireland by the work of the Catholics of England and their sacrifices for their schools. There was a spirit abroad in some parts of the world which banished God from the schools, and the result was already showing in certain Continental countries, where juvenile crime was increasing by leaps and bounds. The people of England differed as to the amount of religious education they wanted in the schools, but they were not driving out religion altogether, as were some of the infidels on the Continent. The hierarchy, priests, and people of Ireland, he added, were determined to do everything they could to preserve the English Catholic schools.

### CATHOLIC UNIONISTS AND ABUSE OF THE CHURCH.

Mr. James Britten, writing in the *London Tablet*, replies to a letter in the previous issue of that paper from Mr. James F. Hope, M.P., regarding a vulgar Unionist chant sung at Sir Edward Carson's Perth meeting. While noting that this polite melody was not sung in the presence of Sir Edward Carson, that it was not submitted for approval, and that 'it would not have been approved if it had been submitted,' Mr. Britten continues: 'But all the same it was sung, and apparently elicited no disapproval or disavowal until I called attention to it, although it was printed in at least one Glasgow paper, from which my extract was taken. And some one in some kind of authority must have printed the programme of the meeting on which the song appeared, with a request that the audience should join in singing it. Mr. Hope suggests that in such cases of what he calls "local ineptitude," complaints should be made "to the Central Offices of the Unionist Party." But cannot these "ineptitudes" be prevented? In your columns for April 26, 1913, Mr. Hope told us that a committee had been formed in the previous autumn "to investigate such complaints of political utterances offensive to the Church, and take suitable action thereupon." Where is that party now? and what "action" has it taken in the present instance?'

### CATHOLIC POPULATION ESTIMATES.

Rev. Father Thurston, S.J., in the course of some interesting articles appearing in the *Tablet* on the question of Catholic population statistics, points out that while the 'crude' birth-rate of Ireland is not much higher than that of France, the 'corrected' birth-rate of Ireland is the highest of any country in Europe. The 'crude' birth-rate is the number of infants born in any country per thousand of the population. The 'corrected' birth-rate is the number born per thousand of married women of early and middle age. In 1901 the percentage was 36.1 under the latter heading for Ireland; Scotland was 33.4; England, 28.4; France, 21.6. While the Irish in other countries as a rule marry early, only 32½ per cent. of the women in Ireland between 15 and 45 years of age are married. In England the corresponding percentage is 46.8. Father Thurston's articles discuss in detail the Catholic population of Great Britain in the early part of the 19th and in the 18th century. The most divergent figures (remarks the *Glasgow Observer*) have been printed regarding the number of Catholics in Great Britain at those periods. In some cases the figure was put as high

as two millions. Father Thurston, who is an acute commentator and a reliable judge, says that 600,000 seems to represent as nearly as can be estimated the number of Catholics in Great Britain in 1840. Of these 50,000 were assigned to Glasgow and the district. The present Catholic population of Great Britain, as given in the *Encyclopaedia Britannica*, is put down at over two millions, which is, if anything, an underestimate, but which shows that Catholics have more than trebled in England and Scotland during the past eighty years.

## FRANCE

### THE NEUTRAL SCHOOL.

At a moment when the evil laws framed against the free schools are going to be discussed in the French Chambers, it is interesting to notice how the so-called 'neutrality' that should reign in the Government schools is observed by its representative, the village schoolmaster. Attention was drawn some months ago to the fact that the copies and dictations proposed to his pupils by the schoolmaster of Blajau, in the department of Haute Garonne, were a tissue of insults against the Church. In consequence, the *Association des Pères de Famille* of the district decided to bring an action against him, neutrality in religious matters being commanded by law. The trial is now pending. The extracts read before the tribunal show how the incriminated schoolmaster understands and practises neutrality. His pupils were required to write sentences like the following: 'In the bosom of the Catholic Church have always been found the greatest liars, hypocrites, and criminals that the world has seen, the cruellest and most tyrannical men,' etc., etc. It is expected that this schoolmaster, who is openly protected by the Government, will be condemned to a fine to be paid to the *Association des Pères de Famille*. At the trial, the evidence against him was so overwhelming that the chief magistrate was obliged to confess, with some reluctance, that in his case the laws of neutrality were undoubtedly violated.

## GERMANY

### CATHOLICS AND SOCIALISTS.

A remarkable thing happened recently in Berlin, in which the charges brought by the Socialists against the Catholic Labor Organisations were made the subject of a judicial enquiry. The Socialists are never tired of saying that Rome sells the cause of Labor to the capitalists. A test case was taken to the courts. The Berlin correspondent of the *Times* says:—'The result was a triumph for the Catholic unions. The Socialist editors failed to substantiate any of their statements, and were fined amounts ranging from £2 10s to £25 apiece. The court gave the defendants the benefit of various mitigating circumstances—the fact that there was much doubt about the meaning and application of the Papal Encyclical, the absence of any evidence that they did not bring their charges in good faith, the fact that the articles were part of a violent political controversy, and—most curious of all the considerations recognised by the court—the fact that the readers of German Socialist newspapers are accustomed to find strong and abusive language in them. The writers had certainly not minced matters.'

