

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 24, Sunday.—Sunday within the Octave. Feast of the Blessed Virgin Mary Help of Christians.
- „ 25, Monday.—St. Gregory VII., Pope and Confessor.
- „ 26, Tuesday.—St. Philip Neri, Confessor.
- „ 27, Wednesday.—St. John I., Pope and Martyr.
- „ 28, Thursday.—Octave of the Ascension.
- „ 29, Friday.—St. Mary Magdalen de Pazzi, Virgin.
- „ 30, Saturday.—Vigil of Pentecost. Fast day. No abstinence.

#### St. Gregory VII., Pope and Confessor.

St. Gregory, or Hildebrand, as he was called before his elevation to the Papacy, was a native of Italy. Of the great men who have sat in the chair of Peter, he was one of the greatest. He was a strenuous reformer of abuses, and a fearless upholder of the rights of the Church against the encroachments of the civil power. Imprisoned by a rebellious noble whose crimes he had censured, besieged in the castle of St. Angelo by Henry IV., of Germany, rescued by the Norman Duke of Calabria, he died in exile at Salerno, A.D. 1085, after a pontificate of nearly twelve years.

#### St. Philip Neri, Confessor.

St. Philip was born in Florence, of parents who belonged to the wealthiest families of Tuscany. Feeling himself called by God to a more perfect life, he renounced all his worldly prospects, and went to Rome, where he engaged in ecclesiastical studies. Through humility, he long hesitated to become a priest. Ordained in 1551, he labored so zealously and so successfully to revive the fervor of the inhabitants of the Eternal City that he received the name of 'Apostle of Rome.' He died in 1595, at the age of ninety-two.

### GRAINS OF GOLD.

#### SALVE REGINA.

Hail, Heavenly Queen! Mother of pity, hail!  
Hail, thou, our life, our hope, our solace,—hail!

Children of Eve, exiles from heaven,  
To thee, in languishment, we cry;  
To thee, with groanings and with tears,  
From out this land of tears we sigh.

Therefore, O Advocate our own,  
Thine eyes of mercy on us bend,  
And show us Him, thy womb's blest Fruit,  
When exile's night shall have an end.

O merciful and kind and sweet  
Virgin Mary, thee we greet!

—*Ave Maria.*

Do you think that God, Who made everything in the heavens, and Who made all the earth, does not know where to place you and what is the best for you?

It is a world we need be careful how we libel. Heaven forgive us, for it is a world of sacred mysteries, and its Creator only knows what lies beneath the surface of His lightest image.

Don't rush your prayers. Don't shorten or omit them on the pretext that duty calls you to some other task. The highest of all duties commands you to make ample provision for this daily communion with God.

## 'STAND FAST IN THE FAITH'

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

### THE PROPHECIES ABOUT OUR LORD (II)

To appreciate the full force of the argument drawn from prophecy in favor of our Lord's divinity it is necessary to take the predictions in detail.

From the beginning God held out to fallen man the hope of restoration and redemption; sin was to be blotted out and the power of man's seducer broken by human agency. 'I will put enmities between thee (the serpent as the representative of the devil) and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel' (Genesis iii., 15). This promise was renewed, and in a more definite shape, when in the days of Abraham God chose the Hebrew race as His own people. From amongst them the Redeemer was to come, a Ruler Who would fashion them into a great nation, powerful enough to subdue all their pagan enemies. He was to be a descendant of Abraham, and a member of the tribe of Juda. 'I will bless them that bless thee (Abraham, as the representative of the Jewish people), and curse them that curse thee, and in thee shall all the kindred of the earth be blessed' (Genesis xii., 3). This Redeemer would be a King, of David's royal house, a King of power and wisdom, a Prince of Peace; God's Messias or Anointed One. 'I am appointed King by Him over Sion, His holy mountain, preaching His commandment' (Psalm ii., 6).

The supernatural character of this Son of David is brought out almost as clearly as if the prophets were evangelists. David himself announces that the Messias is eternal and consequently divine; that He sits as the Lord, at the right hand of the Father; that He is a priest not by descent, as the Jewish priests were, but by eternal choice, even as Melchizedek is pictured in Scripture. 'The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Ask of Me, and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession' (Psalm ii., 7-8). 'The Lord said to My Lord: Sit Thou at My right hand, until I make Thy enemies My footstool.' The Lord hath sworn and He will not repent: Thou art a priest for ever according to the order of Melchizedek (Psalm 109). Later prophets complete the picture. 'And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root; and the spirit of the Lord shall rest upon Him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. . . . He shall judge the poor with justice, and shall reprove with equity for the meek of the earth, and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.' (Isaias xi., 1-4). 'Behold the days shall come, saith the Lord, and I will raise up to David a just branch, and a King shall reign, and shall be wise, and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently; and this is the name that they shall call Him: The Lord our just one' (Jeremias xxiii., 5-6). 'And I will set up One Shepherd over them, and He shall feed them, even My servant David: He shall feed them, and shall be their Shepherd' (Ezechiel xxxiv., 23). 'And I will have mercy on the house of Juda, and I will save them by the Lord their God' (Osee i., 7).

One prophet predicts the place of His birth, another, the very time; all, Isaias and Jeremias especially, the spiritual character of His kingdom. 'The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of

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death, light is risen. For a Child is born to us, and a Son is given to us, and the government is upon His shoulder; and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace' (Isaias ix).

The Messiah shall be born of a virgin: 'The Lord Himself shall give you a sign: Behold a virgin shall conceive and bear a Son, and His name shall be called Emmanuel (God with us)' (Isaias vii., 14).

The predictions concerning the sufferings and death of Christ read like history written after the event. One passage from Isaias must suffice: 'There is no beauty in Him, nor comeliness; and we have seen Him, and there was no sightliness, that we should be desirous of Him: despised and the most abject of men, a man of sorrows, and acquainted with infirmity. Surely He hath borne our infirmities and carried our sorrows; and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins. He was offered because it was His own will, and He opened not His mouth; He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer' (liii).

Here, then, we have a number of prophecies about the Messiah, His nature, His career, His death, rivaling in accuracy and completeness the story of an eye-witness. They come to us, not from one prophet only, but from a series of prophets living at the various epochs of a long history, and yet they hang together and form an organic whole. Some of them go back to the dawn of history, and were written down some fourteen hundred years before the Christian era; the very latest of them was uttered three hundred years before Christ appeared. We can draw only one conclusion—the finger of God is here: and God, we know, cannot bear witness to what is false.

## The Storyteller

### MOONDYNE

(BY JOHN BOYLE O'REILLY.)

BOOK FIRST.

THE GOLD MINE OF THE VASSE.

I.

THE LAND OF THE RED LINE.

Western Australia is a vast and unknown country, almost mysterious in its solitude and unlikeness to any other part of the earth. It is the greatest of the Australias in extent, and in many features the richest and loveliest.

But the sister colonies of Victoria, New South Wales, and Queensland, are famous for their treasure of gold. Men from all lands have flocked thither to gather riches. They care not for the slow labor of the farmer or grazier. Let the weak and the old, the coward and the dreamer, prune the vine and dry the figs, and wait for the wheat to ripen. Strong men must go to the trial—must set muscle against muscle, and brain against brain in the mine and the market.

Men's lives are short; and unless they gather gold in the mass, how shall they wipe out the primal curse of poverty before the hand loses its skill and the heart its strong desire?

Western Australia is the Cinderella of the South.

She has no gold like her sisters. To her was given the servile and unhappy portion. The dregs of British society were poured upon her soil. The robber and the manslayer were sent thither. Her territory was marked off with a *Red Line*. She has no markets for honest men, and no ports for honest ships. Her laws are not the laws of other countries, but the terrible rules of the menagerie. Her citizens have no rights: they toil their lives out at heavy tasks; but earn no wages, nor own a vestige of right in the soil they till. It is a land of slaves and bondmen—the great Penal Colony of Great Britain.

'There is no gold in the Western Colony,' said the miners contemptuously; 'let the convicts keep the land—but let them observe our *Red Line*.'

So the convicts took the defamed country, and lived and died there, and others were transported there from England to replace those who died, and every year the seething ships gave up their addition to the terrible population.

In time the Western Colony came to be regarded as a plague-spot, where no man thought of going, and no man did go unless sent in irons.

If the miners from Victoria and New South Wales, however, had visited the penal land some years after its establishment, they would have heard whispers of strange import—rumors and questions of a great golden secret possessed by the Western Colony. No one could tell where the rumor began or on what it was based, except perhaps the certainty that gold was not uncommon among the natives of the colony, who had little or no intercourse with the aborigines of the gold-yielding countries of the South and East.

The belief seemed to hover in the air; and it settled with dazzling conviction on the crude and abnormal minds of the criminal population. At their daily toil in the quarries or on the road parties, no rock was blasted nor tree uprooted that eager eyes did not hungrily scan the upturned earth. At night, when the tired wretches gathered round the camp-fire outside their prison hut, the dense mahogany forest closing weirdly round the white-clad group, still the undiscovered gold was the topic earnestly discussed. And even the government officers and the few free settlers became after a time filled with the prevailing expectancy and disquiet.

But years passed, and not an ounce of gold was discovered in the colony. The Government had offered rewards to settlers or ticket-of-leave men who would find the first nugget or gold-bearing rock; but no claimant came forward.

Still, there remained the tantalising fact—for, in the course of years, fact it had grown to be—that gold was to be found in the colony, and in abundance. The native bushmen were masters of the secret, but neither bribe nor torture could wring it from them. Terrible stories were whispered among the convicts, of attempts that had been made to force the natives to give up the precious secret. Gold was common amongst these bushmen. Armlets and anklets had been seen on men and women; and some of their chief men, it was said, wore breast-plates and enormous chains of hammered gold.

At last the feeling in the West grew to fever heat; and in 1848, the Governor of the Penal Colony issued a proclamation, copies of which were sent by native runners to every settler and ticket-of-leave man, and were even surreptitiously distributed amongst the miners on the other side of the *Red Line*.

This proclamation intensified the excitement. It seemed to bring the mine nearer to every man in the colony. It was a formal admission that there really was a mine; it dispelled the vague uncertainty, and left an immediate hunger or greed in the minds of the population.

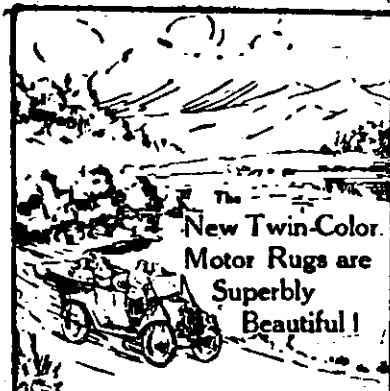
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Official Residence,  
Perth, 28th June, 1848.

But nothing came of it. Not an ounce of gold was ever taken from the earth. At last men began to avoid the subject. They could not bear to be tantalized nor tortured by the splendid delusion. Some said there was no mine in the Vasse, and others that, if there were a mine, it was known only to a few of the native chiefs, who dealt out the raw gold to their people.

For eight years this magnificent reward had remained unclaimed, and now its terms were only recalled at the fires of the road-making convicts, or in the lonely slab-huts of the mahogany sawyers, who were all ticket-of-leave men.

## II.

### THE CONVICT ROAD PARTY.

It was a scorching day in midsummer—a few days before Christmas.

Had there been any moisture in the bush it would have steamed in the very heat. During the mid-day hours not a bird stirred among the mahogany and gum trees. On the flat tops of the low banksia the round heads of the white cockatoos could be seen in thousands, motionless as the trees themselves. Not a parrot had the vim to scream. The chirping insects were silent. Not a snake had courage to rustle his hard skin against the hot and dead bush-grass. The bright-eyed iguanas were in their holes. The mahogany sawyers had left their logs and were sleeping in the cool sand of their pits. Even the travelling ants had halted on their wonderful roads, and sought the shade of a bramble.

All free things were at rest; but the penetrating click of the axe, heard far through the bush, and now and again a harsh word of command, told that it was a land of bondmen.

From daylight to dark, through the hot noon as steadily as in the cool evening, the convicts were at work on the roads—the weary work that has no wages, no promotion, no excitement, no variation for good or bad, except stripes for the laggard.

Along the verge of the Koagulup Swamp—one of the greatest and dismalest of the wooded lakes of the country, its black water deep enough to float a man-of-war—a party of convicts were making a government road. They were cutting their patient way into a forest only traversed before by the aborigine and the absconder.

Before them in the bush, as in their lives, all was dark and unknown—tangled underbrush, gloomy shadows, and noxious things. Behind them, clear and open, lay the straight road they had made—leading to and from the prison.

Their camp, composed of rough slab-huts, was some two hundred miles from the main prison of the

colony on the Swan River, at Fremantle, from which radiate all the roads made by the bondmen.

The primitive history of the colony is written for ever in its roads. There is in this penal labor a secret of value to be utilised more fully by a wiser civilisation. England sends her criminals to take the brunt of the new land's hardship and danger—to prepare the way for honest life and labor. In every community there is either dangerous or degrading work to be done; and who so fit to do it as those who have forfeited their liberty by breaking the law?

The convicts were dressed in white trousers, blue woollen shirt, and white hat—every article stamped with England's private mark—the Broad Arrow. They were young men, healthy and strong, their faces and bare arms burnt to the color of mahogany. Burglars, murderers, garotters, thieves—double-dyed law-breakers every one—but, for all that, kind-hearted and manly fellows enough were among them.

'I tell you, mates,' said one, resting on his spade, 'this is going to be the end of Moondyne Joe. That firing in the swamp last night was his last fight.'

'I don't think it was Moondyne,' said another; 'he's at work in the chain-gang at Fremantle; and there's no chance of escape there—'

'Sh-h!' interrupted the first speaker, a powerful, low-browed fellow named Dave Terrell, who acted as a sort of foreman to the gang. The warden in charge of the party was slowly walking past. When he was out of hearing Dave continued, in a low but deeply earnest voice: 'I know it was Moondyne, mates. I saw him last night when I went to get the turtle's eggs. I met him face to face in the moonlight, beside the swamp.'

Every man held his hand and breath with intense interest in the story. Some looked incredulous—heads were shaken in doubt.

'Did you speak to him?' asked one.

'Ay,' said Terrell, turning on him; 'why shouldn't I? Moondyne knew he had nothing to fear from me, and I had nothing to fear from him.'

'What did you say to him?' asked another.

'Say?—I stood an' looked at him for a minute, for his face had a white look in the moonlight, and then I walked up close to him, and I says—"Be you Moondyne Joe, or his ghost?"'

'Ay?' said the gang with one breath.

'Ay, I said that, never fearing, for Moondyne Joe, dead or alive, would never harm a prisoner.'

'But what did he answer?' asked the eager crowd.

'He never said a word; but he laid his finger on his lips, like this, and waved his hand as if he warned me to go back to the camp. I turned to go; then I looked back once, and he was standing just as I left him, but he was looking up at the sky, as if there was some'at in the moon that pleased him.'

The convicts worked silently, each thinking on what he had heard.

'He mightn't ha' been afraid, though,' said low-browed Dave; 'I'd let them cut my tongue out before I'd sell the Moondyne.'

'That's true,' said several of the gang, and many kind looks were given to Terrell. A strong bond of sympathy, it was evident, existed between these men and the person of whom they spoke.

A sound from the thick bush interrupted the conversation. The convicts looked up from their work, and beheld a strange procession approaching from the direction of the swamp. It consisted of about a dozen or fifteen persons, most of whom were savages. In front rode two officers of the Convict Service, a sergeant, and a private trooper, side by side, with drawn swords; and between their horses, manacled by the wrists to their stirrup-irons, walked a white man.

'Here they come,' hissed Terrell, with a bitter malediction, his low brow wholly disappearing into a terrible ridge above his eyes. 'They haven't killed him, after all. O, mates, what a pity it is to see a man like Moondyne in that plight.'

'He's done for two or three of 'em,' muttered



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another, in a tone of grim gratification. 'Look at the loads behind. I knew he wouldn't be taken this time like a cornered cur.'

Following the prisoner came a troop of 'natives,' as the aboriginal bushman are called, bearing three spearwood litters with the bodies of wounded men. A villainous-looking savage, mounted on a troop-horse, brought up the rear. His dress was like that of his pedestrian fellows, upon whom, however, he looked in disdain,—a short boka, or cloak of kangaroo-skin, and a belt of twisted fur cords round his naked body. In addition, he had a police-trooper's old cap, and a heavy 'regulation' revolver stuck in his belt.

This was the tracker, the human bloodhound, used by the troopers to follow the trail of absconding prisoners.

When the troopers neared the convict-party, the sergeant, a man whose natural expression, whatever it might have been, was wholly obliterated by a frightful scar across his face, asked for water. The natives halted, and squatted silently in a group. The wounded men moaned as the litters were lowered.

Dave Terrell brought the water. He handed a pannikin to the sergeant, and another to the private trooper, and filled a third.

'Who's that for?' harshly demanded the sergeant.

'For Moondyne,' said the convict, approaching the chained man, whose neck was stretched toward the brimming cup.

'Stand back, curse you!' said the sergeant, bringing his sword flat on the convict's back. 'That scoundrel needs no water. He drinks blood.'

There was a taunt in the tone, even beneath the brutality of the words.

'Carry your pail to those litters,' growled the sinister-looking sergeant, 'and keep your mouth closed, if you value your hide. There!' he said in a suppressed voice, flinging the few drops he had left in the face of the manacled man, 'that's water enough for you, till you reach Bunburry prison to-morrow.'

The face of the prisoner hardly changed. He gave one straight look into the sergeant's eyes, then turned away, and seemed to look far away through the bush. He was a remarkable being, as he stood there. In strength and proportion of body the man was magnificent—a model for a gladiator. He was of middle height, young, but so stern and massively featured, and so browned and beaten by exposure, it was hard to determine his age. His clothing was only a few torn and bloody rags; but he looked as if his natural garb were utter nakedness or the bushman's cloak, so loosely and carelessly hung the shreds of cloth on his bronzed body. A large, finely shaped head, with crisp, black hair and beard, a broad, square forehead, and an air of power and self-command—this was the prisoner, this was Moondyne Joe.

Who or what was the man? An escaped convict. What had he been? Perhaps a robber or a mutineer, or maybe he had killed a man in the white heat of passion; no one knew—no one cared to know.

That question is never asked in the penal colony. No caste there. They have found bottom, where all stand equal. No envy there, no rivalry, no greed nor ambition, and no escape from companionship. They constitute the purest democracy on earth. The only distinction to be won—that of being trustworthy, or selfish and false. The good man is he who is kind and true; the bad man is he who is capable of betraying a confederate.

It may be the absence of the competitive elements of social life that accounts for the number of manly characters to be met among these outcasts.

It is by no means in the superior strata of society that abound the strong, true natures, the men that may be depended upon, the primitive rocks of humanity. The complexities of social life beget cunning and artificiality. Among penal convicts there is no ground for envy, ambition, or emulation; nothing to be gained by falsehood in any shape.

But all this time the prisoner stands looking away into the bush, with the drops of insult trickling from his strong face. His self-command evidently irritated the brutal officer, who, perhaps, expected to hear him whine for better treatment.

The sergeant dismounted to examine the handcuffs, and while doing so, looked into the man's face with a leer of cruel exultation. He drew no expression from the steady eyes of the prisoner.

There was an old score to be settled between those men, and it was plain that each knew the metal of the other.

'I'll break that look,' said the sergeant between his teeth, but loud enough for the prisoner's ear; 'curse you, I'll break it before we reach Fremantle.' Soon after he turned away, to look to the wounded men.

While so engaged, the private trooper made a furtive sign to the convict with the pail; and he, keeping in shade of the horses, crept up and gave Moondyne a deep drink of the precious water.

The stern lines withdrew from the prisoner's mouth and forehead: and as he gave the kindly trooper a glance of gratitude, there was something strangely gentle and winning in the face.

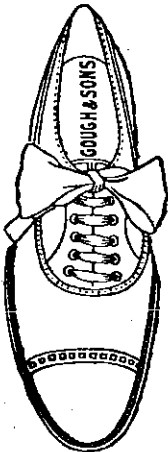
The sergeant returned and mounted. The litters were raised by the natives, and the party resumed their march, striking in on the new road that led to the prison.

'May the lightning split him,' hissed black-browed Dave, after the sergeant. 'There's not an officer in the colony will strike a prisoner without cause, except that coward, and he was a convict himself.'

'May the Lord help Moondyne Joe this day,' said another, 'for he's chained to the stirrup of the only man living that hates him.'

The sympathising gang looked after the party till they were hidden by a bend of the road; but they were silent under the eye of their warder.

(To be continued.)



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## THE PERSONAL EQUATION

Then he signed his name, just like that—'George Manning Shea.'

The statement really deserves to have a paragraph all to itself. For it is a very important statement. It is a statement, at least, that conveys information concerning a fact important in the eyes of the man who did the signing. For his signature, you must know, meant very, very much to him, and on this occasion it meant two thousand dollars to the good ladies and gentlemen of the Brunnsfield Humane Society.