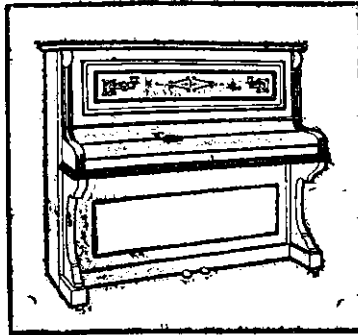
## GENERAL

### THE ST. VINCENT DE PAUL SOCIETY.

In the recent election of a President General of the Society of St. Vincent de Paul, no fewer than 7835 Conferences in all parts of the world intimated unanimous concurrence in the election of the new President, M. de Hendecourt, who succeeds M. Paul Calon, who retired on account of ill-health. The vote was 93 per cent. of the total 8382 S.V.P. Conferences in existence all over the world. His Eminence Cardinal Vincent Vannutelli, who is Cardinal Director of the Society of St. Vincent de Paul, has sent his felicitations to the new President on his election.

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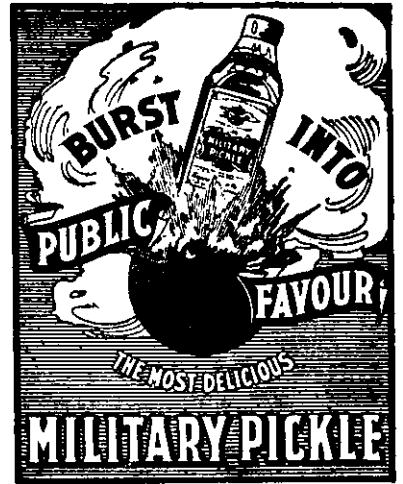
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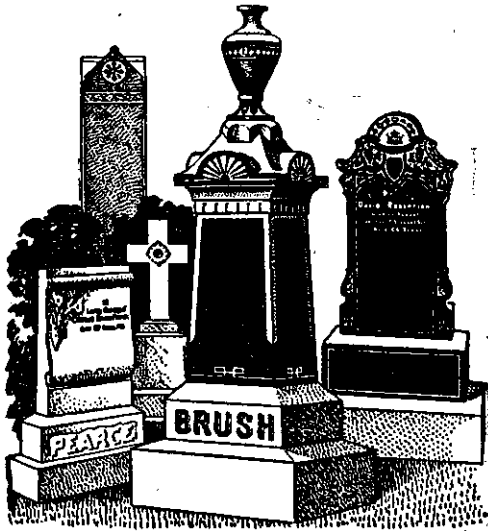
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**MANIFESTO BY THE TRUSTEES**

The National Trustees—Most Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John E. Redmond, M.P., and Mr. J. Fitzgibbon, M.P.—have issued the following manifesto:—

Fellow Countrymen,—For many years the National Trustees have at this season appealed to the Irish people for money necessary to carry on the national movement. This year there is every ground for confidence that the Home Rule Bill will become law within a few months of the present date, and the long struggle in pursuance of which these appeals have been made will be closed in complete victory. Under these circumstances, it has been decided that unless in the event of some

**Wholly Unforeseen Emergency,**

no appeal for funds will be issued this year. Communications have, however, reached us from many parishes in different parts of the country stating that collections are going on, or are about to be taken up, for the fund: and as we do not desire to prevent these parishes from taking a part in the response to this last appeal, it has been decided to keep the fund open for some weeks. We trust that all those districts which have not yet sent in their collections will do so at the earliest possible date. The response to last year's appeal has been magnificent, and the amount already contributed creates a record, being the largest subscribed in one year for political purposes since the Home Rule movement was inaugurated more than forty years ago. This fact alone is a conclusive answer to those who have been recently repeating the old and well-worn falsehoods—that the Irish people no longer believe in the cause of self-government, and have lost confidence in the Irish National Party and its leader. On behalf of the Irish Party and the National Organisation, we tender to the subscribers to this year's fund our congratulations and our hearty thanks for their generosity.

At General Election after General Election, the people have recorded, through the ballot boxes, their confidence in the Irish Party, and by every means open to them have declared this confidence to be unabated and unchanged. And now, on the eve of the most momentous parliamentary session for Ireland since the Act of Union, they have once more expressed their confidence in the Irish Party by their increased subscriptions for the national fund, and by so doing have enormously strengthened the hands of the Party for the great and arduous work they have before them.

Considerably more than a hundred men and women agents of the Ulster Unionist organisation have been at work in Great Britain for the last two years. They have travelled through the country from end to end, penetrating into the homes of the people, circulating the most

**Abominable Falsehoods and Slanders**

against the Protestant Nationalists and the Catholic people of Ireland. To save the cause of Home Rule this campaign had to be met and defeated. This has been done through the means of the Irish Press Agency, the members of the Irish Parliamentary Party, and the United Irish League of Great Britain. Thousands of meetings have been organised in every part of Great Britain and addressed by members of the Irish Party and by representatives of the Protestant Home Rulers of Ulster, whose help has been invaluable. Millions of pamphlets and leaflets have been issued; and at several by-elections in Great Britain the agents of the Ulster Unionists have been met and their falsehoods and misrepresentations exposed. And here we must say a word of gratitude to the United Irish League of Great Britain, by which the Irish vote has been held loyal and steady under circumstances of great difficulty. This campaign has been enormously costly, and has been a severe strain on the physical energies of the Irish Party, but the result has been a great triumph, and the position to-day is that, from end to end of Great Britain, the Home Rule issue is thoroughly understood by the people; and to the merits of Home Rule itself opposition in Great Britain has almost disappeared. In Ireland, in addition to the work of the various bureaux connected with the head office of the United Irish League, which have proved invaluable to the people in connection with the administration of the Laborers Acts, the Old Age Pensions Act, and the Evicted Tenants Acts and other matters, the work of registration has been attended to with the most satisfactory results, so that to-day Derry City is safe for the Home Rule cause, and probably at least two other seats in Ulster which are now held by Unionists would, in the event of by-elections, be captured for the national cause. Ireland faces the future with the confidence which arises from the union amongst her own people and faith in the justice of her cause. She feels for the first time that the most enlightened of British statesmen and of the British masses are with her heart and soul in her demand for recognition of her nationality and the restoration of her Parliament. And in the near and certain triumph of this policy she sees the basis of a true and lasting union between the British and the Irish peoples.

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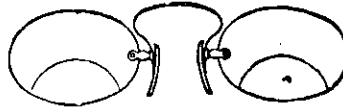
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Has it ever occurred to you that the breakfast table could receive additional adornment at little outlay?

The simplest way in the world—discard China Egg Cups, and in their place substitute a fine Electro-plated Egg Cruet.

### O'CONNOR & TYDEMAN'S EGG CRUETS

are economical, for, although the initial outlay is heavier than for Crockery Egg Cups, a great eventual saving is made as scores of breakages are obviated.

Moreover, there's a lifetime of satisfaction in the possession of one of these beautiful Cruets.

E.P. Cruets with 2 Egg Cups at 20/-

Four Cups at 30,-

Six Cups at 53/-

See them, anyhow, and you'll agree the quality is fine.

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## Distinctive Wearing Apparel for Discriminating Women

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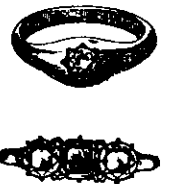
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JEWELLER & OPTICIAN

NEW PLYMOUTH.





## Domestic

By MAUREEN.

### Tea Cakes (Without Yeast).

Beat one and a-half cupfuls white sugar and half a cupful of butter; add two whipped eggs, and beat once more. Stir in half a cupful of sweet milk, and lastly two cupfuls of flour sifted with two teaspoonfuls of baking powder. Flavor to taste with nutmeg, and bake in small tins in a quick oven.

### French Soup.

Cut up a chicken and boil it in three quarts of water, seasoned with salt. Then boil a pint of French beans with a carrot, onion, and a bunch of sweet herbs, and add to the chicken broth. Cook till tender, then skim and strain. Beat up the yolks of three eggs with one ounce of butter, and add this to the soup. Reheat, season to taste, and serve.

### Potato Snow.

Rub three or four good white steamed potatoes through a sieve, put them into a stewpan with a table-spoonful of hot milk or cream and half an ounce of butter dissolved in it. Add a pinch of salt and of white pepper, and stir the potato over the fire until it begins to get dry. Serve piled high on a dish with mutton collops round it, or as a garnish to cutlets.

### Rhubarb Wine.

Take 5lb of rhubarb, cut into small pieces, add a gallon of cold water, and put it into a tub for eight or nine days, stirring it well two or three times each day. Strain, and to every gallon add 4lb of loaf sugar, the juice and rind of a lemon; put into a cask with half an ounce of isinglass, dissolved in a little of the liquor; a gill of brandy may be added. Bung the cask closely for a month and bottle in about ten months or more.

### Apple Vinegar.

Take a bushel of apples and cut them up or pound them; place in a large tub, they will shortly ferment; then add some water, which they will absorb; keep adding day by day as much water as they will take. At the end of a month strain off the liquor into a cask; to every gallon of liquor add half a pint of vinegar, hot, that has been previously boiled and reduced from one pint. Let it remain for six weeks, and then you have an excellent vinegar.