So, having signed the cheque for two thousand dollars, George Manning Shea capped his fountain pen, thrust it with a flourish into the upper left-hand pocket of his pearl grey waistcoat, blotted the rectangular strip of paper with more energy than the operation strictly required and sat back and bit the end off a perfectly good cigar. Now, when George Manning Shea sat back, with that unlighted cigar between his sharp, white teeth and his stubby thumbs tucked complacently into the armholes of the aforementioned, pearl grey waistcoat, the broad, capable shoulders and the generous expanse of torso, to say nothing of the square jaw and the blunted nose and the small eyes and the low forehead and the bullet head that ran down straight to a thick neck, made him look surprisingly like the conception of the Sugar Trust entertained by our most popular newspaper cartoonists.

Of course, George Manning Shea was not the Sugar Trust. But he was something almost as important—president and manager of the Brunnsfield Iron Works. And anybody who knows anything about Brunnsfield will tell you that the Brunnsfield Iron Works is a corporation that has governing contracts coming in almost every week and that has over two thousand men on its pay-roll.

George Manning Shea, having sucked at his unlighted cigar for several minutes with much apparent satisfaction, pressed a button under the left of his flat-topped desk, whereupon the door of ground glass opened noiselessly and a young woman entered, notebook in hand, and seated herself at his side.

'Take this: Mrs. Henry A. Bates, Vice president Brunnsfield Humane Society, City. My dear madam: Enclosed please find my cheque for two thousand dollars in aid of your Social Centre Fund. I trust that your worthy work will meet with the generous recognition it so eminently deserves, and believe me, Very truly yours.' Got that? All right. Now take this: 'Carroll E. Short, Secretary Gulf and South Atlantic Steamship Company. Dear sir: In reply to your favor of the 12th instant, would say that terms you quote cannot, for manifest reasons, be satisfactory to us. In the matter of lawser holes along the expense of pattern-making—'

The glazed door again opened and the President of the Brunnsfield Iron Works looked up with an impatient, inquiring frown.

'A clerical gentleman to see you, sir,' said the dapper youth who entered the room.

'Card?' demanded Mr. Shea, stretching out a hasty hand.

'He says he has no cards, sir, but asked me to tell you that he is Father Cleary of the Church of the— I forget the exact title, sir.'

'Find out what he wants.' And as the door closed upon the retreating figure of the dapper young man, the president continued his dictation:

'Expense of pattern-making has so increased, owing to the rise in lumber and the excessive demands of skilled labor, that we cannot entertain your proposition to manufacture at an eighteen-dollar rate. If you will be good enough to look over the enclosed schedule of specifications you will see' Well what does he want?

The dapper young man, who had re-entered with well-oiled unobtrusiveness, smiled discreetly.

'He says it is a confidential matter, sir.'

Mr. Shea grunted and took in another half inch of his unlighted cigar.

'Well, I'll see him—shortest way. That's all, Miss Fulton. Round it off with best compliments and so forth and enclose carbon copy of Schedule C.'

Hardly had the stenographer glided from the room when the dapper young man ushered in the visitor. Mr. Shea saw before him a man rather undersized and inclined to corpulency, thin-haired, and a bit florid, attired in a loose-fitting clerical sack coat. The president nodded brusquely and indicated a chair.

'Father Murphy, I believe.'

'Father Cleary, if you please, of the Church of the Assumption. I have taken the liberty of calling on you to-day to thank you for your munificent donation to the—'

'How much was it I sent?'

'Ten dollars, Mr. Shea. It was very kind of you.'

Mr. Shea fingered the cheque for the Humane Society.

'Munificent donation,' he said under his breath, and smiled. The sight of this little priest, who seemed so thankful for ten dollars, somehow struck him as pitiful. The president of the Brunnsfield Iron Works had little sympathy with men who made small demands and who accepted small favors.

'Always a pleasure to me to help out in good works,' he said aloud, and more pompously, perhaps, than the occasion warranted. But his glance fell upon that cheque before him, and he took another grip on his unlighted cigar.

Father Cleary fumbled with his hat, cleared his throat and resumed:

'As I said, I appreciate your kindness very much. And now, even at the risk of overdoing things, I have come to ask a still greater favor.'

Mr. Shea pursed up his lips and half-closed his little eyes. His face seemed to give warning: 'I'm not an easy mark. That will be about all from you.' But inwardly he was saying: 'I'll bet the little man has screwed up courage and is going to ask me for a twenty.'

'Well, Father Cleary? Come to the point as fast as you can, please.'

'I'll try to take up as little of your valuable time as possible. We have a society in the parish known as the Catholic Boys' Club. The members are boys, many of them workers in your shops, whom we take hold of three evenings a week and try to—'

'Excuse me, Father Cleary, but that isn't what I call coming to the point. It cuts no ice with me whether you're talking about this boys' club of yours or about the what was it I gave that "munificent donation" to?'

'The St. Anne's Guild,' replied Father Cleary, with a mildness that vaguely irritated the president of the Brunnsfield Iron Works.

'All right. As I say, that cuts no ice with me. I trust to you to see that the money is spent on a good work. That's what you're there for. I have neither time nor inclination to bother about details. Organisation organised charity—that's what I believe in. I have the money and I give it to you, and you see that it gets to the places where it will go farthest and do the most good. Business methods, you see, applied to charity.'

Mr. Shea twisted his mouth in order to shift his unlighted cigar a bit nearer his wisdom teeth and beamed upon his visitor with an air of urbane superiority. Oh, he could give this unassuming little priest a few pointers on organised charity, all right!

But the unassuming little priest, somehow, didn't seem to be particularly impressed. He smiled, with one of those quiet, inscrutable smiles that might mean almost anything except respectful recognition of superior acumen.

'Yes, sree, organised charity, business-like charity. That's what gets results nowadays. Which reminds me,' he continued, seeing the priest's smile broaden a trifle, 'that some of you clerical gentlemen don't sufficiently value its possibilities. I might as well be frank: some of you are pikers. You're willing to bow your heads off when somebody throws you ten dollars.'

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Mr. Shea, like so many other men who resemble the Sugar Trust, rather enjoyed the sound of his own voice; so he proceeded to enjoy himself some more. 'You can all learn a lesson from some really progressive and up-to-date charitable organisations in this city. Right here I have a cheque I'm sending to the Brunfield Humane Society. Look at it. Why, I'd be ashamed to send them ten dollars. Why? Because they aren't pikers. They're organised on a large scale. They get big money and they do big things.'

Father Cleary twirled his hat—it was a well-worn hat—and gazed at it vacantly before speaking.

'I might remind you, Mr. Shea, that organised charity has its drawbacks, even from the business point of view. I know of at least one instance where a deserving widow applied for aid to an organisation of the sort you appear to admire so much.'

'Well, I bet she got it.'

'In a way, yes. They gave her three hundred dollars in dribblets—after waiting six months and after spending eight hundred dollars to investigate her case. That strikes me as rather cold charity and mighty poor business.'

The president stared at his visitor. Here was a man who actually seemed to have a mind of his own. But it was obviously a medieval mind. He shrugged his massive shoulders.

'That doesn't prove anything except that when you want business efficiency you have to pay for it. In the long run organisation gets results. That's true, and I can prove it. The Humane Society's charities are organised, and yours are not. As a result, the Humane Society get two thousand dollars out of me. And what do you get? Ten dollars, and you think you've done well. Now, what do you suppose that shows?'

Father Cleary shuffled his feet—they were incased in shoes no longer new that seemed a size or so too large—and his face flushed uneasily.

'It seems to me,' he said, 'that the facts you adduce—and I suppose there's no denying them—indicate that the charities with which I am connected handle but relatively little money. But I hope you won't misunderstand me if I venture to say that they also indicate something else.'

'What else?' asked Mr. Shea, taking the cigar out of his mouth for the time.

The priest arose and leaned slightly on the edge of the mahogany desk.

'Did it ever occur to you that money doesn't get everything?'

'It gets everything I want,' sniffed the president, his hands in the pockets of his tweeds.

'I don't care to discuss that issue,' said Father Cleary, quickly lowering his eyes. 'What I wish to emphasise is that many of the business-like organisations that flaunt the banner of charity to-day measure success almost exclusively in terms of money. And I feel certain that they're wrong. When the great Apostle said, "The greatest of these is charity," he certainly didn't mean, "The greatest of these is money."'

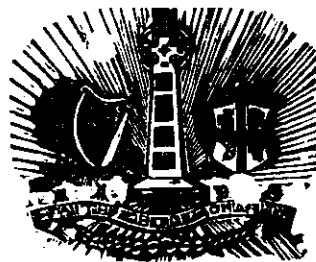
Mr. Shea shrugged his shoulders again and crossed his legs impatiently.

'Don't shoot scripture at me—that isn't in my line. But if charity doesn't mean money, I'd like to know what it does mean?'

(To be concluded next week.)

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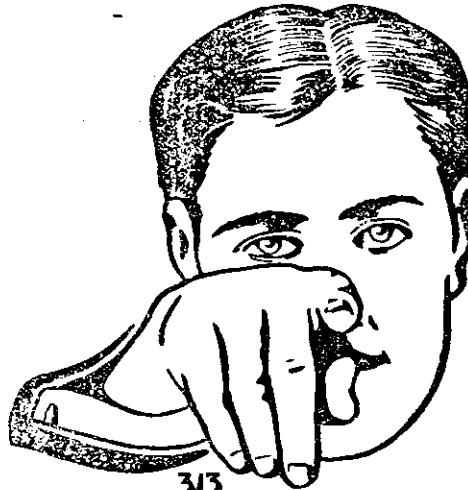
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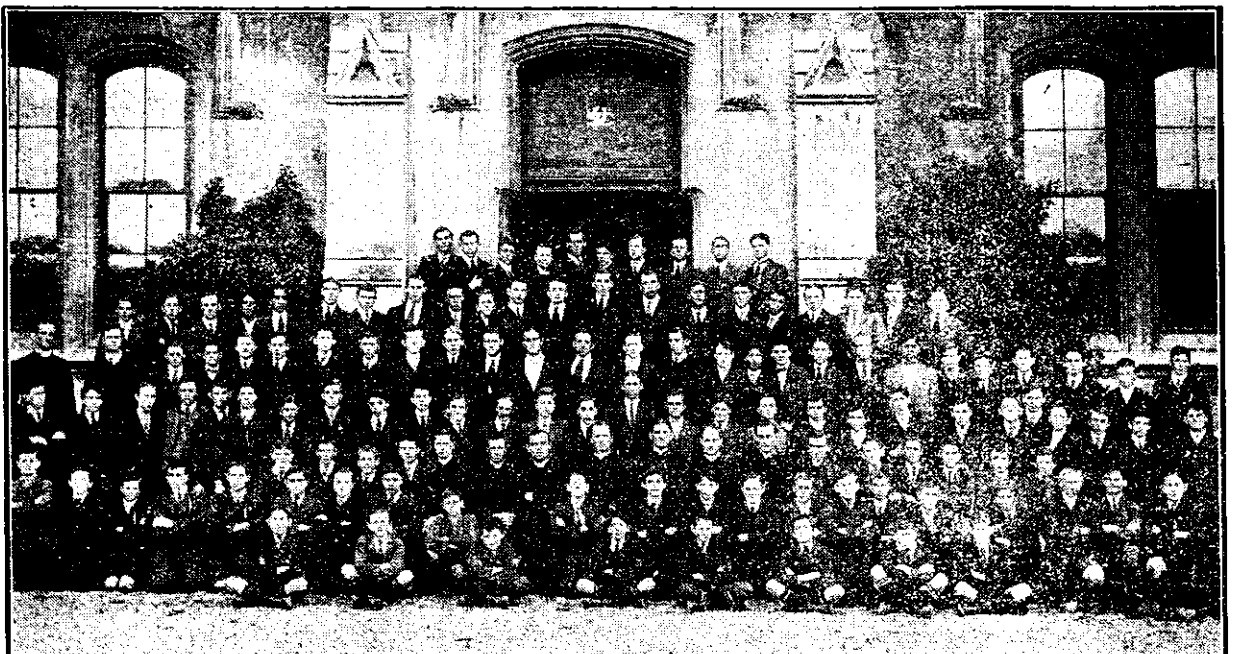
# THE STAFF: ST. PATRICK'S COLLEGE, WELLINGTON



W. F. Tibbutt, Photo.

Wellington.

Back Row. FATHERS VENNING, GONDRINGER, O'REILLY, SEGRIFE, CULLEN.  
 Front Row.—FATHERS BARTLEY, SCHAEFER, VERY REV. DR. KENNEDY,  
 FATHERS ECCLETON, AND GILBERT.



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## HAMILTON

## MILITARY CAMP ARRANGEMENTS AT HAUTAPU.

An attack on the authorities in charge of the military camp at Hautapu was made by Dean Darby in a sermon at the Church of Our Lady of the Rosary, Hamilton, on Sunday evening, May 10 (says the *Waikato Times*). The preacher took as his text, 'There is no power but from God' (Rom. 13-1). He said that on Friday week he set off for the camp on a mission of peace, when he made all arrangements for saying Mass on the following Sunday at 7.30 a.m. for the Catholic soldiers under canvas. Sunday morning again found him on the road at 6 a.m., and at 6.50 a.m. he was in camp prepared to begin Mass for the Catholic soldiers at 7.30 a.m. Great was his astonishment, and deep his sorrow to find that no preparation had been made for the celebration of the Mass, and after spending an hour there he was forced to retire, having neither said Mass nor seen the Catholic soldiers. The Catholic Church, being a Society, had her laws, and one of the principal of these was that all Catholics were bound to hear Mass on Sundays. So stringent was this law that a Catholic may not wilfully omit his Mass under pain of grave sin, and fathers and mothers and masters, and all such persons, sin grievously if without sufficient cause they hindered those under them from hearing Mass on a Sunday. This obligation of hearing Sunday Mass was but a corollary of the Commandment of God: 'Remember thou keep holy the Sabbath Day.' In the camp on the previous Sunday there were some 700 Catholic soldiers. All of them, by reason of their Church law, were bound to hear Mass, and all of them, because obedient to the military law, lost Mass. On one occasion the Divine Master, being asked, 'Is it lawful to give tribute to Caesar or not?' demanded the coin of the realm, and, holding it up, asked, 'Whose image and inscription is this?' and the answer came, 'Caesar's.' Then Christ answered and said, 'Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's.' Surely our Lord understood what He was saying, and He made it clear that it was possible to render to Caesar the things that were Caesar's, and to God the things that were God's. So persistently did He insist on this doctrine that in the end He laid down His life for it. When Caesar usurped the place of God, then followed a great subversion of order. How, then, ask Catholics in New Zealand to put God behind the door, to treat Him as extra, to obliterate Him? Catholic soldiers were by law forced into camp. Was the same law to be used to force them to forget their God whilst in camp?

In answering this question, let them consider the words taken from the First Epistle of St. Peter, ch. ii. (this portion of the Sacred Scriptures was set down to be read in Catholic churches during Mass on Sunday last, the third Sunday after Easter): 'Be ye subject, therefore, to every human creature for God's sake, whether it be to the king as excelling or to governors as sent by him. . . . For so is the will of God.' Again: 'Honor all men, love the brotherhood, fear God, honor the king.' Again St. Paul, Rom. xiii., 1: 'Let every soul be subject to higher powers, for there is no power but from God.' What, then, was the bedrock of all obedience to authority, if it be not the principle enunciated here by St. Peter and insisted upon by St. Paul: 'Obedience for God's sake?' The military authorities were to be respected and obeyed because all authority was from God. 'Be ye subject to every human creature for God's sake.' Christianity taught subjection to authority for God's sake, whether it be to the king as excelling or to governors as sent by Him. If God were the basic principle of all authority, why was the God of Catholics, Who was the God of all Christians, made an 'extra' in the camp—put behind the door—aye, turned down? Why was he, a Catholic priest, who

made great sacrifices to get to the camp, not given the opportunity to minister to the Catholic soldiers in camp? Why was he forced to go from the private to the lieutenant, from the lieutenant to the captain, from the captain to the colonel, to see if Mass could not be said? Like St. Paul before the Athenians, he was pleading that the case of 'the unknown God' be heard. Thousands of men were in camp, hundreds of Catholics were among them. Not one volunteered to befriend him, no outpost welcomed him. He was a stranger among thousands of his brothers. He went in the name of the Lord of Hosts to break the Bread of Life to his brethren, to speak to them the things of peace, but was forced to retire. If that were the military spirit, no wonder for conscience' sake some were opposed to it. No wonder, too, if in a little while tens of thousands would be opposed to it. Narrow-mindedness and ungentlemanly conduct were poor adjuncts to anyone, and might well be dispensed with in military camps. Already the people of this country were groaning under taxation, but if military service meant oppression of conscience, then soon they might expect an open rebellion against compulsory military training. God, said the Sacred Scriptures, had made man 'a little less than the angels,' but man wanted to make his fellow-man a little less than the brute beast. It cannot be. He was truly a great general of whom the poet-laureate wrote—

'Who never sold the truth to serve the hour,  
Nor paltered with the Eternal God for power.'

Also did he tell a great truth who advised his fellow-men to remember that 'dust thou art, to dust returnest.' This was not spoken of the soul. And 'Be not like dumb, driven cattle; be a hero in the strife. For what are men better than sheep and goats that nourish a blind life within the brain, if knowing God they raise not hands of prayer both for themselves and those that call them friends.' Away then, added the Dean, with any military system that would coerce the consciences of men and so make them think and act as if no higher than the brute beasts of the field. He appealed to his congregation to stand together in a solid unit and to give Eternal God His place in the army. On the day of presenting the colors, they gave expression to the words, 'Our help is in the Name of the Lord, Who hath made heaven and earth.' May these words be not merely words, but in truth the ideal of the New Zealand army. Then would the words of the song ring with the ring of truth: 'The souls of the heroes died not in the ranks of the deathless army.' For what did men hope by banishing God? Could it be that they wished to deaden the Catholic conscience and to make Catholics relinquish their grand old faith? If so, they must be ignorant of history and blind to fact.

If opposition was the remedy to impede Catholic progress, then the Church had withstood opposition for well-nigh nineteen centuries, and she showed no sign of decay and was more vigorous. Perhaps it was hoped to make Catholics obedient soldiers, but if God, the foundation of authority, was withdrawn, rebellion was near at hand, and out of order would come chaos. Perhaps to put God out of the army would make soldiers courageous, but it would make them barbarians. Was it courage that made Pontius Pilate, the Roman Governor, condemn Christ to be scourged and crucified, after He had been thrice declared innocent, and then wash his hands to show that he was 'innocent of the blood of this just man'? Was it courage that goaded on the rabble to scourge Christ, to spit upon Him, and crown Him with thorns in derision as a mock king; and was it courage that moved His adversaries to nail Him to a cross and offer a last insult to Him by piercing His side with a lance as He hung on the cross? In all these atrocious acts, those who were guilty of them gave everlasting proof of a want of courage—and today Christ the Lord was turned down, not because He had not made His case good, but because men must have courage to follow Him. One of the bedrock

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reasons given by the advocates of compulsory military training for New Zealanders was that 'it would make them men of discipline—courageous men'—but, if having been established, it made men deny Christ the Lord, it was turning out moral cowards, for the band of cowardice is eternally stamped on all such. Therefore he appealed to Christians of all denominations not to be content with the formality of blessing and consecrating the colors of the regiment, but to dig deeper and to demand that the army of New Zealand will render to God 'its' reasonable service. To Catholics in particular did he appeal, by reason of all the sacrifices they had made in the past, in the cause of religion, that they would not be content nor relent from action till they were able to give to God the worship they knew to be His due. Let the Government of this country see that no man because of his religious views was going to be handicapped in the army, but let it be plain to all that merit, and merit alone, could win the prize of distinction, and that no class distinction nor machinations of secret societies could alter this rule. In our parliamentary life any man who had the ability might become the Premier of the Dominion; so let it be in the army that any soldier may, if he had the ability, become the general of the army.

### JOHN BOYLE O'REILLY

In this issue we commence the publication of *Moon-dyne*, a thrilling story, based on his experiences as a convict in Western Australia, by John Boyle O'Reilly, poet, novelist, and journalist. John Boyle O'Reilly was born at Douth Castle, Drogheda, in 1844, his father being a National school teacher. After leaving school he was apprenticed to the printing trade in his native town, and later on joined the staff of the *Guardian*, Preston, England. Eventually he became a trooper in the Tenth Hussars, and at the same time entered actively into the Fenian movement. He was betrayed to the authorities, court-martialled, and received a life sentence, which, owing to his extreme youth, was commuted to twenty years' penal servitude in Western Australia. After some time in the penal establishments of England he was sent out to serve the remainder of his sentence. This is how he was described at the time in the official organ of the penal settlement:

'20, John B. O'Reilly, registered No. 9843, Imperial convict; arrived in the colony per convict ship Hougoumont, in 1868; sentenced to twenty years', July 9, 1866. Description: Healthy appearance; present age 25 years; 5ft 7½ in height, black hair, brown eyes, oval visage, dark complexion; an Irishman. Absconded from convict road party, Bunbury, on February 18, 1869.'