### A Good Blackberry Wine.

To make an excellent wine, almost equal to port wine, take ripe blackberries, press the juice from them, let it stand for thirty-six hours to ferment (lightly covered), and skim off whatever rises to the top. Then to every gallon of the juice, add one quart of water and three pounds of sugar (brown sugar will do); let it stand uncovered for twenty-four hours; skim and strain it, then put it in a cask. Let it stand for eight or nine months, when it should be bottled and corked closely. Age improves it.

### Household Hints.

If cold water be used instead of warm water windows may be washed on even quite cold days without any trouble, and will polish equally well.

Don't throw away squeezed lemons, but use them for cleaning. Dip them into fine whiting and they are invaluable for brass or copper.

A capital cleanser for varnished and stained wood-work is that of tea-water. This may be made by pouring boiling water on spent tea-leaves, straining the liquid afterwards through a cloth or muslin. The tea-water loosens the dirt quickly.

*Maureen*

When shopping with our advertisers, say 'I saw your advertisement in the Tablet.'

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Goods

# McGruer Taylor

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Are now holding special displays of . . .

## New Autumn and Winter Goods

in their temporary premises. All that is New, Up-to-date and Stylish according to dame fashions latest decree, can be found at

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**Does your Hat fit your Face ?**

Men, did you ever notice a lady buying a hat? She asks—"Does it match this and that?" "Does it suit my face?"

**Most Important this**

to men as well as women: A hat that doesn't suit your face is unsightly.

Amongst our hats are scores that will exactly fit your head, your face, your pocket.

A full showing of Men's Soft Felt and Velour Hats—all the best colours and shapes.

Prices—4/6, 5/6, 10/6, to 18/6.

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EDWD. MCGINTY, PROPRIETOR.  
Good Accommodation for Tourists,  
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TERMS ... 6s per day.



**EYESTRAIN**

**MAKES YOU  
LOOK OLD  
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**E**VEN imper-  
fect eyes  
can be  
forced to yield  
clear vision, but the strain is  
a severe tax upon the nervous  
system, which seriously im-  
pairs the health. This leads  
to nervous troubles, usually  
in the form of frequent attacks  
of headache. Drugs can't  
cure this — but suitable  
Glasses cure nineteen cases  
in every twenty.

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Speight's and Wellington Beer always  
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In Gold, Silver, Silver Gilt, or Electro  
Plated on White Metal. Stg. Silver  
Crucifixes with Real Ebony Crosses.  
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734 COLOMBO ST., CHRISTCHURCH  
59 LAMTON QUAY, WELLINGTON.



MOTHER

says she couldn't do without  
**VAN HOUTEN'S COCOA.** It keeps  
the children well and happy; helps her  
with the housework, and is Father's  
favourite breakfast and supper beverage.  
**VAN HOUTEN'S** goes farther than  
other cocoas too! — Easily made.  
Enjoyed by everyone.

**The HOSIERY SHOP**

FOR WOMEN WHO APPRECIATE

**High-grade Hosiery at Moderate Prices**

Fancy Lace and Embroidered Hosiery—Lovely Bridal Hosiery

INSPECTION INVITED

**LEES & CHURCH**

The Noted Hosiery Shop of the Dominion

128 CUBA STREET

WELLINGTON

## On the Land

### GENERAL.

The Ashburton County Council (the *Timaru Post* states) has decided to extend and improve its water-race system at an estimated cost of £11,043. At present there are 1800 miles of water races in the county. The new scheme provides for the construction of an additional 425 miles of races.

The recent spell of warm weather has assisted the tomato crop (the *Cromwell Argus* states), and increased supplies have brought a substantial reduction in price. In conversation with a grower who has half an acre in tomato plants, one of the staff of the paper was informed that he had marketed 15cwt in four days.

At the Sunnyside Mental Hospital farm (says the *Press*) a test of silver beet is being undertaken in co-operation with the Fields Division of the Department of Agriculture, for the purpose of ascertaining the suitability of the beet as a forage for milch cows. The crop is being eaten off, and it is understood that the results are eminently satisfactory, and that a good second crop is now coming away.

Some very good crops of peas have been grown at the Waihao Downs (says the *Press*). Mr. Michelson is looked upon as the leading grower, and has had crops of 62 bushels and under. Mr. McLeay, of the Douglas Settlement, has been credited with one of 64 bushels. Growers are putting young store pigs into their crops, and feeding them off for fattening. This has intended to inflate the price of young pigs.

The shipment of cattle some time ago, from Auckland to Java, has, according to accounts received recently, not succeeded too well. Although only one died on the trip over, still, since arrival, another six have been lost through some so far unknown cause. Veterinary experts have not yet decided whether this is the result of the change of feed, or the very hot climate, but lean rather to the latter idea.

There were average entries of fat sheep and lambs at Burnside last week. There was a good yarding of fat cattle, but the supply of pigs was limited. Fat Cattle.—The yarding consisted of 200 head. The bulk of the yarding consisted of cows and heifers of moderate quality. A few pens of good quality bullocks were also penned. The demand throughout the sale was dull, and prices for fair quality beef were lower by fully 12s 6d per head compared with late rates. The demand for good ox beef was good, and prices for this quality were slightly lower than previous week's rates. Good bullocks sold at £12 10s to £13 10s; medium, £10 to £11; light, £8 10s to £9. Good cows and heifers, £8 10s to £9 5s; medium, £6 15s to £7 10s. Fat Sheep.—3067 were penned. The yarding was made up largely of ewes, the bulk of which were of good quality, the most of the entry of wethers were of moderate quality. Competition for good quality sheep was good, and they were firm at late rates. Moderate quality sheep may be quoted at 6d per head below previous week's prices. Prime wethers, 22s 6d to 24s; extra, to 27s 3d; good, 21s to 22s; light, 18s 6d to 19s 6d; prime ewes (heavy), 20s 6d to 22s; good, 18s to 19s; medium, 14s 6d to 15s 6d. Fat lambs, 980 were yarded. The quality was rather better than what has been coming forward. Freezing buyers were operating freely, and the sale throughout was an excellent one, at prices 6d per head in advance of recent rates. Best lambs, 19s to 20s; good, 17s to 18s; medium, 15s to 16s; forward conditioned lambs, 13s to 14s. The pigs forward were disposed of at prices on a par with late rates.

At Addington last week there was a very large entry of store sheep, but the yardings of fat sheep and lambs were somewhat smaller. Fat cattle were easier, but there was a decided rise in the prices of fat lambs. Store sheep of all classes sold well, and fat sheep were very firm. Heavy fat pigs were slightly easier, but porkers were unchanged. The sale of store sheep opened very briskly, competition being keen for ewes at prices

on a par with those ruling a week earlier. For wethers there was no change in values, and the same may be said of lambs. Two-tooth ewes made 18s to 25s 9d, four-toothed, 18s 6d to 23s 9d; six and eight-tooth, 14s to 19s 1d. The quality generally of fat lambs was fairly good, and there were several lines of very prime lambs offered. The prices showed a marked improvement as compared with late sales. The range of prices was:—Tegs, 19s 6d to 21s 9d; extra, to 23s 8d; average weights, 17s to 19s; light and unfinished, 15s 4d to 16s 6d. The yarding of fat sheep showed a falling-off in numbers. The quality was about up to the usual average. Several lines of Chatham Island wethers topped the market. The range of prices was:—Prime wethers, 21s to 24s 7d; others, 17s to 20s 6d; prime ewes, 18s to 22s 11d; medium ewes, 15s 6d to 17s 6d. The yarding of fat cattle was an average one. All classes of beef showed a decline equal to 1s per 100lb, the current price being 27s to 30s. Steers made £7 17s 6d to £11; extra, to £13 15s; heifers, £5 17s 6d to £8 10s. Pigs.—Quotations were: Choppers, £3 to £5; heavy baconers, 62s 6d to 73s; lighter baconers, 50s to 60s; prices per lb, 6½d. Best stores, 36s to 40s; medium, 28s to 35s; small, 22s to 27s; weaners, 15s to 18s; sow in pig to £4 15s.

### DOMINANT CONSTITUENTS OF THE POTATO CROP.

By 'dominant' is understood the particular kind of plant food, either nitrogen, phosphate, or potash, that plays the chief role in the healthy growth and development of a plant.

Thus it is well known that nitrogen is most essential for cereals, phosphate for turnips, and similarly potash appears to be the great requisite for potatoes. This does not mean that the other constituents are not also necessary—they are necessary, because without their co-operation the plant could not thrive; their presence enables the plant to make the best use of the potash.

Analysis of the tuber shows the relative proportion of its plant food requirements. A crop of ten tons of potatoes extracts from the soil 128lb of potash, 78lb of nitrogen, and 72lb of phosphate per acre. As Mr. Hall says: 'Potash is essential, as the potato is a starch-making plant.'

Another point to be noticed is that the potash to be properly utilised by the plant during its growth must be in a form readily soluble, hence the potash in commercial fertilisers yields better results than the potash in farmyard manure.

These are facts which have been established by numerous experiments at agricultural stations, and have been proved by field practice on a large scale.

Not only is potash necessary to enable the plant to produce a large crop, it has also the very valuable property of helping the plant to resist disease, a property which is particularly valuable with the crop in question. Professor Desprez, well known as a practical agricultural scientist in France, found, after a careful investigation of potato disease in the important potato growing districts in the north of France, that one of the causes contributing to the development of the malady was the lack of available potash in the soil.