After suffering many hardships and numberless indignities at the hands of brutal officials, and worst of all having to associate with the lowest class of criminals—murderers and burglars—O'Reilly, with the assistance of a couple of countrymen, managed to get on board an American whaler, by which he was taken to the Cape of Good Hope, where he joined another American vessel as an 'able seaman,' and finally reached America. In the year following his arrival in America (1870), O'Reilly was appointed editor of the *Boston Pilot*, and later on became part-proprietor of that journal. His books include four volumes of poems; a novel, *Moon-dyne*, and collaboration in another novel. A sincere Catholic, his great influence, used lavishly in forwarding the interests of younger Catholics destined for special careers, and in lifting up the lowly without regard to any claim but their need, was for twenty years a valuable factor in Catholic progress in America. He passed away in August, 1890, mourned not alone by Irishmen at home and abroad, but also by the foremost men in all circles in his adopted country. In a word, his death was looked upon as a national calamity in the United States. On hearing of it Cardinal Gibbons said: 'It is a public calamity—not only a loss to

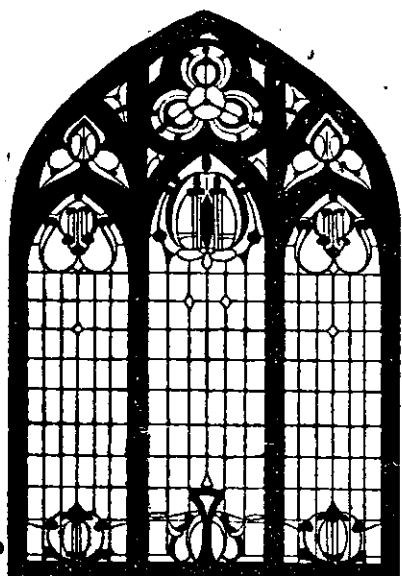
the country, but a loss to the Church and humanity in general.' The introduction to O'Reilly's collected works was written by his Eminence. 'The best monument to a great and good man (says the Cardinal) are the works with which his hand and his head have enriched the whole world—more fittingly than by towering shaft of granite or of marble will the name of John Boyle O'Reilly be immortalised by this collection of his writings. On this, his cenotaph, "*æve perennius*," I dutifully, though sorrowfully, lay this wreath of admiration for the genius—of love for the man.

'Few men have felt so powerfully the *divinus afflatus* of poesy; few natures have been so fitted to give it worthy response. As strong as it was delicate and tender, as sympathetic and tearful as it was bold, his soul was a harp of truest tone, which felt the touch of the ideal everywhere, and spontaneously breathed responsive music, joyous or mournful, vehement or soft. Such a nature needed an environment of romance, and romantic indeed was his career throughout. In boyhood his imagination feasts on the weird songs and legends of the Celt; in youth his heart agonises over the saddest and strangest romance in all history—the wrongs and woes of his motherland, that Niobe of the nations; in manhood, because he dared to wish her free, he finds himself a doomed felon, an exiled convict in what he calls himself "the nether world"; then, bursting his prison bars, a hunted fugitive, reaching the haven of this land of liberty penniless and unknown, but rising by the sheer force of his genius and his worth till the best and the noblest in our country vie in doing honor to his name.

'Who can recall an outburst of grief so universal and so genuine as that evoked by his all too early and sudden death? At the sad news numberless hearts in all the lands which speak our English tongue stood still as in anguish for the loss of a brother or a friend. In accents trembling with the eloquence of emotion, countless tongues in our own and in other climes have paid unwonted tribute to his worth; great thinkers and writers have lauded his genius; the lowly and unlettered are mourning him who was ever humanity's friend. The country of his adoption vies with the land of his birth in testifying to the uprightness of his life, the usefulness of his career and his example, the gentleness of his character, the nobleness of his soul. The bitterest prejudices of race and of creed seem to have been utterly conquered by the masterful goodness of his heart and the winning sweetness of his tongue, and to have turned into all the great admiration for the man. With all these voices I blend my own, and in their name I say that the world is brighter for having possessed him, and mankind will be the better for the treasury of pure and generous and noble thoughts which he has left us in his works.'

In replying to a vote of thanks for officiating at the laying of the foundation stone of additions to St. Joseph's Home, Carlton, a few Sundays ago, his Grace the Archbishop of Melbourne said:—'If I were to die to-day, or any day for that matter. I don't envy any person who is on the look out for any wealth that I may leave behind. They will gain very little. I think it is a wise thing and common sense not to hoard up money. It is different for a man who has to look to the interests of his family. But I believe that a Bishop or an Archbishop should be satisfied to live free of debt, and so that when he dies his funeral expenses can be paid out of what he leaves.'

My sister Jane had croup again,  
And so had Doris, too;  
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## Current Topics

### The Porter and the Premier

No man, says the adage, is a hero to his own valet—which is, after all, but a variant or particular application of the Scripture principle that a prophet is not without honor save in his own country. In our days it is not so much that the prophet's country or native village does not acknowledge the honor, but rather that it claims whatever honor is going for itself. 'There are folk in East Fife,' says the *Westminster* in a recent issue, 'who think they can claim some credit for Mr. Asquith's success. "I suppose you are proud of your member, the Prime Minister," said a traveller some time ago to a porter on a railway station in the constituency. "Aye," was the complacent answer, "he's got on since we sent him to Parliament. We've done weel for Mr. Asquith."'

A somewhat similar story is told, on the authority of a writer in the *Atlantic Monthly*, about Thomas Carlyle, and the way in which the 'Sage of Chelsea' was regarded by his neighbors and his kith and kin in his native Ecclefechan. 'An American pilgrim,' says the writer, 'on his way to Craighenputtock, overlook a countryman, of whom he inquired about the Carlyles. "Oh, ay, I ken the Carlyles. Tam is a writer of books, but we do not think much of him in these parts. Jeems is the best of the family; he sends the fattest pigs to Dumfries market." The writer continues: 'A native of Ecclefechan once remarked to a visitor, "Don't go to Ecclefechan expecting to find worshippers of Carlyle. You will find that other members of the family are held in far higher esteem. There is a story which shows that some of the other members of the family were far from regarding the author of *Sartor Resartus* as the greatest of the sons of the house. The story runs thus: A gentleman on being introduced to James Carlyle, the youngest brother of the author, ventured to remark: 'You'll be proud of your great brother.' But he had mistaken his man. James rejoined in the broadest of broad Annandale: 'Me prood o' him! I think he should be prand o' me!' 'And this is fame!' as Mr. Crummies observed.

### Our Apostolic Delegate

The Rev. Father Morkane, B.A., of Holy Cross College, Mosgiel, writes to us as follows: 'Through the kindness of the Rev. Father Ormond, of St. Patrick's Cathedral, Auckland, I have been permitted to read a letter written to him by Monsignor Giovanni Bonzano, formerly Rector of the College of Propaganda, Rome, and now Apostolic Delegate to the United States and Archbishop of Melitene. In the course of the letter, Monsignor Bonzano gives a brief but striking character sketch of Monsignor Bonaventure Cerretti, recently appointed the first Apostolic Delegate to Australasia. As the remarks of Monsignor Bonzano will doubtless prove of interest to your readers, I give below, with Father Ormond's permission, a translation of portion of the letter: "Monsignor Cerretti was born in Orvieto, Italy, in 1872, and comes of excellent and distinguished family. At an early age he entered the Vatican Seminary, Rome, where he had a brilliant course in his ecclesiastical studies, and gained the Doctorate in Philosophy, Theology, and both Canon and Civil Law. Having completed his studies in the seminary, he attended the Royal University of Rome, and gained his degree in 'Belles Lettres.' He was ordained priest by the late Cardinal Rampolla. For two years he was engaged in the Sacred Penitentiary, and for about the same time he acted as Secretary in the Secretariate of State. In 1904 he was sent to Mexico as Secretary of the Apostolic Delegation, and two years later he was transferred to Washington as Auditor of the Delegation to the United States. This office Monsignor Cerretti held till his recent appointment as Delegate to Australasia. It is unnecessary to say that in

these positions he has gained great experience and practical knowledge of affairs." "If, to all this," continues Monsignor Bonzano, "you add that he has led the blameless life of a zealous priest, that he is endowed with keen intelligence and great ability, that he is blest with nobility of mind, a refined and gentlemanly bearing, and a temperament equable and genial,—you will have the portrait of an ideal Apostolic Delegate." "Monsignor Cerretti," concludes the writer, "is in this country highly esteemed and loved by all, and I am sure his departure will be universally regretted. No one will feel the loss so deeply as I, since he has been my right-hand man and a sincere friend. I am consoled, however, with the thought of the great good Monsignor Cerretti, endowed with such qualities, will undoubtedly accomplish in his new sphere, and I am convinced that he will very soon be as highly appreciated and esteemed in Australia and New Zealand as he is in America."

We have sincerely to thank our clerical friends for so kindly supplying us with particulars which will be read with the deepest interest by our readers. It is at once a source of satisfaction and a high honor to the Church in Australasia that the Holy See should have favored us by sending us as its representative a man of such exceptional gifts and graces of mind and character. It is evident that Monsignor Cerretti will be an engaging personality and a conspicuous figure in the ecclesiastical life of the future under the southern cross. We reproduce in this issue a vivid and striking portrait of our Apostolic Delegate.

### Church Arrangements at Military Camps

We publish elsewhere a lengthy account by Dean Darby of what must have been a very unpleasant experience in connection with his visit to the Hautapu military camp for the purpose of saying Mass on Sunday. We gather from the Dean's statement that he visited the camp on Friday and made the necessary arrangements presumably with the authorities—for saying Mass at 7.30 a.m. on the following Sunday; but that on his arrival on Sunday morning he found that no instructions in regard to attendance had been given and no preparations had been made for the celebration of Mass. It is possible, of course, that there was a genuine misunderstanding—that the authorities had understood that the necessary preliminary arrangements and notifications would be made by Dean Darby, and that the Dean, on his part, had supposed that they would be made by the authorities. Whatever misconception there might have been on that point, however, it should still have been possible, if there had been a proper spirit of co-operation on the part of the authorities, to make some sort of provision for a Catholic religious service on Sunday morning. If Dean Darby was compelled, as he puts it, 'to go from the private to the lieutenant, from the lieutenant to the captain, and from the captain to the colonel to see if Mass could not be said,' and in the end had to retire without being given any opportunity to minister to the Catholic soldiers in camp, undoubtedly he had a legitimate grievance, to which he has done right to give voice. The success of our defence system depends first and last upon the sympathy and support of public opinion; and it cannot be too strongly impressed upon the authorities that they cannot afford to so much as come under the suspicion of ignoring or flouting the religious sentiments and susceptibilities of the people.

It should, however, be made perfectly clear that in the present case the quarrel is with the particular authorities of a particular camp, and not with the authorities in general or with the defence system as a whole. We are glad to think that the state of things described by Dean Darby as prevailing at Hautapu has been by no means general. It is only fair to say that in Otago, for example, the authorities have shown the most praiseworthy readiness to meet the Catholic

chaplains half-way, and more than half-way, in the matter of affording facilities for carrying out their ministrations; and Father Coffey assures us that he was shown the utmost respect and consideration by all the officers, from the highest to the lowest, with whom he had to do. From the first it was made clear in the Otago district that the necessary preliminary arrangements—such as providing the requisite tent for religious service and other purposes—must be made by the chaplain interested. The following are the terms of the circular issued by the Otago headquarters to all the senior chaplains: 'I am directed to inform you that all Defence marquees and tents will be required for the forthcoming camps, and it must be clearly understood by all societies or bodies desirous of establishing social or recreation depots in camps that they must provide their own accommodation. Arrangements to pitch same, however, will be made by the Department.' The central authorities at Wellington have also made it perfectly clear that they not only desire but welcome the presence and ministrations of the chaplains in camp. 'The General Officer Commanding,' says a Wellington circular dated February 21, 'is most desirous that care shall be taken that chaplains of each denomination should have the same privileges in regard to the exercise of their spiritual duties in camp. It is, however, considered necessary that a limited number of chaplains of each denomination shown in the Army List should be appointed for duty at each camp in the following ratio, viz.: 1 Baptist, 1 Church of England, 1 Methodist, 1 Presbyterian, 1 Roman Catholic. (This will not preclude other chaplains from attending camps, but pay, allowances, or rations will not be granted them.) The pay will be according to rank as classed in Army List.' In regard to chaplains over and above the prescribed ratio, the Otago circular before quoted says: 'The Officer Commanding the District desires me to say that additional chaplains from any denomination will be welcome in camp, and tentage accommodation will be provided for them.' In the face of these provisions—granting pay, travelling allowance, rations, and tentage accommodation to chaplains—while there may have been reprehensible narrowness in a particular camp the authorities as a whole cannot fairly be charged with attempting to 'turn God down' or to 'coerce the consciences of men' or to compel the members of any religious denomination to relinquish their faith. With regard to Hautapu, it should be possible to locate the responsibility for the peculiar position which arose there, and to have the culpable party brought to book. But it would be a pity to weaken the strength of the case against a particular camp by making general charges which can hardly be regarded as deserved.

### Maligning the Missionary

According to an American philosopher 'the bite of a humbug is worse than a hornet's and always different from a dog's, for the dog growls, and then bites, but the humbug bites, and lets you do the growling.' A bite of this kind—too petty to be taken very seriously, but ill-intentioned enough to provoke growling—is inflicted by a writer in the *Canterbury Times* of May 6, to whose lucubration a Kaikoura correspondent has called our attention. The objectionable paragraphs occur in an article on the settlement of Porirua by Elsdon Best. The article is one of a series; and if the rest of the articles are on a par with the statements in the paragraphs to which we refer they are, historically, poor stuff. Here are the paragraphs: 'Ngati-awa of Wellington and Heretaunga (the Hutt) gave no trouble, and the Wai-rarapa Natives also behaved well, but there was much hostility to Europeans up the coast, especially in the Otaki district, where the so-called King flag of the hostiles was hoisted in the Roman Catholic Native settlement, an appropriate place for it, and which calls to our mind a few little incidents that occurred in this isle during the Boer war.' And again, referring to the same subject: 'It (the King flag-pole) was nothing remarkable, being an ordinary pole within an enclosure, with a carved tattooed figure below it. . . . A curious circumstance is that it is

situated at the Roman Catholic end of the village and not far from their chapel. An innkeeper who was present at the ceremony of the hoisting of the flag said that Roman Catholic prayers were offered on the occasion.'

\*

A historian who is content to advance statements on no better authority than that of a nameless 'innkeeper' puts himself at once out of court; and the prayers and flag-pole fiction may be dismissed as unworthy of serious notice. Regarding the general attitude of the Catholic missionaries during the war which did so much to ruin the missions which they had so toilsomely built up, it may be said, in a word, that they exerted all their influence with the Maoris to promote peace; that they never by word or act encouraged the Natives in any act of rebellion or disobedience to the Government; and that, on the contrary, when stringent measures were necessary to repress the fanatical rising of the Hau-Haus the Catholic missionaries were amongst the first to endorse and support such measures. As an example of the efforts of the Catholic missionaries and authorities to promote peace and hold the bellicose Maoris in check we quote a characteristic passage from a memorable letter by Bishop Pompallier, dated Auckland, August 5, 1861, and addressed to 'Beloved Friend Tamihana, with your Tribe.' 'But you will perhaps insist,' wrote the Bishop, 'on asking that I love the Maori people. I want then to give you only this answer, great and constant is my love for them all. I have already said my counsels of prudence to the chiefs and to some other intelligent Natives in my home, in their assembly at Mangere, and in some letters. These are some of the observations which I made to them, and which are now well known. Take care: the little cannot prevail against the great; a few cannot prevail against many. Consider what Jesus Christ says in the New Testament (Luke xiv., 31, 32). Ah, my friend, I pray to God with all my flock that He may not inflict again the scourge of war on this island, lest my sheep, my beloved flock Maori, should be mown down when God has called them all into His fold to be a beloved family of Him. Behold, I frequently say to the pakeha, "Be good; and I shall say also the same to the Maori, "Be good." Therefore this is my exhortation to both pakeha and Maori: Do all that you can to throw down and uproot the tree of war; and ye pakehas and Maoris, do love one another with a Christian love: let none of you give any cause of war. Ah, it is far better to settle all differences by the sword of justice and clear explanation, for the sword of justice is always preferable to the sword of blood. . . . Therefore ardently I pray with my flock that reconciliation and peace may take place between the pakeha and Maori.'

\*

In regard to the attitude of the missionaries during the Hau-Hau rising we quote from a letter written by Sir Charles Clifford, first Speaker of the New Zealand House of Representatives, to the London *Tablet* in January, 1869, from which our readers will see on which side Catholic prayers were offered. The opinions therein expressed were endorsed by another letter in the following issue from Sir Frederick Weld, a former Premier of the Colony. Sir Charles Clifford wrote: 'To show the justice and the necessity of the operations against the fanatical Natives by the Government, I may state that Father Lampila, a French missionary who had devoted twenty years of his life to the Natives, and lived among them, urged on the Government the severest measures in an admirably reasoned letter, a copy of which I sent to the *Tablet* about two years ago, in answer to some such remarks as have now appeared. When the Government under Mr. Weld sent an expedition against these fanatics public prayer for its success was ordered by the Catholic Bishop, who had himself been an eminent missionary many years resident among the Maoris. The exertions and good will of the Catholic missionaries were not confined to prayers; they accompanied their flocks (the friendly Natives) to the fight, and were seen in the foremost ranks, administer-

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ing religious consolation to Native and European alike. At the fight at Moutoa the lay Brother Euloge was killed whilst assisting a dying Maori. The enclosed slip from a New Zealand paper (which I should be obliged by your inserting) will show what a Protestant soldier thought of the conduct of Father Rolland, who was with the colonial forces when they were so disastrously caught in an ambushade.'

The cutting referred to was the memorable tribute to Father Rolland by Major Von Tempsky, which appeared in the papers of the day; and with it we may round off our vindication of the memory of the dead missionaries: 'On a grey and rainy morning, when our three hundred mustered silently in column on the parade ground, one man made his appearance who at once drew all eyes upon him with silent wonder. His garb was most peculiar; scanty, but long skirts shrouded his nether garments; an old waterproof shirt hung loosely on his shoulders; weapons he had none, but there was a warlike cock in the position of his old broad-rimmed felt hat, and a self-confidence in the attitude in which he leaned on his walking-stick, that said: "Here stands a man without fear." Who is it? Look underneath the flap of that clerical hat, and the frank good-humored countenance of Father Rolland will meet you. There he was lightly arrayed for a march of which no one could say what the ending would be. With a good-humored smile he answered my question, as to what on earth brought him there. On holding evening service he had told his flock that he should accompany them on the morrow's expedition. And there he was. Truly there stood a good shepherd. Through the rapid river, waist-deep, along weary forest track, across ominous looking clearings where at any moment a volley from an ambush would have swept our ranks, Father Rolland marched cheerfully and manfully, ever ready with a kind word or playful sentence to any man who passed him. And when at last in the clearing of Te-Ngtutu-o-te-Manu the storm of bullets burst upon us, he did not wait in the rear for men to be brought to him, but ran with the rest of us forward against the enemy's position. So soon as any man dropped, he was at his side. He did not ask, "Are you a Catholic or a Protestant?" but kindly kneeling prayed for his last words. Thrice noble conduct in a century of utilitarian tendencies.' That is the sort of stuff of which those early Catholic missionaries were made; and they deserve something better from the modern would-be historian than cheap and nasty—chatter about prayers and flag-poles.

## LEAGUE REFERENDUM METHODS: A CHALLENGE

The following letter, by the Right Rev. Dr. Cleary, Bishop of Auckland, has appeared in the public press, and has been mailed, registered, to the League Executive:—

Sir,—With soul, heart, and purse, Catholics are staunch supporters of Biblical and religious instructions in schools. In Auckland alone, in about three years past, they have flung some £61,000 into that sacred cause. They object only to specified League methods of introducing State Biblical teaching, as being violations of sacred rights which God gave, and which no League, Government, or majority can lawfully take away.

The League is now strenuously endeavoring to force the Prime Minister to 'come to heel' with a so-called 'Referendum' Bill, to decide this question of religion, religious liberty, and rights of conscience, by counting noses. The League bases its demand on the statement that about a fifth of the Dominion voters have signed League cards demanding a 'referendum' on 'the system of religious instruction' 'prevailing in Australia.' At most, only a numerically insignificant minority of those signatories can have understood the 'Australian' sys-

tem in its true sense, or in the same sense. This for two reasons:—

(1) By what it says—and, still more, by what it conceals—the League card is a substantial misrepresentation of the plain facts of the system of religious instruction 'prevailing in Australia.' (2) In the vote-catching campaign, League publications and advocates flatly contradict each other on practically every detail, and even essential feature, of the 'Australian' system which opponents have assailed. They have appealed to sectarian passion, provoked antipathy to opponents by amazing misrepresentations, and generally, made it impossible for the vast bulk of card-signers to understand the facts of the system on which they demanded a misnamed 'referendum.'

The great body of these hundreds of contradictory and misleading statements have, doubtless, been made in good faith or under controversial stress. But that in no way alters the practical result. It is the practice of civilised parliaments and law courts to refuse effect to documents signed through substantial (even though innocent) concealment or misdescription. I intend to prove such substantial misdescription before the public and the Petitions Committee of the Dominion Parliament. Pending the latter development:—

1. I offer to lay my abundant evidence (chiefly from League, law, and Blue Book sources) before a committee of experts in the law of evidence, to be jointly chosen by the League and me; the committee's report thereon to be published throughout New Zealand at the joint expense of the League and me.

2. I offer the Auckland Town Hall, free of cost to the League, for friendly questioning and discussion relevant to the facts of these and other methods and proposals of the League.

3. I offer (if invited) to detail or discuss these matters of fact—or to reply to questions—before the League's usual packed meetings of 'sympathisers.'

Such friendly discussions would greatly interest and enlighten the general public—especially those who signed the League card, and the considerable number of signers who (as alleged) in a short time abandoned the League and petitioned against it. The League maintains that it is ensconced on the rock of truth and rectitude. It claims as supporters three out of every four in a meeting of the general public. Yet it has hitherto found running away much healthier exercise than thus publicly confronting 'Australian' facts with its own version thereof.

I shall probably receive again the droll 'disproof' that my proffered League facts attack the honor of sundry estimable people, for some of whom I entertain a warm personal regard. Innocent and unintended misrepresentation spells no dishonor. I am offering chiefly League facts or fancies. If these catch the League 'on the point' (of honor), that is the League's fault or misfortune. It cannot alter the facts. With altered superscription, etc., this letter has been mailed, registered, to the League Executive. There is more to follow.—I am, etc.,

✠ HENRY W. CLEARY,

Bishop of Auckland.

May 12.

Gore

(From our own correspondent.)

May 16.

The ladies of the Altar Society have begun to take steps for the furnishing of the new church, and they intend to hold entertainments during the winter months, beginning with a basket social in the Town Hall on Tuesday evening. It is to be hoped that they will meet with success, as the furnishing of the church will be no small undertaking.

The church building committee are holding a picture entertainment in the Theatre Royal on next Wednesday evening. A special programme will be submitted by the theatre proprietor, and the success of the undertaking is assured, as I understand the sale of tickets has been very satisfactory.

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### PRESENTATION TO REV. FATHER SMYTH, TIMARU.

#### A SUCCESSFUL FUNCTION.

(From an occasional correspondent.)

When it became known that Rev. Father Smyth, S.M., the senior curate of the Sacred Heart Church, Timaru, had been transferred to Thorndon parish, Wellington, his many friends in Timaru decided that they could not let the occasion pass without expressing in tangible form their appreciation of Father Smyth's labors in their midst. Time for preparation was very short, but an energetic committee was set up, and they worked wonders in the few days at their disposal, the enthusiastic and successful gathering organised by them being a striking testimony to the respect and affection with which Father Smyth is regarded in the parish, where he has labored for the past five years.

The Catholic girls' school hall in Craigie Avenue was packed to the doors on Wednesday, May 13, when the presentation took place, and this in spite of the fact that the evening was unpleasantly wet and cold. Proceedings began with a selection played by an orchestra specially brought together by Mrs. N. D. Mangos. They subsequently gave several items, and contributed greatly to the success of the evening.

The gathering was then addressed by the chairman, Mr. W. Angland. He said that they had met to say farewell to Father Smyth. They all deeply regretted his departure, for he had done a noble work in their midst. He had taken a keen interest in the education of the Catholic children of Timaru, and he had borne a large share of the responsibility in the building of the Sacred Heart Church, that church which would always stand as a monument to Dean Tubman, their loved and respected pastor. Father Smyth had proved himself an able lieutenant to Dean Tubman in all his undertakings, particularly in the bazaars for the liquidation of the church debt. Father Smyth would be much missed in all parochial organisations. His eloquent sermons had done much towards keeping the sons and daughters of Ireland true to the Church of their fore-

fathers. Our loss in this respect would be Wellington's gain. The parish of Thorndon was acquiring the services of a brilliant member of the Marist Order, a staunch Irishman, and a splendid organiser. He wished again to express his regret at Father Smyth's departure, and he would conclude by hoping that in his new sphere of work he would find as many true and loyal hearts as those he was leaving behind him in Timaru.

Presentations were then made by the Hibernian Society, altar boys, school girls, and school boys. The present from the Hibernian Society was a cheque and a pipe; that from the altar boys, a breviary; that from the Marist school boys, a gold sovereign case; and that from the school girls, a Gladstone bag and a pair of gloves. The gifts were accompanied by complimentary references to the recipient, and all manner of good wishes for his future.

Mr. T. Lynch then read the following address, which was artistically illuminated at the Convent of the Sacred Heart:—'It was with very deep feelings of regret that we received the announcement of your appointment to Thorndon, Wellington, and we have assembled to express our deep appreciation of your zeal and devotedness in administering to our spiritual needs during the five years you have been in our midst, and also to show our deep affection for you personally. Your eloquence and earnestness in the pulpit will always remain bright in our memory, while the kind and fatherly interest you have always shown for the spiritual and temporal welfare of every member of your flock will be to us always a precious remembrance and an incentive to strive for higher things. We cannot forget the very keen interest you have taken in all parochial functions for the liquidating of the debt on the church and other works in the parish. During your five years with us you have organised and managed two bazaars in Timaru and one in St. Andrews, in each case establishing a record, almost doubling the proceeds of any previous undertaking of the kind. The proceeds of the last St. Patrick's concert also doubled anything previously taken at a similar gathering. The net proceeds of these various bazaars, concerts, etc., have been over £5000, and we feel that a great deal of the success has been due to your untiring energy and splendid capabilities as an organiser. It is impossible to enumerate the many directions in which your energies have been expended in our behalf, but we know and feel it all, and would ask you to accept this purse of sovereigns as a slight token of the affection and gratitude of the parishioners of Timaru, accompanied with our heartiest good wishes, for your happiness and welfare. We know that all exiles from Erin long to have a glimpse of the Old Land again, and we would like to think our little presentation would be a means of helping you in this great pleasure. We are, dear Father, on behalf of your affectionate and grateful parishioners,—W. Angland (chairman), N. D. Mangos (secretary and treasurer), committee, Mesdames E. Ward, N. D. Mangos, J. Sullivan, Misses K. Donoyan, M. McGrath, E. Kane; Messrs. M. Mullin, M. O'Meehan, J. J. Ardagh, D. Mahoney, D. Shea, J. P. Murphy, J. O'Rourke, T. Cronin, J. B. Crowley, T. W. Lynch, J. O'Leary.'

Mr. Angland then presented the guest of the evening with a purse of eighty sovereigns. The gift was accompanied by an enthusiastic burst of applause from the large audience.

The next speaker was the Very Rev. Dean Tubman, S.M. His remarks were as follow:—On occasions such as this, we naturally like to consider the present, to look back to the past, and to delve as far as we can into the future. You all know the occasion which has called us together: we have met to bid good-bye to Father Smyth, and we cannot help but think of all that he has done in the past for this parish, and of all the great works which he has carried to a successful issue. The eloquent speech of the ex-Mayor and the wording of the various addresses, have given you some idea of the many and important works undertaken by Father Smyth during his stay in Timaru. I endorse every word of praise given to him for the manner in



which he executed them. Some credit has been given to me for buildings and other works which have been carried out in this parish, but I assure you that in all these things I have been merely a figure-head. You, with your hands, your brains, and your purses, have done the real work; and of all strenuous workers in the parish, Father Smyth was certainly the most indefatigable. (Applause.) To entrust an undertaking to him was to ensure its success, for success followed him wherever he went, even in organising sports. He has been a great help and comfort to me; and the most genial and pleasurable moments I have spent in Timaru, I think, have been in his company. No one will regret his departure more than I do, because none will so much feel his loss. However, in the midst of our sadness, we all feel that Father Smyth has a bright future before him. He is going to a bigger place than Timaru, where he will have greater scope for his talents, and a greater field for good in Church matters. In him you are losing a kind father, a true friend, and a faithful guide. He was a kind and self-sacrificing father to you, praying for you, preaching eloquently to you, and breaking for you the Bread of Life. In the confessional, and beside the bed of sickness, he proved himself a true friend, and he guided you not only by his words, but by his example. He is a true Irishman and a gentleman, with all the sturdy qualities as well as the refinement of his race. This enthusiastic gathering is a convincing proof of your love, your loyalty, and your sorrow. In spite of the wet weather, the hall is crowded, and if all those who had wished had been able to be present, it would have been filled thrice over. However, thanks to the modern inventions of steam and electricity, Father Smyth will be able to be in our midst again whenever we need him, and we shall always be delighted to hear his eloquent voice in the pulpit again whenever we can secure him. I again wish Father Smyth, on your behalf and on my own, length of days, and every happiness in the future. May God bless him, and may his labors always be crowned with the same success which attended them in Timaru. (Applause.)

On rising to speak, Father Smyth was greeted with prolonged applause. He said:—On one or two occasions in the past I have found it difficult to give expression to my feelings, but never to the same extent as this evening. I am completely overpowered by the honor you have done me on the eve of my departure, and indeed I would be inhuman if I were not moved to emotion. I hope, therefore, that you will excuse me if I am brief. I wish to thank this large assembly for their presence here, and I wish to specially thank Mr. Angland and the other speakers for their remarks concerning me. If I were easily flattered I would indeed feel inflated by the unstinted praise given to me. I thank you from my heart for the beautiful address in which you gave expression to your feelings of affection and regret. You have spoken of my virtues and my good qualities: these, I am afraid, are imaginary, not real. You have referred to the various functions discharged by me during the past five years, and you have complimented me on the success which attended my efforts. I say to you in all candor and sincerity that the merit is not mine, the success is not mine. Both are due to your own energy, generosity, and zeal. In all these undertakings I had associated with me a secretary and a committee who worked harmoniously together, and who, I am sure, had no equals in the Dominion for energy and business capacity. In respect to the success of the bazaars, great credit is due also to the unselfish energy of the stallholders and their assistants. You have stated this evening that I have been instrumental in obtaining a large sum of money for the parish. All I can say is, that seeing the generous and unselfish people with whom I had to deal it would not have been surprising had I got twice that sum. You have referred to my success in organising concerts, knowing how musical I am. (Laughter.) There the burden rested principally on the capable shoulders of Mrs. Mangos. I thank you all for the magnificent purse of sovereigns you have given

me; I could never have anticipated such a sum. If I should be able to take a trip to my native land, your gift will be of material assistance to me. I left Home as a boy, years before my ordination, and my poor invalid mother is longing to get a glimpse of her exiled son. I thank the Hibernians for their kind words and their generous gift, which came as a great surprise to me, as I have only very recently been appointed their chaplain. I fully recognise the value of their organisation, and wherever I may be I shall always take the greatest interest in their welfare. I thank the altar boys and the school children, boys and girls, for their handsome gifts and their beautiful words concerning me. I would have been much wanting in my duty had I not taken an interest in them; and now that I am leaving Timaru, I have pleasure in bearing testimony to the good work which is being done here by the Brothers and the nuns. I wish to thank the Dean very much for his remarks. He has much exaggerated my good qualities, and I deserve only a very small fraction of his encomiums. I have lived with him for five years, and have ever found him a kind-hearted and generous man. We have all lived happily together, and I feel my departure. I thank the committee who have worked so energetically at such short notice to make this gathering the phenomenal success which it is: the orchestra and the singers, especially the non-Catholics among them, who have come here on such an inclement evening, at inconvenience to themselves; the ladies who have prepared refreshments; and the illuminator of the address. I am leaving you now, and I am carrying away with me the warmest recollections of Timaru, and the greatest affection for you all. I shall always have a very warm corner in my heart for the Catholics of Timaru, and a very lively remembrance of their goodness, zeal, and piety. It is a great consolation to me to know that I am carrying away with me your good wishes, and I trust that whenever any of you should visit Wellington, that you will come and see me in my new home, where a warm welcome will always await you. I will say good-bye to you now, and I pray that God may bless you all.

When the applause which followed the above speech had subsided, Brother Egbert bore testimony, on behalf of the Marist Brothers, to the good qualities of Father Smyth, with whom he had been intimately associated for some years. He concluded with an appropriate quotation from the ever-popular 'Father O'Flynn,' referring to Father Smyth as the 'powerfullest preacher and tenderest teacher, and kindest creature' in all Timaru.

Solos were given during the evening by Mrs. T. Lynch, Mrs. P. Lindsay, Miss Riordan, Mr. Crearer, and Mr. G. H. Andrews, whose spirited rendering of 'O'Donnell Aboo' was greatly appreciated. The accompaniments were played by Mrs. Mangos, with her usual sympathy and finish. Towards the end of the evening a plentiful and daintily served supper was handed round by members of the committee and willing helpers.

Among the ecclesiastics present were the Very Rev. Dean Tubman, S.M., Very Rev. Mgr. Mansoor, of Sydney, Very Rev. Father Aubry, S.M. (Waimate), Rev. Father Kerley, S.M. (Temuka), and Rev. Father Murphy, S.M. (Timaru).

The singing of 'Auld lang syne,' with three cheers for the parting guest, brought to a close this very successful function.

Another very successful gathering was held at St. Andrews on Monday, the 11th inst., when the parishioners of St. Andrews assembled to say farewell to Father Smyth, and to present him with a purse of sovereigns. An address was read by Mr. D. O'Callaghan, and several speakers, including Very Rev. Dean Tubman, Mr. J. O'Connor, Mr. J. O'Lochlan, and Mr. W. Kennedy, made feeling reference to the good qualities of Father Smyth, who made an impressive and touching reply. A musical programme was gone through, Mrs. R. A. Power, of Dunedin, being among the artists. Refreshments were handed round during the course of the evening.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 16.

Very Rev. Father O'Connell, S.M., assumed his duties as parish priest of St. Mary of the Angels' last Sunday.

The annual schools social for Te Aro takes place at the Town Hall on June 10, and that for Thorndon on May 27 at the Sydney street schoolroom.

His Grace Archbishop Redwood left on Friday last for Sydney *en route* to Europe as New Zealand's representative at the Eucharistic Congress at Lourdes.

A movement is on foot by the parishioners of Thorndon to suitably recognise the good work of their late Adm. (Rev. Father Hickson, S.M.), who is being transferred.

A successful social took place at the Alexandra Hall last Wednesday in aid of the fund for the erection of a glassed-in verandah for Mother Aubert's Homes, Buckle street.

Mr. W. B. Keaney has been elected secretary of the Catholic Club in place of Mr. E. Gamble resigned.

St. Anne's Young Men's Club entertained the members of the recently-formed St. Anne's Ladies' Club at St. Anne's Hall last evening. There was a good attendance, and the evening was a most enjoyable one.

Mr. D. Dennehy, the newly-appointed travelling representative of the *Tablet*, is at present in Wellington getting new subscribers. The Ven. Archdeacon Devoy, S.M. (Vice-Provincial), exhorted the parishioners of St. Anne's last Sunday to support New Zealand's only Catholic paper. He trusted that this excellent publication would be found in every home in his parish.

The committee responsible for the bazaar for the renovation fund of St. Joseph's Church, which commences towards the end of August at the Skating Rink, is putting in steady work in attending to the various details. Rev. Father Hurley, S.M., Adm., is chairman, and Mr. J. J. L. Burke secretary. As it is now quite a number of years since such an event has been held in Te Aro, it is confidently anticipated that the function will be a great success.

The Particular Council of St. Vincent de Paul Society met at St. Mary's Presbytery last evening under the presidency of Mr. B. Ellis. There was a good attendance, including Very Rev. Father O'Connell, S.M., who has been appointed spiritual director of the council. Very Rev. Father O'Connell addressed some very encouraging remarks to the members, and exhorted them to continue the good work in which they were engaged, and assured them of his heartiest co-operation.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

May 18.

His Lordship the Bishop was on an episcopal visitation at Methven on Sunday last.

The Rev. Father Tigar, O.P., of the Auckland diocese, is at present a visitor to Christchurch and guest of the Very Rev. Chancellor Price, Adm., at the episcopal residence. Father Tigar preached at the High Mass and at Vespers in the Cathedral on Sunday last.

The following pupils of the Sacred Heart High School were successful in the recent Christchurch Competitions:—Piano solo (under 13 years), 1st prize, Ida Bradford; piano duet (under 16 years), 2nd prize, Kathy Haydon and Renee Mahon; piano solo (under 16 years), 2nd prize, Kitty Murphy; violin solo (under 16 years), 2nd prize, Kitty Murphy; piano duet (under 10 years), Jessie Rosewarne and Maurus Armstrong; 3rd prize children's chorus.

### DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

May 18.

Rev. Father Ormond officiated at Coromandel on last Sunday, and is expected to return to the Cathedral about the middle of this week.

The May devotions are being well attended in the city and suburban churches. At St. Benedict's particularly the devotions are of a most impressive character.

The High Altar at St. Benedict's, through the generosity of a parishioner, is being renovated.

Rev. Father O'Doherty was the preacher at the last meeting of the Holy Family Confraternity, when he took for his subject, 'St. Patrick: His Life, Labors, Sacrifices, and Sufferings,' all of which have borne fruit, evidence of which is manifest to-day in every part of the globe.

His Lordship Bishop Cleary has published in the public press a challenge to the Bible-in-Schools' League. This challenge is straight from the shoulder, and if the League be confident of its position, here is an opportunity to strengthen and popularise it. *Inter alia* the Bishop affirms that Catholics are truly Bible-in-schools advocates, in proof of which they have invested in schools in Auckland alone £61,000 in the past three years.

On Thursday last the Rev. Father Tigar, O.P., left on his return journey to the Monastery of his Order in England. Since his arrival here as a missionary, the Rev. Father did splendid work for souls, especially among the scattered Catholics of the backblocks and on the Great Barrier Island. He had also been temporarily in charge of the parishes of Thames and Tuakau, where his zeal and his genial manner greatly endeared him to the people. Father Tigar succeeded his lamented confrere, the late Father Benedict, O.P., who came to the diocese under an engagement as a missionary for five years. No arrangements were at any time made for the canonical founding of a House of the Order in the Auckland diocese, but in their capacity as diocesan missionaries both Father Tigar and his lamented predecessor did much zealous and highly appreciated work.

A newspaper discussion has been going on in regard to lack of accommodation for Mass at the Hautapu Camp on a recent Sunday. Without the knowledge or sanction of the authorities of our Church, the military authorities appointed the Mass to take place in the Young Men's Christian Association's marquee, which, it appears, had been courteously offered for the purpose. In the storm that swept over the camp on the Friday night, the Association's marquee was levelled, and so much damage done thereto that it could not be re-erected for Sunday morning. At the request of his Lordship the Bishop the Auckland branch of the Catholic Federation secured a splendid marquee, capable of accommodating pretty nearly all the Catholic soldiers in the camp. This was sent to Hautapu in charge of a Catholic Federation official, and was in the camp about noon of the Saturday. The official, armed with proper credentials to the camp authorities, received from them a promise that the marquee would be erected during the Saturday afternoon for Sunday morning's Mass, and it was intended to maintain it as a rendezvous for the Catholic men during the continuance of the camp. For some unexplained reason, however, the marquee was not erected either on Saturday or Sunday, and the Catholic Federation official, being unable to secure its erection either then or during the following days, returned with it to Auckland on the Wednesday. Information received from the camp on Saturday states that Very Rev. Dean Darby, on his visit to the camp on the previous day, was received with splendid courtesy by the officers, and that suitable arrangements were made for Mass on Sunday.

Owing to an oversight, a somewhat belated account reached me of the opening of the handsome new church, erected at the expense of the Native chieftainess on a fine site in the Maori village of Ongarue. The blessing and opening of the new church were performed by his

Lordship the Bishop. The Mass of dedication was celebrated by Father Zangerl; the occasional sermon was preached by the Very Rev. Dean Lighthart, and there were also present in the sanctuary Rev. Father Delach (Otaki), Very Rev. Father Kehoe (Ireland), and Rev. Father Brennan (Taumarunui). The Sacrament of Confirmation was administered in the afternoon. It was the first episcopal visit to Ongarue. Some six hundred Maoris were present in the Native village, including Dr. Pomare and other notabilities. On his arrival, his Lordship the Bishop was met at the village boundary by a well-appointed Maori brass band. An impressive haka of welcome then took place. Several Native orators (including the chieftainess) greeted the Bishop in picturesque speeches, and his Lordship replied at some length in the Native tongue. Before his departure his Lordship again addressed the assembled Maoris in their own tongue. A large gathering of the Maoris assembled to see him off at the railway station. Most of the great assemblage of Natives remained at the Maori village for several days after, as the invited guests of the chieftainess.

### Nelson

The half-yearly meeting of the H.A.C.B. Society was held in St. Mary's Hall on Tuesday, April 21, the president, Bro. W. J. Doyle, presiding over a full attendance of officers and members. The report by the secretary showed the branch to be in a sound financial position. It was also shown that the membership is steadily increasing, and the prospects of the branch regarding new members are very bright.

The half-yearly election of officers resulted as follows:—President, Bro. O'Donnell; vice-president, Bro. V. Crequer; past-president, Bro. W. J. Doyle; secretary, Rev. Father Finnerty (re-elected); treasurer, Bro. M. J. Levy (re-elected); assistant secretary, Bro. H. Clarke; warden, Bro. Patrick Keenan; guardian, Bro. E. Barry; sick visitors, Bros. Garrity and Loftus.

After the installation of officers, Bro. O'Donnell thanked the members present for electing him to the high position of president, and assured them that he would do all in his power to fulfil with justice the position he had been elected to.

During the meeting the brothers discussed the advisability of holding a concert, and it was decided that all members present form themselves into a committee for the purpose of making arrangements to hold a concert on as early a date as possible.

After several other matters had been brought forward, the meeting closed with a very hearty vote of thanks to the presiding officer.

### Karamu

(From an occasional correspondent.)