### AFTER TWENTY-ONE YEARS.

One would be inclined to believe that it would be impossible to cure a disease that had clutched its victim for twenty-one years. But RHEUMO conquers chronic Rheumatism. Mr. E. M. Rudman, of Collingwood street, Nelson, writes:—

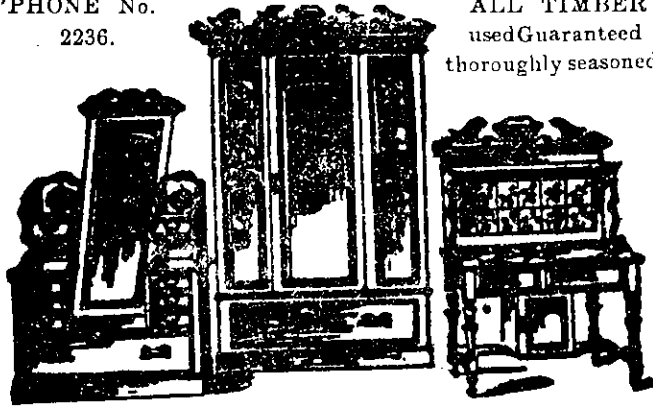
'It gives me much pleasure to be able to say that by using your wonderful medicine RHEUMO I have been completely cured of Gout and Rheumatism, from which I have been a sufferer for the past twenty-one years. I may say I have not had the slightest symptoms for the past two years, and feel convinced it is a permanent cure.'

Chemists and stores, 2/6 and 4/6 per bottle.

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VETERINARY CHEMIST. 'Phone 2028.  
Any animal medicine dispensed.  
NORTH-EAST VALLEY, DUNEDIN.

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used Guaranteed  
thoroughly seasoned

For Artistic Reliable Furniture, for All  
Value in Bedsteads, for Clean, Pure Bedding,  
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Floorcloths and Linoleums,

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**JAMES J. MARLOW**  
**Excelsior Furniture Warehouse**  
203 Princes Street South.

Duchesse Cheats from 42/- ; Brass Rail Bedsteads 85/-  
Brass Rail Fender and Brasses, 20/-  
Country Orders receive Prompt Attention



## Gramophone Owners!

FRIENDS, CUSTOMERS, **SPECIAL OFFER: COLUMBIA RENA RECORDS**  
INTENDING PURCHASERS

We want you to try these RECORDS. Therefore, to make our goods known we are offering you a DOUBLE-SIDED TWELVE INCH COLUMBIA RECORD for 2/6.

We have only a Limited Number for distribution. We are after your custom, although losing money on this deal. We are making Future Friends.

DOUBLE-SIDED 2/6 SPECIAL OFFER—'Scenes that are Brightest' (violin, flute, and harp) and 'The Kerry Dance,' by Morgan Kingston (England's Leading Tenor).

**CHIVERS & CO.** 2 High Street, Christchurch. Willis Street, Wellington.



## Full-size Bed

£4 5s. 0d.



**A. & J. WATT**

Furniture Manufacturers, Princes St. South,  
DUNEDIN.

## Ladies' Wearing Apparel

For AUTUMN and WINTER  
Grand Display of Latest Novelities

The Latest in Wool Goods—the New Sport Sets. Correct garments for Winter wear. We have just landed a shipment of Sport Sets, Sport Coats, Norfolk and Golfers, direct from the Makers.

SPORT SETS (Cap, Coat, and Scarf) in all shades—  
35/-, 37/6, 40/-.

KNITTED GOLF COATS, latest colorings,  $\frac{3}{4}$  length—  
8/6, 10/6, 12/6, 15/-, 25/- to 32/6.

NORFOLK COATS (Knitted). This popular shape is always in demand. We have a choice selection at—  
4/6, 6/6, 8/6, 12/6, 15/-, 31/- to 27/6.

LADIES' WINTER COATS, in Tweeds and Fleecy Cloths. The Newest Designs and Latest Colorings. Our prices range from 22/6, 25/-, 27/6, 35/-, 45/- to 100/-

SPECIAL LINES of FURS COATS—Absolutely the very latest—from £5 to £25.

We invite you to inspect our Stocks.

They will please you. . . . .

**H. & J. Smith Limited**

Tay Street, INVERCARGILL Main Street, GORE

# The Family Circle

## WHEN I'M GROWN UP

I think, when I'm a grown-up man,  
I'd like to be

A tram conductor, if I can;  
Or, let me see—

It would be very, very nice  
To keep a shop,  
Where I could eat vanilla ice  
And never stop.

I'd like to be a soldier, too;  
It must be fun  
To lie down flat, as soldiers do,  
And fire a gun.