The scattered settlers of this fertile district, situated twelve miles south-west of Hamilton, but a part

of, the parish of Te Awamutu, were exceptionally favored recently by the visit of Rev. Father McCarthy, S.M., for the purpose of conducting a mission. Mr. Moroney erected a large marquee on his grounds, capable of accommodating nearly 100 people, and here from Tuesday, April 28, to Monday, May 4, the Catholics from a radius of ten miles around assembled every morning and evening, grateful for the privilege of assisting at Mass and Benediction, and of listening to the explanation of the mysteries of our holy faith so ably given by the zealous missionary. There was something unique about this mission. First of all, it was a new experience for many of us to witness the Holy Sacrifice offered under canvas; and again, as Father McCarthy remarked, there was a feature about the mission that brought us back to the infant days of the Church. It was this: Thanks to the generosity of the Moroney family, after Mass and evening devotions, all partook of the good things provided by our host and hostesses—sometimes we numbered over fifty, but numbers were no consideration. There was abundance for all, and we heartily endorse the words of the missionary when he declared that he had yet to find within the ranks of New Zealand Catholics a family more devoted to the affairs of the Church, or more hospitable to priests than Mr. Moroney's.

The people of Whatawhata took full advantage of the mission, though not a part of the parish, being attached to Hamilton. Owing to the result of the mission, the Catholics of that district, to the number of over fifty, have decided to subscribe for the erection of a church, and arrange with the Dean for Mass at least once a month. It was with delight we learned that a bazaar is to be held in Te Awamutu to provide funds for the erection of a convent; also that arrangements are well in hand to start branches of the H.A.C.B. Society in Ohaupo and Te Awamutu. Father McCarthy left on Tuesday to conduct missions in Canterbury. He received an enthusiastic send-off from the grateful people of Karamu.

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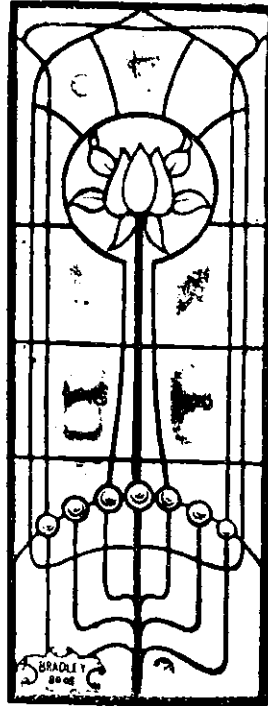
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## WEDDING BELLS

### LLOYD—O'SHAUGHNESSY.

The marriage of Mr. Thomas Lloyd, of Ashburton, to Miss Veronica O'Shaughnessy, of Springfield, took place at the Cathedral, Christchurch, on Thursday, April 30. The Nuptial Mass was celebrated by the Rev. Father Fanning, of Darfield, who also performed the ceremony, assisted by the Rev. Father O'Donnell, of Ashburton. The bride, who was given away by her brother, Mr. B. O'Shaughnessy, of Springfield, was prettily attired in saxe blue satin cloth, with silk and ninon trimmings, hat of black chiffon velvet, with beautiful white ostrich plumes, and wore the bridegroom's gift of a beautiful crescent brooch of emeralds and diamonds set in platinum. She was supported by her niece (Miss Mercy Cook), of East Oxford, who wore a very dainty frock of white silk, white silk hat, and the bridegroom's gift of a gold pendant, set with amethysts and pearls, and carried a staff with bouquet and white streamers. The duties of best man were carried out by Mr. A. Malley, of Christchurch. After the ceremony the guests were entertained at morning tea at Broadway's. The newly-married couple left later on their wedding tour by express for the southern lakes. The bride's travelling dress was a brown satin cloth draped costume, trimmed with floral silk and lace, with a saxe blue velour hat and sable trimming.

### GREGAN CORLISS.

At the Cathedral on April 29 (writes our Christchurch correspondent), his Lordship the Bishop, assisted by the Rev. Father Murphy, B.A., united in Matrimony Mr. John Joseph Gregan, third son of Mr. Daniel Gregan, formerly of Geraldine, and now of Christchurch, and Miss Ellen Constance Corliss, daughter of Mr. M. C. Corliss, formerly of Christchurch, and now officer in charge of the Telegraph Department, Wanganui. The bride was given away by her brother, Mr. Frank Corliss, and was daintily attired in a gown of cream charmeuse, wreath of orange blossoms, and veil of Brussels lace. The only bridesmaid, Miss Kate Maloney, wore a pretty little dress of ivory-silk, the skirt draped and ornamented with flounce of shadow lace mid-way down the skirt in novel effect, and the bodice made in the drop-shoulder style and finished with wide belt of copper-colored silk. Her hat was of black chiffon velvet, with aeronaut bows of white moire. Both bride and bridesmaid carried handsome shower bouquets. After the ceremony a wedding breakfast was served at the residence of the bride's sister (Mrs. Willoughby), and in the evening Mr. and Mrs. Gregan left for the north on their honeymoon tour.

### Westport

(From our own correspondent.)

May 9.

The Westport Competitions, under the auspices of St. Canice's Debating Society, take place in the Victoria Theatre from June 24 to 27 inclusive.

On Monday evening last, Mr. H. F. Cotter, of the Customs Department, who has been transferred to Wellington, was entertained at a social by the members of St. Canice's Club. During the evening occasion was taken by the president (Mr. J. Matthews) to present Mr. Cotter with a smoker's outfit as a token of the members' appreciation of his services as secretary of the club.

A special effort is at present being made by the members of the local branch of the H.A.C.B. Society to increase the membership, and so far their efforts have been most successful. At the ordinary fortnightly meeting of the branch on Wednesday evening last, eleven candidates were nominated for membership. During the evening the president (Bro. P. Niven) referred to the appointment of Bro. D. Dennehy as

travelling representative of the *Tablet*. Although the branch was losing the services of a very valuable member, he was glad Bro. Dennehy was undertaking such good work, and wished him every success in his new sphere. Several other brothers made eulogistic reference to Bro. Dennehy as an officer and member. Bro. Dennehy, who was present, thanked the members for their words of appreciation, and said that he would still continue a member of the branch.

### Palmerston North

(From our own correspondent.)

May 17.

The first annual balance sheet of the church fund will be ready on May 30.

The importation, by a local firm of undertakers, of a large motor hearse, is a further indication of the rapid change in the old order of things.

A social was held by the Catholics of Ashhurst on Wednesday evening last in aid of their church fund, and the results were entirely satisfactory.

The Rev. Fathers Bannon and Grogan, C.S.S.R., commenced to-day a mission, which is to last a fortnight. The first week is to be devoted principally to the women of the parish, and the second to the men. This arrangement has been necessitated by the lack of accommodation in the present church. It is to be hoped that before the next mission a more commodious edifice will be erected.

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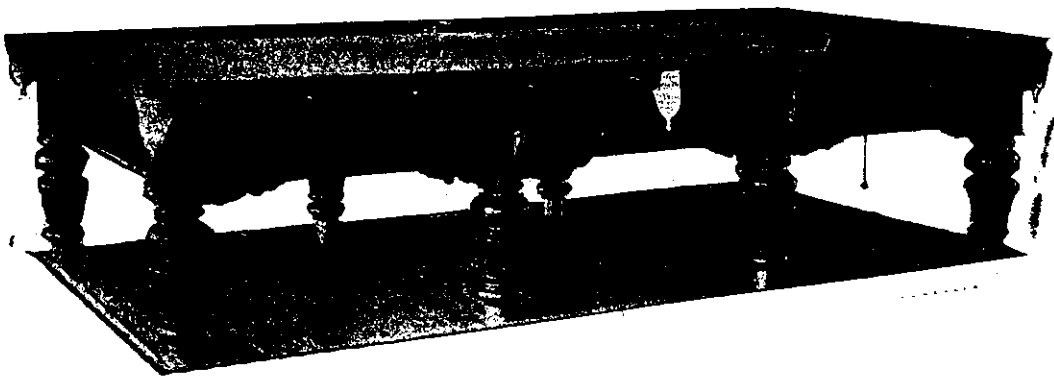
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**CATHOLIC FEDERATION****DOMINION EXECUTIVE.**

(From our Wellington correspondent.)

The Dominion Executive of the Catholic Federation met last Wednesday evening under the presidency of Mr. J. J. L. Burke, the Rev. Father Hurley, S.M., Adm., and Mr. M. J. Sheahan (treasurer of the Auckland Diocesan Council) being present. Reports were received from Messrs. Loughnan and Murray, of the Riverview Ecclesiastical College, Sydney, who acted as New Zealand's representatives at the great Catholic Federation demonstration in the Sydney Town Hall. The demonstration was most successful, and marked with considerable enthusiasm. New South Wales has now 172 branches, with 40,000 members, and has already justified its existence in more ways than one.

A deputation from the Wellington Trades and Labor Council attended the meeting, and requested the support of the Catholic Federation in the Council's advocacy of the principle of one day's rest in every seven, and the appointment of a member of the Dominion Executive to accompany a deputation that was being organised to wait on the Prime Minister, urging him to introduce legislation for this end, and by regulation to apply that principle to the public service, such, for instance, as the police, prison warders, night watchmen, etc. After the deputation had withdrawn, the Executive discussed the proposal at some length, and it was eventually agreed that this was a matter coming within the aims and objects of the Catholic Federation, which is an organisation for the purpose of advancing the religious, civil, and social interests of Catholics throughout New Zealand, and as the improvement of the labor conditions of the people has always been the desire of the Catholic Church, such a principle of one day's rest in seven, or a working week of six days, was a matter for the fullest measure of support by the Federation. Mr. R. P. Flanagan was appointed to act with the deputation in securing this improvement.

The report of the organiser in his tour of the Dunedin diocese was received, and the Executive was please to note the success with which the organiser is meeting and the splendid hospitality and kindness of the clergy, who have made the tour a pleasurable one.

It was decided to write to each diocesan secretary requesting a statement of the number of members enrolled in each parish, and the subscriptions received during the March quarter. Until these returns are to hand it is impossible to gauge the progress of the Federation this year as compared with last year.

A quantity of routine work was gone through, and Mr. M. J. Sheahan gave an interesting account of the working of the Federation in the Auckland diocese, and congratulated the Dominion Executive on the excellent work it has accomplished.

**WELLINGTON DIOCESAN COUNCIL.**

The executive of the Wellington Diocesan Council met last Tuesday, when it was decided to hold a great Federation demonstration in the large Town Hall on June 17. A musical programme will be arranged, and several addresses will be given. It was decided to seek

the co-operation of all Catholic societies, clubs, and sodalities in arranging for the function, and, if possible, to precede the proceedings with a procession of Catholic societies from the Archbishop's residence to the Town Hall.

**GORE.**

(From our own correspondent.)

May 16.

Mr. George Girling-Butcher, secretary and organiser of the Catholic Federation, arrived here last Saturday, and, accompanied by the Very Rev. Father O'Donnell, proceeded that evening to Tapanui, and spoke there at the conclusion of Mass on Sunday to a large audience. Later on he proceeded to Heriot, where he again addressed a meeting at the conclusion of Mass. During the afternoon Very Rev. Father O'Donnell and Mr. Girling-Butcher returned to Gore, where, after Vespers, the organiser addressed a well-attended meeting, being introduced by Very Rev. Father O'Donnell. Mr. Girling-Butcher very ably and forcibly advocated the desirability of Catholics uniting so as to put a stop to many matters affecting their holy faith, and also to remove several injustices under which they labor at present. He explained that the Federation was not a political movement, and had no desire to touch politics except when politics touched religion. He also dealt with the many activities in which the Federation was engaged at the present time, especially in the principal centres of the Dominion. At the conclusion of the address, Mr. D. L. Poppelwell (vice-president of the Dominion Executive) proposed a hearty vote of thanks to Mr. Girling-Butcher for his able and lucid explanation of the aims and objects of the Federation. This was seconded by Mr. Michael Carr, and carried unanimously.

Mr. Girling-Butcher visited Mataura on Monday evening, and Wyndham on Tuesday evening, and gave similar addresses to representative meetings. On Wednesday evening he was able to take a well-earned rest. Whilst in Gore he was the guest of Very Rev. Father O'Donnell. He proceeded to Riversdale on Thursday, where he was to deliver an address that evening.

**FEILDING.**

(From our own correspondent.)

The Catholic Federation continues to progress very satisfactorily in Feilding and the outlying districts. The membership is now over 150, and new branches will be opened at Rongotea, Kimbolton, and Apiti. Rongotea will be visited on Sunday next by members of the local parish committee, and as a result at least 60 names should be added to the roll.

**ANSWER TO CORRESPONDENT**

J.H.—The book about the Maungatapu murders' is long out of print, and your only chance of getting it is at a second-hand bookseller's. Try A. D. Smith, Manchester street, Christchurch, and J. McLaughlin, Colombo street, Christchurch. You are not likely to be able to get three copies.

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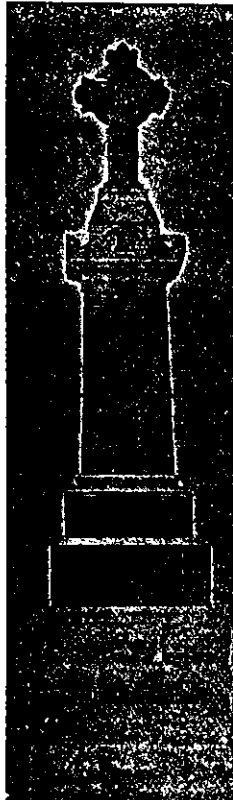
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**ARDAGH—LOWICK.**—On Easter Monday, April 13, 1914, at the Cathedral, Barbadoes street, Christchurch, by the Very Rev. Chancellor Price, Dr. P. A. Ardagh, second son of Mr. J. J. Ardagh, Timaru, to Lily Hebe Lowick, third daughter of Mrs. R. Lowick, Manly, Sydney.

**GREGAN—CORLISS.**—On April 29, 1914, at the Cathedral, Christchurch, by his Lordship Bishop Grimes, assisted by the Rev. Father Murphy, B.A., John Joseph, third son of Mr. Daniel Gregan, Christchurch, to Ellen Constance, third daughter of Mr. Mortimer C. Corliss, Superintendent of Telegraph Department, Wanganui.

**MORKANE—WHITE.**—At the Cathedral, Christchurch, on April 21, 1914, by his Lordship Bishop Grimes, assisted by the Very Rev. Father Price, Adm., and the Rev. Cecil Morkane, of Holy Cross College, Charles Frederick Morkane, F.R.C.S.E., son of the late Mr. and Mrs. J. Morkane, to Rose, daughter of the late Mr. and Mrs. A. J. White, Christchurch.

**DEATH**

**COTTER.**—On May 12, 1914, at his residence, High street, Dunedin, Patrick Cotter; aged 75 years. Deeply regretted.—R.I.P.

[A CARD.]

**DR. PATRICK A. ARDAGH**  
Has commenced the practice of his profession in Christchurch, having succeeded : :  
**DR. C. F. MORKANE.**  
ROOMS : : 226 HIGH STREET.  
RESIDENCE : 31 CARLTON STREET, MERIVALE.

**ST. PATRICK'S CHURCH BAZAAR, WAITARA**

**RESULT OF ART UNION.**

The following are the winning numbers in the Art Union in connection with the above bazaar : :  
First prize, 530; 2nd, 239; 3rd, 659;  
4th, 2438; 5th, 50.

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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 Justitiae 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, MAY 21, 1914.

**GOVERNMENT BY REFERENDUM**



THE plain and practical objections to the introduction of the Referendum as part of British legislative machinery have been stated with remarkable clearness and cogency in two recent articles by such eminent and competent writers as Sir William Robertson Nicholl and Professor A. F. Pollard, M.A., Professor of English History at the University of London. Both writers go straight to the heart of the subject; and it is difficult to see how their admirably reasoned statements can be effectively gainsaid. Sir W. R. Nicholl writes in his own paper, the *British Weekly* of March 26, and Professor Pollard in the *London Times* of March 23; and though both are dealing primarily with the question of a Referendum on Home Rule, their observations admit, of course, of a much wider application. The fundamental objections to the Referendum which they set forth may be thus summarised: (1) The Referendum is useless, because it does not—as its advocates seem to imagine—definitely settle or dispose of the question submitted. (2) The Referendum is vicious, because once admitted, no limit can be placed to its application. What is asked in one case cannot be refused in another; and the indefinite and ill-regulated extension of the principle would certainly be the means of working grave injustice. (3) The adoption of the Referendum means the abdication by Parliament of its essential and constitutional function.

(1) In regard to the first point, both writers are explicit and emphatic. Still speaking with special reference to Home Rule, Sir W. R. Nicholl asks: 'What is the use of taking a Referendum when we know that neither side will accept the result?' After referring to the position of Ulster, Sir William continues: 'But it is of the Nationalists that we are mainly thinking. Does anyone imagine for an instant that the most overwhelming adverse vote in Great Britain would in the least degree terminate their contending? They have failed as yet to win Home Rule, but they are on the edge of victory, and all through these many troubled years they have won concession after concession from Conservative Governments; so that they may look round and say that if any party has been successful it is their own. They are now to all appearance in the zenith of their power. What is a Referendum to them, who have been watching grimly, silently, hopefully, resolutely for more than a generation? Does anyone think they are going to sink back exhausted by the struggle and lose for ever the hope of freedom?' Professor Pollard emphasises the same point; and shows that the objection is not peculiar to a Referendum on Home Rule, but applies as a matter of fact to every Referendum. 'Advocates of the

**J. S. TINGEY**

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Referendum,' he writes, 'seem to cherish the delusion that its adoption will dispose of the question once for all. That is not the way of the Referendum. No sane observer imagines that even a majority of three to one against woman suffrage would stop the agitation. Time after time in certain of the United States the Referendum has gone against woman suffrage; the only result has been a fresh Referendum two years later, and the Referendum only settles the question when the women obtain the vote. A Referendum on Home Rule would not settle Home Rule unless it established Home Rule. Its use in the present conjuncture is not to settle Home Rule, but to unsettle the Parliament Act.'

\*

(2) Both writers stress the point as to the danger to be feared—or at all events as to the risk to be run—from the ill-considered, unjust, and even disastrous lengths to which the application of the Referendum may be carried. Legislation in the future, as the *British Weekly* points out, will be mainly social. 'The minimum wage is close upon us. Does any sane person believe that the principle of a minimum wage, and a high minimum wage, would not be adopted by a vast majority of the voters? Suggest a minimum wage of 30s a week, and put it to a Referendum, and we shall see what we shall see. Supposing it were proposed that all old age pensions should begin at sixty, and that they should be 10s a week, and suppose this were put to a Referendum, who can doubt the issue?' Dr. Pollard calls attention to the same aspect of the question: 'How,' he asks, 'would our latter-day advocates of the Referendum regard the prospect of plebiscites on proposals to place the entire expense of maintaining the roads on the owners of motors, the total cost of insurance on the employers, the whole burden of taxation on incomes of over £1000? If we are to appeal from the incompetence of Parliament to the wisdom of the masses, we shall not be able to limit the jurisdiction of the Court to suit our pockets or our predilections.' To take a Referendum in Britain on Home Rule would be a recognition of the principle; and the Referendum once established, the Conservatives would not be able to pick and choose the subjects in regard to which it would be applied.

\*

(3) As pointed out by both writers, the adoption of the Referendum as part of the recognised legislative machinery of the country would destroy the responsibility of the representative Chamber, and ultimately rob Parliament of its powers. Having once abandoned the principle of Parliamentary legislation and representative government for that of plebiscitary enactment, it is idle to suppose that its operation could be limited to Home Rule. 'Nor is it more rational,' writes Dr. Pollard, 'to imagine that we could stop at the Referendum, and repudiate the initiative. If Parliament is not competent to determine what should not be done, it is no more competent to determine what should be done.' 'Long ago,' says the distinguished Professor of English History, 'the House of Lords struck the first blow at its own authority when peers asserted an indefeasible right to be summoned to Parliament, but denied all obligation to attend. *The House of Commons will have exploded its constitutional power as soon as it disclaims responsibility for legislation.* The principle of the Referendum is far more revolutionary, far more destructive of the British Constitution, than the principle of Home Rule; and its light-hearted adoption is another painful reminder of the fact that since the advent of Tariff Reform there has been in British politics no Conservative Party with conservative principles.'

\*

As we have said, these principles have a wider application than to the particular case of a Referendum on Home Rule to which they were addressed. All three of them, and particularly the first two, have a direct application to the Referendum, or rather plebiscite, which is being agitated for in this country. As has been so often pointed out, the case against the proposed New Zealand Referendum is in-

comparably stronger by reason of the fact that its object is to decide, by brute force, certain delicate and sacred questions of religion and conscience. If, by law, to take the life is persecution, is it not more so to force the conscience? We commend the above considerations to the notice of our New Zealand legislators—and to that of their friends in the electorates. If the great organ of the Nonconformist Protestants of England thus condemns a mere political Referendum, with what scorn and indignation would it denounce the tyranny of those who are prepared to place the rights of conscience and religious convictions of the people at the mercy of a count of heads.

## Notes

### 'Learn from Catholics'

The Nonconformist bodies in England are making the belated discovery that the Catholic Church is abundantly right in her attitude on the subject of religious education. At the Congregational Union, says a London cable dated May 15, the Rev. Harold Brierly declared that Protestants could learn from the Catholics, who were applying themselves to the capture of the child. In this respect the Catholic Church had proved herself a profound psychologist and most astute tactician. The Rev. Mr. Sewell, who concurred, denounced the iniquity of long sermons and long prayers.

### Kikuyu 'Howlers'

A class of London schoolboys has just been asked to write essays on 'Kikuyu.' Here are some extracts, the first of which, at least, is not at all a bad shot:—

'The three bishops were overworked and were in need of a long holiday.'

'The extreme heat experienced in these districts upset the bishops and made them quarrel.'

'They objected to the services being given in Scotch.'

### Canada and the 'Menace'

New Zealand is not the only country that has banned the filthy *Menace* from circulation through the mails. We learn from American exchanges that the Canadian post office officials have now taken steps to keep the paper out of Canada. They have served notice upon the Washington Postal authorities of the course they have adopted to prevent the foul sheet from circulating among Canadians. Mr. Joseph Stewart, Second Assistant Postmaster General, has notified the Postmaster of Aurora, Mo., the place where the *Menace* is published, that he must refuse all copies of the vile sheet which have a Canadian address. Here is the order transmitted to him from Washington:—

Second Assistant Postmaster General, Washington,  
March 9, 1914.

Postmaster, Aurora, Mo.

Your attention is invited to the following extract from a letter of the postal administration of Canada, dated February 23, viz.: 'I have to inform you that the *Menace*, a weekly paper published at Aurora, Missouri, has been placed on the list of publications which are prohibited from circulation by mail in Canada, on account of its offensive contents.'

Please cause the publisher of the paper in question to be properly informed respecting the matter and such action taken at your office as will prevent the acceptance of copies of said paper for mailing to Canada.

(Signed) Joseph Stewart,  
Second Assistant Postmaster General.

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## DIOCESE OF DUNEDIN.

His Lordship Bishop Verdon is expected to return to Dunedin from the north on Saturday.

The annual collection on behalf of the St. Vincent de Paul Society will be made at St. Joseph's Cathedral and the suburban churches on next Sunday.

To-day (Ascension Thursday) Masses were celebrated at St. Joseph's Cathedral at 6.30, 7, 8, and 11 o'clock, at the Sacred Heart Church (North-east Valley) at 7 o'clock, and at the Church of the Immaculate Conception (Kaikorai) at 9 o'clock.

There was a good attendance at the meeting of St. Joseph's Men's Club on Monday evening, when the president (Rev. Father Buckley) occupied the chair. The evening was devoted to a programme of musical items, etc., which was greatly appreciated.

Rev. Father Coffey, Adm., speaking at St. Joseph's Cathedral on Sunday, said that the plans for the Christian Brothers' new school were under consideration, and it was expected the school would be completed and ready for occupation at the beginning of next year.

On Monday evening a most successful social and reunion, in connection with the St. Joseph's branch of the Sodality of the Children of Mary, were, at the kind invitation of the Dominican Nuns, held in the cloister at St. Dominic's Priory. Those present greatly appreciated the welcome change from the usual place of reunion—St. Joseph's Schoolroom. The cloister was prettily decorated with flowers, greenery, and Japanese lanterns by the president of the sodality (Miss Heley) and her assistants. During the course of the evening members of the sodality and visiting friends were accorded an opportunity of renewing friendship with many of their old teachers and friends among the Dominican Nuns, who were present. The following programme was presented:—Chorus, 'Believe me, if all,' the Children of Mary; recitation, 'Dorothy's rose,' Miss A. Brady; song, 'Waves,' Miss V. Hannan; chorus, 'Oft in the stilly night,' Children of Mary; piano solo, Miss M. Dennehy; recitation, 'Do I remember Ireland,' Miss S. McCready; chorus, 'The harp,' Children of Mary; violin solo, 'Souvenir,' Miss V. Hannan; song, 'Salve Maria,' Miss V. Fraser (with violin obligato by Miss E. Fraser); chorus, 'O'Donnell Aboo,' Children of Mary. Miss M. Drummond made a very efficient accompanist. An apology was received from Miss D. Hall for unavoidable absence. Miss Heley's elocutionary item, 'At the reception,' was greatly appreciated. At the conclusion of the musical programme refreshments were handed round by a band of willing assistants. These being done full justice to, games were proceeded with, the honors falling to Misses Sweeney and McCready. The grateful thanks of the sodality are accorded to the Dominican Nuns for the use of the cloister, to those young ladies who assisted with such a splendid programme, and to all who by their assistance in any capacity brought about the undoubted success of the reunion.

### THIS WEEK'S ISSUE

Our serial tale by John Boyle O'Reilly no Tablet reader should miss this story. Page 5.

To amateur gardeners—how to lay out a garden. Page 55.

League Referendum methods—a pointed challenge by Bishop Cleary. Page 23.

Our Apostolic Delegate—Mgr. Bonzano's character sketch of Mgr. Cerretti.

Objections to the Referendum—strong condemnation by the *British Weekly*. Page 33.

Presentation to Councillor Marlow—well-deserved tributes from his fellow-citizens. Page 41.

## The Coadjutor-Archbishop of Adelaide

Our Sydney exchanges report that Prior Spence, head of the Dominican Order in Adelaide, has been appointed Coadjutor to his Grace Archbishop O'Reilly, of Adelaide.

Prior Spence is an Irishman by birth, a good business man and financier, and a prudent and wise administrator. These qualities, we are told, have been well proved during his sixteen years' residence in Adelaide, for the greater portion of which time he has been at the head of the Order, and managed its affairs with wisdom and success. His name is a household word in the extensive parish of North Adelaide.

The new prelate was born in the city of Cork (Ireland), and entered the Dominican Order when about 15 or 16 years of age. He made his early studies at the House of Studies, Tallaght, County Dublin. He was then sent to the House of the Dominican Order, Lisbon (Portugal), where he remained for some years doing missionary work. On his return to Ireland he was actively engaged in the work of the Church in his native city, and some years later was sent to the House of the Order, Newry, County Down. Later he was made Prior of the House in Kilkenny, a position which he filled until his departure for South Australia in 1898. Almost continuously since that time he has acted as Prior of St. Lawrence's Priory and priest in charge at North Adelaide. Prior Spence has done valuable missionary work throughout the whole of the archdiocese, and the Church of St. Lawrence, North Adelaide, owes much to his energy and enthusiasm. The priory of St. Lawrence was erected as a direct result of his efforts, and he has also been instrumental in having large additions made to the Church of St. Lawrence.

### ST. MARY'S CLUB, HOKITIKA

(From the club correspondent.)

May 11.

The weekly meeting of St. Mary's Club was held last Tuesday evening, the president (Mr. S. Wormington) occupying the chair. There was a large attendance of members, who displayed an enthusiasm which augurs well for the success of the club. The Rev. Father Clancy acted as judge and gave the following subjects to the individual members: 'Imperfect Sympathies' (Mr. S. Wormington), 'Discipline' (Mr. L. Dwan), 'Territorials' (Mr. T. Stopforth), 'Literature' (Mr. F. Groufski), 'Success' (Mr. A. McCarthy), 'Commerce' (Mr. M. Lovell), 'Debating Clubs' (Mr. J. Cahill), 'Music' (Mr. C. Ross). The subjects were dealt with in a very intelligent and interesting manner, the efforts of the younger members proving conclusively that they are making a progress which is distinctly encouraging, besides demonstrating that success is attained by perseverance. The Rev. Father Clancy, commented at length on the speeches, and his instructive criticism should stimulate the members to take a keener interest in literary and elocutionary matters.

Another very successful euchre tournament was held last Friday evening in St. Mary's Clubrooms. Some difficulty was experienced in accommodating the 120 players who were present. The following were the prize-winners: Misses Byrne and Hartigan, Messrs. Zeigler and Bolstad. Supper was handed round by the ladies' committee, after which musical items were contributed by the following:—Misses Byrnes, Harvey, and Campbell, Mrs. S. Richardson, and Mr. R. Heyes. The profit resulting from the first two tournaments of the season amounted to £10 12s, and this sum has been given to Father Clancy to help in purchasing Stations of the Cross for the new church.

In your issue of May 7 'Mrs. Kelly' should have read 'Mrs. Keller.'

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

## OBITUARY

### REV. MOTHER BRIGID, PAHIATUA.

(From our Masterton correspondent.)

Rev. Mother Brigid Desmond, of the Brigidine Convent, Pahiataua, passed away on Thursday, after a long illness, at the age of 53 years. The deceased religious was born at Bandon, County Cork, and entered the Brigidine Convent at Mountrath at the age of 21 years. In 1896 she came to Australia, and spent two years in Cooma (N.S.W.), before coming to New Zealand, where she was associated with the foundation of the Order by the Very Rev. Dean McKenna, V.G., in Masterton in 1898. The late Rev. Mother spent seven years in Masterton, and went to Pahiataua with the establishment of the convent there in 1906, and was Superior for seven years. Three years ago the late Rev. Mother celebrated her silver jubilee. On that occasion she was the recipient of several handsome tokens of esteem from the congregation, and the pupils of the convent. She was beloved by all who knew her, and throughout her long illness bore her sufferings with Christian fortitude. The funeral took place at the Mangatainoka Cemetery on Friday afternoon, when the following clergy were present: Very Rev. Dean McKenna, V.G., and Rev. Father Guinane (Masterton), Rev. Father T. McKenna (Pahiataua), Rev. Father McManus (Palmerston North), Rev. Father Dore (Foxton), Rev. Father Barclay (Wellington), Rev. Father Harnett (Opunake), Rev. Father Kinkead (Carterton), and Rev. Father Kennedy (Port Augusta). R.I.P.

### Christchurch North

May 18.

Rev. Father Burger, S.M., arrived from Waimate on Saturday, and preached an eloquent sermon on the Blessed Sacrament on Sunday evening.

On Sunday there was Exposition of the Blessed Sacrament from after last Mass until the evening devotions, when the usual procession took place.

On May 7 the beautiful marble altar in the convent chapel of the Sisters of Mercy, Colombo street, Christchurch, was consecrated by the Very Rev. Dean Hills, S.M., V.G.

During evening devotions on Sunday a reception of the Children of Mary took place, when fifteen new members were received. The Rev. Father Hoare, S.M. (spiritual director), performed the ceremony.

Miss Irene Wrathall passed an examination in Gregg's shorthand (80 speed), and Miss Violet Haigh and Kathleen O'Donohue gained certificates for Pitman's theory. All are pupils of the Sisters of Mercy.

At the recent Competitions held in Christchurch, the following pupils from the Convent, Colombo street, gained distinction: Children's chorus (34 pupils). 1st prize: pianoforte duet (under 16 years), Lorna Timbrell and Christabel Robinson, 1st: pianoforte duet (under 13 years), Vera Dwyer and Nita Baty, 2nd: pianoforte duet (under 10 years), Doris Middleton and Roy O'Malley, 1st: Irma Quane and Cyril Edmond, 2nd: pianoforte solo (under 18 years), Eileen Carter, 3rd: pianoforte solo (under 13 years), Norma Middleton, 3rd: pianoforte solo (under 10 years), Doris Middleton, 1st, and Irma Quane, 2nd: sight reading, pianoforte (under 16 years), Christobel Robinson, 3rd.

Rev. Father Dignan, S.M., who left for Waimate on Friday, was the recipient of many tokens of esteem. On Tuesday evening the members of the St. Vincent de Paul Society presented him with a travelling rug. The Very Rev. Dean Hills, S.M., V.G. (spiritual director), made the presentation. The Rev. Father Dignan, in a few remarks, thanked the members for their kindness. On Thursday evening a number of parishioners assembled in Ozanam Lodge, and presented Rev. Father Dignan with an address (executed by the Sisters of Mercy, Colombo street), and a motor coat. Mr. W. Hayward made the presentation. The Very Rev. Dean

Hills, S.M., V.G., and the Rev. Father Hoare, S.M., spoke in eulogistic terms. The Rev. Father Dignan, S.M., suitably replied.

The feast of his Lordship the Bishop was celebrated at St. Mary's Convent on Thursday within the Octavo of the Patronage of St. Joseph. His Lordship and the clergy were entertained at lunch at the convent, and in the afternoon a concert was given by the pupils in St. Mary's Hall. The following was the programme:—Chorus, 'Festive greetings,' pupils; address, Miss C. Barrett; pianoforte duet, 'Boating song,' Misses D. Middleton and I. Quane, Masters C. Edmonds and R. O'Malley; vocal solo, 'Who is Sylvia,' Master H. Moody; violin solo, 'Gavotte,' Miss M. Young; pianoforte solo, 'Valse' (Chopin), Miss E. Carter; recitation, 'Maoriland,' Miss C. Barrett; pianoforte duet, 'Impromptu,' Misses L. Timbrell and C. Robinson; vocal solo, 'Come unto Him,' Miss A. Hill; pianoforte solo, 'Romance of the ball,' Master H. Moody; dialogue, 'Festive bouquet,' pupils; pianoforte solo, 'Rustle of spring,' Misses V. Wilson and L. Timbrell; chorus, 'Out with the tide,' pupils.

### Rangiora

(From an occasional correspondent.)

May 18.

The mission, which was conducted by the Rev. T. McCarthy, S.M., at the Catholic Church, Rangiora, was brought to a very successful close on Sunday evening. Despite the inclemency of the weather, especially during the latter part of the week, the attendance each evening continued to grow, so much so that the seating and standing accommodation of the church was taxed to its utmost, many coming from Cust, Kaiapoi, and Loburn. On Sunday evening, at the closing ceremonies, which consisted of the Rosary, a sermon on 'Faith' and its necessity, the solemn renewal of Baptismal vows and the imparting of the Papal Benediction, many had to be accommodated in the sanctuary and choir gallery. During the week fully 600 received Holy Communion. On next Wednesday evening Father McCarthy will proceed to Loburn, where a five days' mission will be given. On next Sunday evening Father McCarthy hopes to be able to return to Rangiora, when he will preach a sermon on 'the Sacrament of Matrimony,' and assist at the reception of a number of young aspirants into the various parochial sodalities.

### Feilding

(From our own correspondent.)

May 15.

The most successful social held in Feilding for many years took place in the Drill Hall on Wednesday evening, May 13, when about 250 people were present. The hall was prettily decorated, and a splendid supper was provided by the ladies of the parish. The committee responsible for the arrangements were Messrs. Campbell, Macedo, Kelly, Quirk, Bell, McMenamin, Mesdames Collins, Fidler, Durran, and Mulloy, Misses Gapper, Bowler, G. Meehan, J. Stitt, M. Meehan, McCarthy, M. Burnett, and Ross. Mr. P. Keogh acted as secretary. Financially the efforts of the committee were crowned with success, and it is anticipated that £25 will be handed over to the Rev. Father O'Dwyer for parish purposes. The ladies deserve special mention for the enthusiastic way in which they worked to make the social a success. Every member of the parish committee of the Federation was a prominent worker.

The Rev. Father Tigar, O.P., who had been engaged in missionary work in Auckland for some time, leaves for England on the 25th inst. He hopes to be at Lourdes in time for the Eucharistic Congress. He will proceed by the Maloja, and will have as fellow-passengers his Grace Archbishop Redwood and the delegates to the General Chapter of the Marist Order in Belgium. Father Tigar's departure is greatly regretted.

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## Irish News

### GENERAL.

The death has taken place at the Workhouse Convent, Mullingar, of Sister Mary Xavier Cantwell, in her eightieth year. Deceased was in the fifty-eighth year of her religious profession. She had spent over a half-century in Tullamore.

The Cork Corporation has adopted a resolution repudiating the proposal made by Mr. William O'Brien that Ulster representatives in the Imperial Parliament should have a direct suspensory veto on any Bill passed by the Dublin Parliament during the first five years of its existence.

The Gorey District Council is raising a loan of £12,000 for the erection of 70 cottages on a plot of land purchased from Sir George Errington. A garden of half an acre will be attached to each cottage and trees will be planted in the open spaces of what will be a very large and beautiful garden city.

The appointment of Archdeacon Ryan as the new Dean of Cashel is a most popular one. He has had a most distinguished record, and was for many years President of the Diocesan College in Thurles. During his term as parish priest of Fethard he did much in the way of furthering parochial interests, and took a keen interest in all local affairs. The Deanery of Cashel, to which Archdeacon Ryan has now been appointed, has been vacant since the death of the late venerated Dean Kinane.

His Honor County Court Judge Drummond (successor to Judge Curran) opened the Birr Quarter Sessions. Mr. Bull, Sub-Sheriff, presented white gloves to his Honor, saying that the absence of crime would be very gratifying to his Honor on this, the occasion of his first visit to the King's County. At the opening of Boyle Quarter Sessions, Mr. Ryan, registrar, on behalf of Mr. Dignan, Sub-Sheriff, presented County Court Judge Wakely, K.C., with white gloves. His Honor expressed pleasure at the peaceful state of the Boyle division of the county. Limerick being free from crime, County Court Judge Law Smith was, at the opening of the Quarter Sessions, presented with white gloves by Mr. Stephen O'Mara, High Sheriff of the city.

Very Rev. Canon Power, who passed away recently, was one of the most beloved priests in Munster. Born at Crowhill, County Limerick, in 1832, after a brilliant career in Maynooth, he was ordained in 1857. Having gone through eighteen years of faithful and strenuous work as a curate, he was appointed parish priest of Emly. When he came to that historic parish he found that it held rather a backward place from the point of view of ecclesiastical equipment. But by the noble work of the late Canon and the generous co-operation of the priests and people of Emly, a great transformation set in. A magnificent church, complete and fully furnished in all its details, was erected at a cost of nearly £20,000. He was instrumental in bringing about the purchase of the holdings of every one of his parishioners under very favorable conditions, beginning with the Ashbourne Act, and such confidence had landowners in his fairness that they always left the terms to his arbitration. About four years ago he negotiated the completion of the sale of the town of Emly on the Considine Estate.

### COVENANTERS AND NATIONALISTS.

The *Westminster Gazette* asks: 'If it is to be conceded that the Covenanters must not be resisted, even if they proceed to break the public peace, what is to happen to Irish Nationalists if they say that their conscience forbids them to accept the present form of government, and proceed, like the Covenanters, to arm and organise for the purpose of resisting it? Nationalist Ireland could probably within a very few months get about 200,000 men into the field, and, according to the doctrines now prevalent in the Unionist Party,

they are not only fully entitled to do it, but ought to do it, if they have the same belief in their cause as the Ulstermen have in theirs. If they did it, what is our soldier going to do? Having intimated that he refuses to execute the decrees of Parliament when they are unfavorable to the Ulstermen, is he going to say that he is cheerfully willing to execute them when they are unfavorable to Nationalists? And is he going to ask the majority of Irishmen to submit quietly to being governed by a Parliament which cannot carry its laws into effect when they are favorable to one party in Ireland, but which executes them without hesitation when they are favorable to the other?'

### CATHOLIC TOLERANCE IN DUBLIN.

Reference was lately made to the generous treatment of one of its Protestant chaplains by the Richmond Asylum Board (Dublin), which is mainly composed of Catholics. This week we (*Glasgow Observer*) would like to call attention to a further instance of the rigidly fair manner in which Catholic Boards generally in Ireland deal with persons professing different religious views. At a recent meeting of the North Dublin Board of Guardians, the constitution of which, it may be stated, is 55 Catholics and 4 Protestants, a report was received from the Visitor as to the manner in which the Protestant children in the Cabra Institute were looked after, and the Board was pleased to hear of the satisfaction expressed. Evidence of the anxiety displayed by the Guardians of this Union, as indeed all other Unions controlled by Catholic Boards, to deal not only fairly, but liberally, with their co-religionists of other denominations is afforded by the fact that while the Protestant children in the Cabra Institution number on an average about 10, in order that they may be properly educated and brought up in their own faith the Guardians have provided them with a Protestant teacher at a salary of £69 per annum, and a Protestant chaplain at £50 per annum. In the general workhouse the Protestant inmates number about 170. For the care of these inmates and the safeguarding of their religion, the Guardians have appointed a superintendent of the Protestant Infirmary at a salary of £114 per year; 5 Protestant nurses receiving a salary of £319 10s per year between them; a ward-mistress at £28 (all with rations and apartments), and a Protestant chaplain at a salary of £100 a year. There is also a Protestant organist provided for the church. Some years ago it was suggested that some of the inmates being Presbyterians might object to the Protestant service, with the result that a Presbyterian chaplain was appointed at a salary of £30. The persons he is required to look after hardly ever number more than two or three. In addition to those already mentioned, several others of the employees of this practically exclusive Catholic Board are Protestants, such as the diet clerk, receiving £140 per annum; a bricklayer with £113; two doctors receiving £195 each; the analyst (Sir Charles Cameron) with a salary of £80, and a wardmaster with £44. On turning to the pension list, we find that though it is optional with the Board to grant superannuation, two retired Protestant officers are in receipt of allowances—a doctor £118 and a nurse £26. In proportion to the number of inmates, the salaries paid to the Protestant officials are relatively greater than those paid to Catholics.

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## PRESENTATION TO COUNCILLOR MARLOW, DUNEDIN.

### WELL-DESERVED TRIBUTES TO HIS ABILITIES.

A complimentary social to Mr. Marlow, who unsuccessfully contested the mayoralty with Mr. J. B. Shacklock, was held in the Town Hall, South Dunedin, on Friday night. The Mayor of Dunedin (Mr. J. B. Shacklock) presided, and on the platform were the guest of the evening, Messrs. W. Downie Stewart (ex-Mayor of Dunedin), C. E. Statham, M.P., and T. K. Sidey, M.P. There was a good attendance, including many city councillors.