And then I'd like to flour my face  
And be a clown,  
Like two we saw, who ran a race,  
And both fell down.

But when I'm tired, it seems to me  
What I enjoy  
The best of all is just to be  
My mammy's boy.

## WOLFGANG MOZART'S PRAYER

Many years ago in Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsicord. But her little brother produced such strains of melody as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat: but they loved each other, and were happy in the simple enjoyment that fell to their lot.

One pleasant day they said: 'Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music!'

So they went. As they were sitting in a shadow of a tree the boy said: 'Sister, what a beautiful place this would be to pray!'

Frederica asked, wonderingly: 'What shall we pray for?'

'Why, for papa and mamma,' said her brother. 'You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us ask God to help us.'

'Yes,' said Frederica, 'we will.'

So these two children knelt down and prayed, asking the Heavenly Father to bless their parents, and make them a help to them.

'But how can we help papa and mamma?' asked Frederica.

'Why, don't you know?' replied Wolfgang. 'By and by I shall play before great people, and they will give me plenty of money, and I will give it to our parents, and we'll live in a fine house, and be happy.'

At this a loud laugh astonished the boy who did not know that anyone was near them. Turning, he saw a fine gentleman on horseback. The stranger made inquiries, which the little girl answered, telling him: 'Wolfgang means to be a great musician: he thinks he can earn money, so we shall no longer be poor.'

'He may do that when he has learned to play well enough,' replied the stranger.

Frederica answered: 'He is only six years old, but plays beautifully, and can compose pieces.'

'That can not be,' replied the gentleman.

'Come to see us,' said the boy, 'and I will play for you.'

'I will go this evening,' answered the stranger.

The children went home, and told their story to their parents, who were much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family was surprised to see men bringing in baskets of food in variety and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognised in his guest Emperor Francis I. of Austria.

Not long after the family was invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

## HELPING

Anna May came home from the kindergarten, and showed her mother the things she had made. A darning basket that was full of stockings stood between the two, and upon this basket Anna May spread her treasures. Mother paused in her mending to look at them.

'I like to do this best,' Anna May said, as she unfolded a pink and green paper mat woven in basket-work.

'That is just like the work I am doing,' said mother.

Anna May's eyes opened wide. 'Why, mother,' she cried, 'you're darning!'

'Yes,' mother agreed. 'But see!' She held a mended stocking close beside the woven paper mat. Anna May could see that the soft thread that mother used was woven in and out across the worn place in the stocking just as her paper slips were woven: the tiny black squares showed in mother's pattern just as the pink and green squares showed in the paper mat.

A lovely thought popped into Anna May's head! She had three brothers, and there was only mother to darn for them all! 'Mother,' she begged, 'may I learn to darn! And then we could do weaving together!'

That was the beginning of what Anna May called her 'new kind of kindergarten work,' but what mother declared was the best kind of home-helping.—*Youth's Companion*.

## THE PUZZLED RECRUIT

A drill sergeant was drilling the recruit squad in the use of the rifle. All went smoothly until blank cartridges were distributed. The recruits were instructed to load their pieces and stand at 'ready,' and then the sergeant gave the command:

'Fire at will!'

Private Lunn was puzzled. He lowered his gun.

'Which one is Will?' he asked.

## AN EXCEPTION TO THE RULE

'Now, in order to subtract,' the teacher explained, 'things have always to be of the same denomination. For instance, we couldn't take three apples from four pears, nor six horses from nine dogs.'

'Teacher,' shouted a small boy, 'can't you take four quarts of milk from three cows?'

## QUITE RIGHT

'Patience and perseverance will accomplish all things,' was a favorite saying of an old miller.

He had just made this remark in a train one day on the way to market, when a pompous individual in the corner turned to him crossly and said:

'Nonsense, sir. I can tell you a great many things which neither patience nor perseverance can accomplish.'

'Perhaps you can,' said the miller, 'but I have never yet come across one thing.'

'Well, then, I'll tell you one. Will patience and perseverance ever enable you to carry water in a sieve?'

'Certainly.'

'I would like to know how.'

'Simply by waiting patiently for the water to freeze.'

**IMPROMPTU PUNS**

Alexander Pope was one of the first Englishmen to decry the pun. It was, he said, a species of wit so triflingly easy that he would 'engage to make one on any subject proposed off-hand.'

'Well, then, Mr. Pope,' said a lady of the company, 'make one on keel-hauling.'

Quick as a flash he replied: 'That, madam, is indeed putting a man under a hardship.'

Theodore Hook once bragged that he could make a pun on any subject.

'Well, then,' said a friend, 'make one on the King.'

'The King is no subject,' replied the wit.

To a similar boast of Douglas Jerrold a member of the Garrick Club replied:—

'Can you make a pun on the signs of the zodiac?'

'By Gemini, I can, sir!' was the double-barrelled retort.