The Mayor said they were there to pay a tribute to Cr. Marlow for the work he had done in municipal affairs in the district. The speaker had been associated for some time with Mr. Marlow in municipal work, and he was pleased to be able to testify to his qualities as a public man and a citizen. For some years Mr. Marlow had been on the South Dunedin Council, and since the amalgamation of that borough with the city he had represented it on the City Council. Persons who represented the public in municipal matters had to devote a lot of time to the work, and the public often had a tendency to be ungrateful. It should be remembered that this work was done freely and ungrudgingly, and that those who did it were actuated by public-spirited motives. It was with diffidence that the speaker had consented to preside, after having contested the mayoral seat with Mr. Marlow, but he could honestly say that, during the election campaign, there was not one word of ill-feeling on either side, and not one word which either need regret. Between them there had been nothing to give occasion for regret, and the speaker was pleased to be present to add his testimony to that of others concerning the energy that Mr. Marlow had devoted to municipal work.

Mr. T. J. Hussey said that, as chairman of the canvassing committee, the full returns were not yet available. However, they were expected to reach three figures.

Mr. Sidey said he would like to express his pleasure at being present, and to thank the organisers of the function for having given him the most important duty to perform—that of making the presentation. The speaker could not help recalling that about the same time last year he had the privilege of occupying a precisely similar position as he occupied that night. On that occasion he was called upon to make a presentation to the then unsuccessful candidate for the mayoralty, Mr. Shacklock. History was said to repeat itself, and if history repeated itself this year in the same way as last year, Mr. Marlow would next year occupy the same position as Mr. Shacklock, who was previously feted as the unsuccessful candidate, now occupied—that of being the Mayor. The speaker was very pleased to hear of the good relations that had existed between the candidates during the campaign, and he was sure that those who heard the remarks made by Mr. Marlow on the declaration of the poll would commend the excellent spirit which he showed. The electors recognised the faithful service of those who represented them—of this the speaker was confident—the majority of the electors at any rate. In the councils were required men of common sense and some judgment, who might rely for specialised knowledge upon the services of experts. For the past 18 years Mr. Marlow had rendered services to the public which were well known, on various bodies, and all would agree that he had taken a broad, fair, and liberal view of public questions.—(Applause.) It was in recognition of these facts that the presentation was being made. The form it had taken was due to the fact that, in the performance of his public duties, Mr. Marlow had had to devote much time from his private business to municipal work, and it was because of that that it had been thought best that the form of the presentation should be monetary.

Mr. Sidey then made the presentation to Mr. Marlow, and a number of other addresses of a complimentary character were delivered.

Mr. W. Downie Stewart said he was very pleased to join in the good wishes extended to Cr. Marlow. The speaker had sat for six years with Mr. Marlow in the City Council. Mr. Marlow was a man of great native ability, and that was a rare enough gift. He had great industry, great powers of attention, and great ability for expressing his views in a lucid and clear fashion. He had great courage, and did not wait to consider if his views would be popular with the council or the public. When a man had all these qualities, the public could congratulate itself on having him, and could hope that he would remain in public life. Mr. Marlow was also a man of sound common sense and shrewd judgment, and he was now meeting with a recognition of his good qualities from the citizens of Dunedin.—(Applause.)

Mr. Marlow briefly responded. He appreciated the kind remarks made about himself, and felt complimented at seeing so many councillors present. He was grateful to the people for what they had done. In speaking about the campaign, his Worship the Mayor had been saying only what was true of the kindly feelings that had characterised the contest, and such a state of affairs the speaker trusted would always be so. He trusted that Mr. Sidey would prove a prophet, and that he would follow the example set by Mr. Shacklock. He would be candidate at the next mayoral election, and, whether successful or not, it would not make any difference in his feelings towards his constituents. As a public man, he recognised that he must be open to criticism. He might make mistakes, and if he did the public was free to turn him down. As far as his own concerns went, it might be better for him if he were shut out from public life. But, anyway, it was a good thing when the persons on behalf of whom one was working made complimentary references concerning one. In conclusion, the speaker reiterated his appreciation of what had been said, and assured all that he would, in the future, do his best in their interests.

During the evening a number of musical and elocutionary items were rendered.

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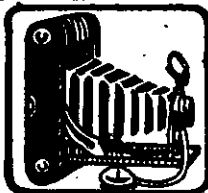
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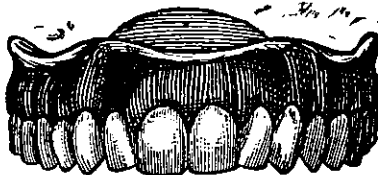
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## ITEMS OF SPORT

## FOOTBALL.

The following were the results of Rugby football in Dunedin on Saturday:—Kaikorai beat Dunedin by 24 points to 6; Southern beat Port Chalmers by 14 points to nil; Alhambra and Union drew with 3 points each; and University beat Zingari-Richmond by 8 points to 5.

Wet and cold weather on Saturday blocked the Rugby football games in Wellington, but the Association matches were played, and resulted as follows:—Thistle beat Brooklyn by 3 goals to 2; Y.M.C.A. drew with Diamonds, each side scoring a goal; Corinthians beat Rovers, 6 goals to nil; Hospital beat Swifts, 6 goals to nil.

Messrs. Horace Hunt and M. J. Prendeville, two ex-students of St. Patrick's College (writes our Wellington correspondent), are now playing for the Newtown Club, Sydney. On May 2 this club beat Balmain by 5 points. The Sydney *Sun*, commenting on the play, says, 'Hunt is a most capable centre three-quarter, whilst Prendeville played a good game. It is rather a striking coincidence that the Newtown Club has five New Zealanders playing for it.'

The Hibernian second fifteen was defeated by Albion second fifteen by 6 points to 3 (writes our Gore correspondent). The game was the first played by the Hibernian team, and although beaten, their supporters have every reason to feel that they will before the season proceeds very far give a good account of themselves, as it was only owing to bad luck they did not win the match. The third fifteen played their second match of the season, trying conclusions with the Pioneer third fifteen, in which they scored a win by 8 points to 3. This team has some very promising players, and it is to their credit that they make the game very open and fast.

This season (writes a Hamilton correspondent) St. Mary's Young Men's Club have entered teams for both the senior and junior competitions. They are now training assiduously, and are quite confident of being able to uphold the honor of their club in the competitions. I understand that the convent school is also forming a team to compete in the school matches under the direction of the Rev. Father Finn, who has generously donated a football to the team, and also a jersey to each playing member of the club. Our club is well represented on the Rugby Union this season. The following are our representatives:—Vice-presidents, Messrs. J. B. Hooper and F. Clarkin; selector, Mr. George Hamilton; delegates, Messrs. James Shanaghan and Michael McCarthy.

The seven-a-side Rugby tourney last Saturday (writes our Wellington correspondent), despite the wintry weather, drew a large attendance to the Athletic Park. St. Patrick's College entered for the fifth grade competition and won it. The following are the particulars of the final round:—The final provided an interesting contest, College proving very warm with their tackling. Hodgins was the first scorer, and O'Donoghue converted. Athletic put up a vigorous defence in the second half, but were unable to keep Craighead out, and he scored by the corner flag. The kick by O'Donoghue was a failure, and the game ended:—St. Patrick's 8, Athletic 0. In the sixth division (Association) Marists (9) beat Swifts (nil).

Last Saturday the M.B.O.B. had a day out on the football field (writes our Christchurch correspondent). The seniors beat Albion by 6 points to 5—a goal by J. Mullins from a mark, and a try by Smith. The Marists put a lot of dash into their play, the forwards completely smothering the redoubtable Grey. The juniors scored their second win on Saturday, beating Old Boys by 10 points to nil—a try by Khouri and a try by Sloane, Khouri converting both. The junior forwards excelled themselves, their tackling, packing, and follow-

ing up, being of a high order. The backs, especially Mullins, Khouri, and Meachen, performed splendidly. With such splendid material in the juniors, it is only a matter of a short time when Marist seniors will be up with the best. The Presidents, playing 10 men, against Albion 10 men also, won by 9 points to nil. Tries were secured by T. Sullivan, Geary, and Meachen. The fourth grade, playing two short, lost to Rangiora by 8 points to nil.

In Association football in Dunedin on Saturday, Mornington B (4 goals) defeated Roslyn-Wakari (2 goals), High School Old Boys (2 goals) defeated Maori Hill (1 goal), Northern (5 goals) defeated Green Island (2 goals), Kaitangata (7 goals) defeated Ravensbourne (1 goal), and Christian Brothers (3 goals) defeated Mornington A (2 goals). In the last-mentioned match the initial score was to the credit of the Christian Brothers, but towards the end of the first spell Mornington made a determined effort to equalise matters, but any likely attempt to do so was staved off by Hungerford and Redmond, and at half time the score had not altered. Soon after resuming play the Blues scored. Play was now very interesting, and each side strove hard to get a leading position. The Greens were the first to show a lead, Salmon beating Jack with a nice shot. Christian Brothers, 2 goals; Mornington, 1 goal. Mornington were very eager to equalise, and after a few minutes' play McCord scored Mornington's second goal. Two all. The play continued interesting, and each side did its share of attack. Spiers got possession, and, after beating his opponent, centred to Thorn, who scored his side's third goal. The efforts of the Blues to increase their score failed, the game ending:—Christian Brothers, 3 goals; Mornington, 2 goals.

## TENNIS.

The Cathedral Tennis Club (writes our Christchurch correspondent) for a comparatively young combination played remarkably well in the season's contests. The following are the results of the Canterbury Lawn Tennis Association's Junior Inter-club, B Grade, matches:—St. Albans, 10 points; Catholic Cathedral A, 8; Sumner, 7½; Opawa A, 7; South Christchurch, 7; Linwood, 4; Avonside, 4; Opawa B, 4; Addington B, 4; New Brighton, 4; Addington A, 3½; Catholic Cathedral B, 3; United, 0.

## HURLING.

A meeting of the Wellington G.A.A. Hurling Club (writes a correspondent) was held on the 8th inst. The following officers were elected:—Patron, Mr. Martin Kennedy; president, Mr. L. O'Brien; vice-presidents—Messrs. F. McParland, James McDonald, J. Nolan, M. Brosnan, J. T. Foley, T. Kelliber, R. Dwyer; secretary, Mr. M. McCarthy; treasurer, Mr. Hugh Fahy; club captain, Mr. F. Sheahan; management committee—Messrs. J. Higgins, S. O'Sullivan, P. Cassidy, F. Skinner. The delegate from Auckland (Mr. T. P. O'Sullivan), who had convened the original meeting, addressed those present, and handed several books of rules to the club. Mr. O'Sullivan has guaranteed to supply hurleys within a month, and it is expected the game will be in full swing early in the present season. Some seventy intending players have identified themselves with the organisation.

## HARRIERS.

The St. Joseph's Harriers, Dunedin, held their run from the Home of the Little Sisters of the Poor, Anderson's Bay, on Saturday. Paper being dispensed with, the pack, in charge of Captain Butcher, had a most enjoyable run, after which the runners were entertained at tea by the Little Sisters of the Poor.

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## FAREWELL TO REV. FATHER HARNETT, MASTERTON

(From an occasional correspondent.)

On Tuesday evening, May 5, the pupils of St. Bride's Convent Boarding and High Schools met in the concert hall to bid farewell to Rev. Father Harnett, who has been appointed to the charge of the parish of Opunake. Among the clergy present were the Rev. Fathers McKenna (Pahiatua) and Guinane (Masterton). Apologies were received from the Very Rev. Dean McKenna, V.G., who was attending the military camp at Takapau, and from the Rev. Father Kinkead (Carterton). The entertainment opened with the reading of a valedictory address (neatly illuminated), after which a presentation was made to the guest of the evening (Rev. Father Harnett). Then followed the concert. The address, which was happily worded and appropriately conceived, breathed a spirit of warm affection for Father Harnett, of profound gratitude for all his kindness, and of deep regret at his departure from the district. 'We wish you, dear Father,' it concluded, 'every success in your new parish, and we pray that God may give you many years to work for His glory with the same zeal and devotion that you have evinced in the past. In conclusion, we promise to pray often for you, and we trust that you will sometimes remember in the Holy Sacrifice of the Mass the many wants of the children of St. Bride's Convent, Masterton.'

The following was the concert programme:—Address, Miss Aileen Dennis; presentation made by Misses Peggy Cooper, Gladys Singleton, and Carla Lungquist; song, 'Remember, boy, you're Irish,' soloists, Misses Hodgins and Bunny; recitation, 'Erin's flag,' Miss Molly Bunny; song, 'The Irish emigrant,' Miss K. Hodgins; recitation, 'Vision of King Brian,' Miss Eileen Bunny; scene from the Belfast Police Court, October 2, 1879, Misses Dennis, Bunny, and Hodgins; instrumental solo, 'Irish diamonds,' Miss Grey, A.T.C.L.; chorus, 'A nation once again,' Singing Class; recitation, 'The memory of the dead,' Miss Eileen Bunny; song, 'Come back to Erin,' Miss Molly Bunny; vocal duet, 'Farewell, but whenever,' Misses M. and E. Bunny.

At the conclusion of the concert, the Rev. Father Harnett made a very eloquent speech, in which he thanked the children for the address which they had read to him, and for the useful gifts which they had presented to him. Commenting on the address, he said he thought they represented him more as he ought to be than as he really was. He had, he said, spent many hours with the children of St. Bride's, in whom he had always taken a great interest. He paid a high tribute to the manner in which they had rendered the various items on the programme, particularly the elocutionary ones. In this department he hoped for great things from the pupils of St. Bride's. He exhorted them to be faithful to the teaching which they received from the nuns, and to reflect it in their conduct.

Three hearty cheers were then given for Father Harnett, and the proceedings were terminated.

The scholars of St. Patrick's School assembled on the 6th inst. to bid good-bye to the Rev. Father Harnett, and on that occasion a gold watch, accompanied by an address, was presented on behalf of the school by Master Claude Hodgins.

The address, which was couched in simple and felicitous terms, evinced the most affectionate regard for Father Harnett and the children's genuine and unaffected sorrow at losing one who had so greatly endeared himself to them. Reference was made to the lively interest which the Rev. Father had always taken in the children's outdoor games and to the fact that 'it was owing to your enthusiasm that we were enabled to hold sports on the feast of St. Patrick, the patron of our school, in our recreation ground—the old Fishponds—a spot in which, during many months of the year that has passed, you spent so much of your time and energy in making it wear the beautiful appearance it to-day presents.'

In the course of an appropriate and feeling speech to the children, the Rev. Father returned thanks for the address, which, he said, was a credit to the school. To say farewell was hard at all times, but particularly under the present circumstances, as in all probability never again would they meet face to face in their present capacities, i.e., they as the children of St. Patrick's School and he himself as their priest, who had ministered to them for the past three years. The education they were receiving was second to none in New Zealand, and of that the examination results were a standing proof. He hoped that his successor would in time to come be able to speak in the same terms in which he himself now spoke. Before parting he gave the children some sound advice—to be a credit to their parents, to their teachers, and to their school should be their constant aim. He urged them to enable the world to see by their virtuous lives the beauty of the religion which they profess, and, when beyond the precincts of the school, ever to remain faithful to the faith and morals in which they were daily instructed.

The singing of 'Auld lang syne' brought the proceedings to a close, and the Rev. Father, in accordance with his usual kindness, granted the children an extra day's holiday.

### PRESENTATION BY THE PARISHIONERS.

St. Patrick's School was taxed to its utmost capacity on Thursday night, May 7, by Father Harnett's many friends, who came to do him honor, and to show their appreciation of his services for the past three years. On the stage were the guest of the evening (Rev. Father Harnett), Very Rev. Dean McKenna, V.G., Rev. Father Kinkead (Carterton), and Rev. Father Guinane (Masterton), members of the church committee, testimonial committee, and the ladies' committee. The entertainment opened with a euchre tournament, which was thoroughly enjoyed. The ladies' first and second prizes were won respectively by Mrs. Dennis and Mrs. Windle, and the gentlemen's first and second by Mr. McKenna and Mr. Boyd respectively. The prizes were donated by Mrs. Bunny, Mrs. Fred Welch, and Misses McKillop and Cashion.

Mr. Bunny (chairman of the testimonial committee) then addressed the meeting. He said that they had assembled on that occasion to bid the Rev. Father Harnett farewell and to wish him God-speed. He was to be congratulated on his well-merited promotion. Those present, as well as the parishioners of the outlying districts, were deeply grieved at his departure, for it meant severing his connection with them. Should he ever return to Masterton, a warm welcome would be his. His position as curate in the parish was the first received after his arrival in the Dominion. During his stay of three years, he had interested himself deeply in their spiritual and temporal welfare. Mr. Bunny then tendered him their sincere thanks for the many kindnesses they had received at his hands—kindnesses which were greatly appreciated. During the Very Rev. Dean's absence the duties of the parish had fallen on his shoulders, and the additional burden during that period had resulted in a complete success, as was testified by the excellent progress it had made, and the flourishing condition in which the Dean received it again from his hands. Reference was made to the vast improvement made in the Fishponds property, the amount of free labor, and the spontaneity with which right-spirited parishioners answered his calls for help. The result was that the Dean was agreeably surprised at the transformation on his return. The parishioners of Opunake (said Mr. Bunny) were to be congratulated on the acquisition of a priest so eminently fitted for the position. That every step in his priestly career would be marked with success, and that he would rise by degrees to the top rung of the ladder was the sincere wish of each and all.

Mr. Bunny then read the following

Address.

'Rev. and Dear Father,—We, the parishioners of the Masterton parish, wish to offer you our sincere congratulations on your promotion to the position of parish

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From Mr. —, LINWOOD, CHRISTCHURCH:—

Some time ago I suffered from liver and kidney complaint. I had a severe pain in my back, and frequently pains in the head and under the shoulder blades. I awoke in the morning, as a rule, as tired as when I retired at night. My appetite failed, and I frequently felt giddy and had fits of nervousness. I had tried many of the medicines advertised with no good results. I was persuaded to give WALLACE'S INDIGESTION, LIVER, AND KIDNEY CURE a trial, and am now sincerely glad I did. I obtained relief from the first few doses, and after continuing it for a few days was completely cured. I may say that I have had no signs of any of the trouble since.

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priest at Opunake. While rejoicing at your promotion, it is to us a matter of regret that this necessitates your departure from amongst us. You came to us as curate on your arrival from the Old Land, and during the three years you have been with us, you have by your assiduity in ministering to our wants, both spiritually and temporally, and by your kind and paternal consideration for us at all times, won from us our whole-hearted and spontaneous respect and affection, and your departure from amongst us will be keenly felt by us all. While you were in charge of this parish, during the absence of our Very Rev. Dean, you displayed that energy, tactfulness, and ability which not only justifies your promotion, but which we are certain will be the means of eventually attaining for you a prominent position in the service of God and His Church in this Dominion. We all join most heartily in wishing you every happiness in the future, and trust that you may long be spared to carry out the sacred duties of your priestly office, for the glory of God, and the propagation of the faith in this country.

Dean McKenna, V.G., then addressed the meeting. He said:—Mr. Bunny has given expression to my feelings regarding Father Harnett's priestly qualities. Since he came amongst us, now a little over three years, I have watched him and ever found him a faithful friend and true priest. I am sorry we are losing Father Harnett, but I rejoice to think that he is now going to take charge of a parish of his own. I look forward with great certainty to Father Harnett's making a name for himself, because any work that he gets to do will be carefully carried out. Not only was Father Harnett a friend to me, but he was a counsellor also in matters relating to the work of the parish. We have lived together now for some years, and during that time we have never had one difference except when we took different views of certain questions, and when we discussed matters closely, in nearly all cases I had to yield to Father Harnett's opinion. As a companion, Father Harnett always proved that he was able to make those associated with him happy, though he was now going to lead a hermit's life, as far as the society of his brother priests is concerned. I wish to make this testimony before the presentation of the testimonial. I join in all the sentiments expressed in your address, and wish Father Harnett every success.

Mr. Bunny then presented Father Harnett with a purse of sovereigns as a token of the esteem and affection of the parishioners.

On rising to respond, Father Harnett received a great ovation. He said:—One of the hardest things that a man is called upon to do is to subdue his feelings. We are told that to conquer one's self is the greatest of all victories. Of all the feelings that play upon the heart of man, there is not one that makes itself master more than that of sadness. At different times in our lives we all experience this, and I can assure you that, on taking leave of my friends in Te Nui about three weeks ago, I felt as sad and as lonely as when I was leaving Ireland for the New Zealand mission, three years ago. To my mind there is one very convincing reason why you should not have met me here to-night, and that is that I have received before now singular marks of appreciation from you, yet that very reason may be used to explain why you have met me here to-night, because it is a public endorsement of the tokens of appreciation which I have received from you every week since I arrived in the Wairarapa. From Castlepoint to Putara, throughout the whole district, I have received nothing but kindness. Last year was a strenuous one in some respects, but much of the worry and work attached to it was made easy for me by the spontaneous and whole-hearted manner in which the people responded to my calls on them. It is true I was alone, without the companionship of my brother priests, yet, to the credit of those inside and outside of the parish be it said, everything they could do to make me happy was done. As proof of this I will make just one statement. The net profit from St. Patrick's Night social this year amounted to £44—an unprecedented thing in the parish. The many gifts which I received from the people enabled

me to beautify the Fishponds property, and I regret that I am not capable of expressing my gratitude to them. In your address, read by Mr. Bunny, you have wished me pride of place in the Church of New Zealand. I regret that at the present time, owing to the number of luminaries in the firmament, including two Archbishops, two Vicars-General, two Provincials, Deans, and lesser dignitaries galore, there is not, if you will pardon the colonialism, a billet of sufficient magnitude in the whole job, to give realisation to that hope. I again thank you, one and all, for coming here to-night to honor me, and I wish particularly to thank my friends who were unable to come. I shall be pleased to re-visit the Wairarapa and to see all my old parishioners. *A cead mite faillte* awaits my old friends who will visit me in Opunake, and, although I shall be thirty miles from the railway station, I shall expect to see you from time to time. (Loud applause.)