Dr. John Watson; better known as Ian Maclaren, was another wag who boasted of his facility in punning. At a dinner in London, where many literary men were present, he asserted that he could make as good a pun as anyone in the room. The challenge was accepted. Thereupon Dr. Watson assumed a serious mien and appeared lost in thought.

'Come, now, Watson!' exclaimed Hall Caine. 'We are all waiting.'

'Quite so,' flashed back the other; 'but please don't be in such a hurry, Caine.'

**THE REASON**

A certain football club had received its first reverse of the season.

This was the more galling when the defeated ones reflected that their conquerors had absolutely no pretensions to 'class,' being, on paper at least, the weakest team in the district.

Returning to headquarters after the match, there was one man who seemed to feel the defeat more keenly than anyone else. He was the trainer of the team.

'How did it all happen, Ben?' asked a supporter who had been unable to attend the match.

'Sudden!' growled the trainer. 'Very sudden!'

'Yes; but how came we to lose?'

'This way,' replied Ben. 'For eighty-nine minutes out of the ninety our fellows had been showing the spectators how to play football. Then one of the other chaps pounced on the ball and showed our fellows how to score! That's all!'

**THE MAGISTRATE AND THE PRISONER**

'This is the fifteenth time,' said the magistrate, severely, 'that I have seen you in the dock before me.'

The prisoner drew himself up.

'Your worship,' he replied, with pardonable dignity, 'for eight long years I have constantly had occasion to enter this court, and, though I have always found you sitting in that chair, I have never uttered a single solitary word of irritation or complaint.'

**NOT TO BE BRIBED**

A salesman had taken a large order in the north of Scotland for a consignment of hardware, and endeavoured to press upon the Scottish manager who had given the order a box of Havana cigars.

'No,' he replied. 'Don't try to bribe a man. I couldna tak' them—and I am a member of the kirk.'

'But will you accept them as a present?'

'I couldna,' said the Scot.

'Well, then,' said the traveller, 'suppose I sell you the cigars for a nominal sum—say sixpence?'

'Weel, in that case,' replied the Scot, 'since you press me, and no' liking to refuse an offer weel meant, I think I'll tak' twa boxes.'

**ACCORDING TO RECIPE**

It seems it was Marion's day to have the cooking club members at her house. The kitchen was on dress parade, and the programme of experimentation selected. The first recipe called for '12 eggs, beaten separately.'

'I might just as well get those eggs beaten before the girls come,' concluded the hostess, pinning on a picturesque kitchen apron that added the final note of coquetry to her appearance, and then she valiantly tackled the eggs.

The visiting girls relate that some minutes later Marion, flushed, but triumphant, welcomed them to her domain. Twelve soup plates trailed over most of the available table and dresser space. In each plate reposed a single egg 'beaten separately' in relation to the other 11 eggs, but alas! the white and yoke of each individual egg beaten hopelessly together.

'I am nearly dead of that job, girls,' exclaimed the unconscious hostess, 'but at least the eggs are out of the way and we can go right on with the rest of the recipe.'

**THEY FORGOT THE JUDGE**

Two lawyers before an American judge recently got into a wrangle. At last one of the disputants, losing control of his emotions, exclaimed to his opponent:

'Sir, you are, I think, the biggest fool that I ever had the misfortune to set eyes upon!'

'Order! Order!' said the judge, gravely. 'You seem to forget that I am in the room.'

**A GOOD REASON**

Mrs. Staylong was at times very much of a bore. On one occasion she paid a visit to a family of her acquaintance living out in the suburbs of the city. After an exceedingly prolonged stay she said to one of the children:

'I am going away directly, Tommy, and I want you to go a part of the way with me.'

'Can't do it,' replied Tommy, 'we are going to have dinner as soon as you leave.'

**FAMILY FUN**

**A PUZZLER.**

A very curious number is 142,857, which, multiplied by 1, 2, 3, 4, 5, or 6, gives the same figures in the same order, beginning at a different point, but if multiplied by 7 gives all nines.

142,857 multiplied by 1 equals 142,857.

142,857 multiplied by 2 equals 285,714.

142,857 multiplied by 3 equals 428,571.

142,857 multiplied by 4 equals 571,428.

142,857 multiplied by 5 equals 714,285.

142,857 multiplied by 6 equals 857,142.

142,857 multiplied by 7 equals 999,999.

Multiply 142,857 by 8 and you have 1,142,856.

Then add the first figure to the last and you have 142,857, the original number, with figures exactly the same as the start.

**BAXTER'S LUNG PRESERVER**

is a cough mixture prepared from the most soothing, healing, and strengthening medicines known.

Against it a cough or cold has no chance. It goes straight to the seat of the trouble and fights the cold out of the system.

Sold everywhere—in large and small bottles.

Large size, 1/10.