The singing of 'Auld lang syne' after supper brought to a close one of the most enthusiastic and enjoyable entertainments ever held in Masterton. Great credit is due to the various members of the different committees, particularly the ladies, for the manner in which one and all worked for the success of the entertainment.

For influenza, cough, or cold  
 'Woods' is worth its weight in gold;  
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## Science Siftings

By 'VOLT.'

### When the Electric Lamp Burns Red.

There is a certain similarity between the electric lamp and the old kerosene lamp. Both are everlasting, barring accidents. But what most people forget, says *Electricity*, is that the filament of an electric lamp is no more everlasting than the wick of the oil lamp. Both will burn out in time. Everybody who has used oil lamps knows and expects this. The difference between them and some users of electric lamps is that the latter fail to realise the fact. They expect the filament, or wick, to last as long as the glass globe in which it is enclosed. So when the lamp burns red and does not give its usually good light they blame the electric light company for not furnishing 'good' current, whatever that may be. The fact is that when the lamp burns red and dim the filament is about exhausted. Best then to replace it with a new one. It is consuming just as much current as it did when its light was good, thus making a poor light as expensive as a good light. Every electric light company has a basis of exchange.

### What Becomes of All the Pins.

What becomes of the millions of pins that are used annually? This question has puzzled for many years, but at last it seems to have been solved. Dr. Xavier, a Paris scientist, who has been experimenting on pins, hairpins, and needles by the simple method of watching a few of them closely from day to day, states that they practically disappear into thin air by changing into ferrous oxide, a brownish rust that soon blows away in dust. Dr. Navier says that he found it took 154 days for an ordinary hat pin to rust and blow away, while a steel nib lasted a little less than fifteen months. A common pin vanished in eighteen months. A polished steel needle lasted the longest. It took two and a-half years for one to disappear.

### Eyes That Follow You.

Have you ever wondered why the eyes in portraits painted in oils follow you? There is something uncanny about it. Years ago superstitious people were afraid to go into a picture gallery where portraits of ancestors were to be found. Now we know that the thing is simply an optical illusion. To produce such an effect the eyes of the person represented in the portrait must be looking directly to the front, and not towards one side. In such circumstances the pupil of each eye is necessarily in the middle thereof, with as much 'white' on one side as on the other. Obviously, this relation does not vary at all with the position assumed by the observer. The latter may stand far over on either side of the picture, and yet, from his point of view, there is as much 'white' on one side of each eye as on the other, and the pupil still is in the middle. Such being the case, the painted image continues to look directly at him. In the palatial mansion of a well-known multi-millionaire there is a double staircase, the two flights joining at a landing above. On the wall is a huge painting of a flock of sheep coming downhill. The picture is a famous work of art, and cost many thousands of pounds, but the peculiarity about it that chiefly interests most people who see it is that, no matter which of the two flights (which are 50ft apart) one ascends, the sheep seem to be running directly towards the observer. Here again the optical principle involved is exactly the same as that which makes the eyes in the portrait appear as if they followed you.

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## To the Mother of God

O Mother of my Lord, I fly to thee,  
Who ever hast a mother's love for me,  
And prayest ceaselessly to God for me.

O Queen, who pourest down thy gifts on me,  
In joy and weariness I turn to thee,  
Lifting my hands and all my heart to thee.

No love of Jesus is flame-winged like thine,  
For all His overflowing Heart is thine,  
O Mother Mary, make thy Jesus mine.

No heart is steeped in love of God like thine,  
No spirit lightens in His eyes like thine,  
O loving Mother, make thy Jesus mine.

I seek, and cannot find Him without thee,  
Or worship Him or love Him without thee,  
For He is thine, and evermore with thee.

But always do I find my Love with thee,  
For thou didst bring my dearest Love to me,  
O bring Him now; O bring thy Son to me.

O chesed Daughter of the Living One,  
O sun-clothed Mother of the Living One,  
O bride, star-crowned, of the Living One.

The souls in purgatory turn to thee,  
Their cry of pain uprises unto thee,  
A voiceless cry by day and night to thee.

Thou helpest souls on earth, who know not thee,  
And souls that trust with childlike love to thee,  
And all who look in pain and grief to thee.

O help all suffering souls, thou loving one,  
And solace bring to them, thou loving one,  
Remembering thine own pain, thou loving one.

O flower-like splendor in the love of God,  
Thou drinkest deepest of the bliss of God,  
Crowned in thy gladness on the Heart of God.

O sweetest, thou art nearest to the King,  
Touching the golden sceptre of the King,  
Thy sinless hands uplifting to the King.

O dearest, evermore the Queen of Heaven,  
The risen stars are round thy throne in Heaven,  
Where Jesus reigns in highest height of Heaven.

O bring me to the home where I would be,  
The sapphire city where I pray to be,  
The home of Jesus, where I long to be.

Bring me to Him Who sought on earth for me,  
Who lived, divinely sorrowful, for me,  
Thy Son, the Son of God, Who died for me.

—By the late REV. H. A. RAWES,  
Oblate of St. Charles.

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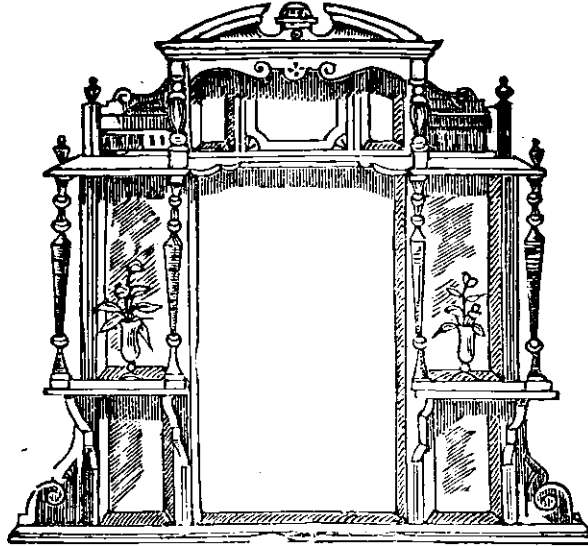
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## Intercolonial

The Very Rev. Dean Tobin, of Armidale, in the course of an address at his welcome home, referred to the happiness of finding his mother in Ireland in the best of health, although in her 70's.

On Sunday afternoon, May 3, in the presence of a large gathering, his Grace the Archbishop of Sydney blessed and laid the memorial stones of the new parish hall and primary school in St. Patrick's parish, Church Hill. For a long time past the necessity of these buildings has been deeply felt, and their erection has now been undertaken by the Marist Fathers at the heavy cost of over £7000.

The Christian Brothers' College, Waverley, has been successful in getting four of its pupils through the examination held by the Commonwealth Public Service Board for clerkships last March. One of them, viz., L. J. Daley, claims the proud distinction of obtaining first place in New South Wales. The successful candidates are L. J. Daley, R. W. O'Brien, F. C. Graham, and E. Nevill.

Mr. P. O'Loughlin, who, with Mr. J. L. Mullen, was elected to represent the 14,000 members of the H.A.C.B. Society of New South Wales at the opening of the Irish Parliament, when that event takes place, has been an active worker on behalf of the organisation since 1890 (says the *Freeman's Journal*). For eleven years he was secretary of the St. Peter's branch, Surry Hills, a position he vacated on being elected General Secretary of the Society for the State thirteen years ago. Mr. O'Loughlin, who is a Justice of the Peace for this State, is a native of County Galway, Ireland,

in which city his eldest brother occupied the position of Collector of Customs and Stamp Commissioner for the counties of Connaught for many years, prior to his removal to a similar position in Manchester.

A Home Rule demonstration, organised by the United Irish League, was held in the Exhibition Building, Melbourne, on May 4. The committee consisted of 86 members, with Dr. N. M. O'Donnell as president and Mr. M. P. Jageurs as general manager. There was an enormous attendance, crowding the building in all parts, and estimated, according to the number given in the first resolution, at 40,000. Addresses were delivered at three platforms, well apart, and the same resolutions were carried at each platform. Announcements were made from the main platform by means of a bugle.

The death occurred suddenly on Monday evening, May 4, at the Friary, Waverley, of Very Rev. Father E. Fisher, O.F.M. Father Fisher had been apparently in good health up to a short time before his decease. The deceased was only 51 years of age, and was just about to celebrate the silver jubilee of his ordination to the priesthood. He was a native of England, and had only returned from a trip abroad a few months ago.

Death has claimed one of the oldest Sisters of Mercy in Australia in the person of Sister Mary Stanislaus Conan, who passed away at the Range Convent of Mercy, Rockhampton, on April 28, in her 75th year. The deceased nun was born in Tipperary, and sixteen years afterwards she dedicated herself to God at the Gort Convent of Mercy, Galway, and was professed a few years later. She was one of a band of professed Sisters of Mercy, and postulants who came to Queensland in a sailing vessel in 1872, landing at Brisbane.

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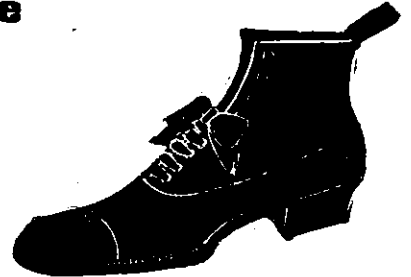
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# The Catholic World

## ENGLAND

### FOR THE FIRST TIME.

For the first time in England, a Lord Mayor took part in a procession of the Blessed Sacrament on Sunday, March 28. This was the Lord Mayor of Manchester (Ald. McCabe), who attended in state at the evening service of St. Mary's, Mulberry street, and joined in the procession of the Blessed Sacrament, which was held in connection with the Quarant' Ore devotions.

### CARDINAL BOURNE ON WOMEN'S SUFFRAGE.

At the annual general meeting of the Catholic Women's League, which was held at Birmingham on March 26, Cardinal Bourne presided over a crowded attendance, his Eminence being supported by the Archbishop of Birmingham, Mgr. Parkinson, and the Abbot of Erdington. In his address Cardinal Bourne, referring to the subject of women's suffrage, urged the members of the League to exercise any power they might possess to counteract the very dangerous influences which were undoubtedly at work among women to-day. Of course, Catholics were free to take whatever view they chose; they could admit or deny the expediency of allowing women to vote at Parliamentary elections. He urged those who believed in the equity or expediency of the vote to guard against any participation, direct or indirect, in any methods which were contrary to the law of God. In particular did he refer to those acts of violence to persons and property which had disgraced the movement, and which were contrary to justice and charity. Dealing with another important subject of the day, his Eminence called upon Catholics to check by their influence any departure from traditional Catholic modesty and reticence. Young persons of both sexes, as they grew up, should be duly warned and instructed of the temptations, difficulties, and dangers which might arise from their own lower nature, or from contact with evil-minded persons. The importance of this could not be gainsaid, but he urged that such advice and warning must be given with all prudence and circumspection by the right persons. Such matters were not fit subjects for public discussion, added his Eminence.

## ROME

### A CATHOLIC VICTORY.

After a struggle, which has lasted for over three years in this city (writes a Rome correspondent), victory has finally sat on the banner of those who were determined that religious instruction should be given again in connection with the public schools from which, by a vote of the fallen municipality, it had been banished. With an astuteness worthy of a better cause the late Syndic, Signor Nathan, contrived to evade the regulation which authorised fathers of families to have the use of the buildings at certain hours in the week for the religious education of their boys and girls. Never did red tape serve irreligious servants of the public more effectually in thwarting the just demands of the people. It was only when the Socialists were defeated at the last election that a prospect of justice appeared. Application to the Commissario Regio, Signor Aphel, who will conduct the affairs of the city until the elections next June, has met with success. Over a hundred ladies, who have volunteered their services, are now engaged for an hour each Saturday in explaining Christian doctrine to children whom the late Municipal Council wished to see brought up as pagans. Among the volunteers is Princess Giustini-Bandini, President of the Union of the Catholic Women of Italy, a society which does much to thwart the efforts of men of the Nathan type.

## THE HOLY FATHER'S NAME-DAY.

March 19, the feast of St. Joseph, the name-day of his Holiness Pius X., was a day of much rejoicing at the Vatican (writes a Rome correspondent). His Holiness celebrated Mass at an early hour in his private chapel, while his sisters, his niece and nephew, with a few intimate friends, assisted. After assisting at another Mass of thanksgiving, the Holy Father kindly spent some time with his sisters and his two devoted private secretaries, Mgrs. Bressan and Pescini, and a few other intimate friends. The latter all presented their reverent and sincere greeting to his Holiness, and, while they recalled with trepidation the anxiety they entertained at this period last year for his life, they congratulated him on the splendid health he at present enjoys. The offices of the Vatican, the museums and galleries were closed in honor of the feast of the Pope. At 8 a.m., Mgr. Calloch, chaplain of the Pontifical Army, celebrated Mass for the soldiers under arms. At the large entrance door the special banner of the Swiss Guard was displayed, while the white and yellow banner was exposed in the Cortile San Damaso. The Diplomatic Body to the Holy See was dispensed from paying an official visit to the Pope, but nevertheless many of them drove to the Vatican to present their private greetings. About 11 a.m. the Cardinals began to arrive, and his Holiness received them in his private library. The Dean of the Sacred College, Cardinal Seraphino Vannutelli, read a short address in which he presented to the Pope his own greetings and those of the other Cardinals for the happy occasion. Numerous telegrams containing filial kind wishes for the common Father were sent to the Secretary of State and to the private secretary of his Holiness from illustrious personages and Catholic associations throughout the world.

## SCOTLAND

### DEATH OF THE BISHOP OF DUNKELD.

The deepest sympathy must go out to the Catholics of Scotland—and, since they are one great whole, to Catholics generally—who have been greatly shocked at the death of Bishop Fraser of Dunkeld, which occurred on March 28, after a few days' illness (says the *Universe*). Unlike many members of the hierarchy, Bishop Fraser was not borne down by the weight of years, for he was only fifty-six. It seems but a few weeks ago since we were chronicling his appointment to the See of Dunkeld, and it seems but yesterday since he was reminding the Catholics of Galloway of the great works done by their Bishop, whose remains lay before the Cathedral altar awaiting burial. Scottish Catholics regarded Bishop Fraser as a pastor only beginning his career; as one who had great deeds to accomplish. The Protestants of Dundee regarded him as a new citizen whose labors were destined to make for the welfare of the whole community. Although he had only been about nine months in occupation of his See since his consecration in May last, it may be said that there are few bishops who are so intimately known to the people as Bishop Fraser was. His death leaves two Scottish Sees bereft of their bishops. The vacancy in Galloway has not yet been filled, and no announcement with regard to a successor is expected for some weeks yet. The diocese of Dunkeld comprises a Catholic population estimated at about 35,000, served by about forty priests, exclusive of the Redemptorists attached to the monastery at Kinnoull.

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## GARDENING NOTES

(By MR. J. JOYCE, Landscape Gardener, Christchurch.)

### Laying Out a Garden.

The intention of this paper is to give a little instruction to the person who has very little knowledge of gardening. I do not presume in the least to teach the expert or professional horticulturist, and I shall therefore commence by supposing a man has possession of a small allotment, has built a house on it, and is now going to make his garden and needs information on the manner of procedure.

The first item on the programme is a walk from the front gate to the front entrance and back, right through to the end of the garden. He must commence by wheeling away all the good soil to the low parts of the garden, or perhaps it may be wanted to fill up hollows around the house. He must peg out the width of his walk, nicking it out with a spade, first laying a line along to guide him. The soil being taken out, the next work is to fill up with some rough material, such as coal ashes, cinders, broken bricks or any rough stuff available. Rough gravel will do if nothing else is to be procured, as this will form a good foundation for the walk. It must then be well rolled, and a coating of fine gravel or grit laid on and well rolled, and the walk is finished. If possible it should have a fall to the road to drain the surface water away.

Now the next thing to be done is to trench the ground. Trenching means digging the ground two spits deep, bringing the second spit to the top. It is always well to break up the clay, if there is a clay bottom. To give satisfaction every garden should be trenched, as deep digging pays well for the labor spent.

The way to commence is to get a line and mark out two feet from the edge of the path or boundary, as the case may be. Then get a barrow and wheel away the first trench of soil to the end of the plot where it is intended to finish. That soil will fill up the last trench. When the soil is cleared away mark out two more feet, laying the line along for a guide, and fill up the vacant trench with the soil, and so on to the finish. If required, manure can be put at the bottom of the trench, and the next time it is dug it will turn up and mix with the soil.

The garden now being trenched, the next thing is to lay out the front garden. Begin by getting some pegs and pegging out the design, usually a border about six feet all round for planting shrubs and flowers. The design being marked out, rake the ground where the lawn is intended to be. When nicely levelled give it a thorough good rolling, and tread with the feet all over very closely, laying all the weight on the heels.

Rake it again nice and even so as to give it a nice level bed for the seed. Now sow the seed pretty thick. Six bushels to the acre will not be too much. Rake in the seed nice and evenly, taking care not to draw the soil with the rake, or the seed may come up patchy. Then roll again lightly to press in the seed, afterwards raking very lightly to take away signs of the roller, so that the ground may not cake hard if rain should come. In about three weeks the lawn will be green, and nothing more is needed now until it will want mowing. Roll well a day or two before mowing, and during the growing season mow at least once a week, and roll as often as possible, especially after rain. Constant rolling and mowing is the secret of a good lawn, as the old English gardener said to the American when the latter asked how he came to have such a beautiful lawn. 'We be mowing it for three hundred years and we be rolling it for two hundred.' And that was the secret.

### Planting.

Now that the garden is laid out the next thing is to see to the planting. Choose a nice lot of the best flowering shrubs, plant about six feet apart or more, according to the nature of the variety. Plant the taller kinds at the back, and dwarfs at the front. If a hedge

is needed, I would recommend holly, laurel, or privet. If nicely clipped once or twice a year they will always look nice and prim. The secret of a good hedge is to cut in the sides pretty hard each time it is clipped. Some are in the habit of leaving two or three inches of the season's growth when clipped, the consequence being that in a few years the hedge gets so wide that it will occupy half the border space.

Now that the front garden is finished, we will turn our attention to the back garden. Choosing a good selection of fruit trees, about a dozen apples may be sufficient—two early, two medium, and two late, for cooking purposes, the same for dessert or eating, and the same might be followed with pears. One or two cherries may be added, and three or four plums, a couple of peach trees and a pair of apricots—planted in a sheltered position away from the east winds. Add about six each of gooseberries and currants, and a couple of dozen raspberries, and the garden is well stocked. These trees will not prevent vegetables being grown among them for a good many years, especially if the trees are properly looked after and never allowed to grow too big by careful pruning each year.

Now the garden being finished, constant cultivation is the secret of success. Keep the Dutch or push hoe constantly going during summer and the spade during the winter.

### Manuring.

After a year or so, the garden will want some manure. If you want to grow flowers and vegetables successfully, you must manure after taking a crop out of the ground. Take a lesson from Nature. Nature supplies food to her plants each season by the annual shedding of leaves of trees and plants, which, when decayed, provide food for the tree or plants for another season. When the tree sheds its leaves every autumn it is not because they are dead and of no further use to the tree, but because they are required to return to the soil the constituents which have been abstracted during the season of growth, thus enabling the soil to maintain a healthy vegetation for another season. Every particle of a leaf when decayed is capable of being absorbed into a tree or plant, enabling it to produce leaves, flowers and fruit for another season.

It follows that when man removes the natural food from the soil by the crops produced, it must lose a good part of its fertility. Such being the case, he must return an equal amount of matter in the form of manure, to make good the loss sustained in producing such crops. If properly manured with a judicious rotation of crops, the garden will always be a success. Manure is the food of the soil, and without manure it will soon get hungry.

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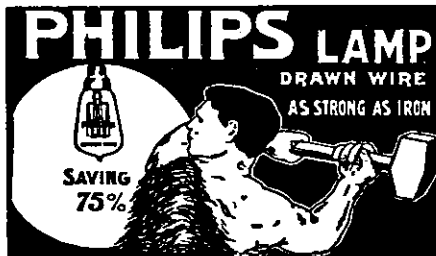
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## Domestic

By MAUREN.

### Jellied Prunes.

Stew slowly 2lb prunes until soft, in enough water to cover them. Pour through a colander. Return liquid to the saucepan, add one breakfast-cup of sugar and 2oz of soaked gelatine. Remove the stones from the prunes, then return to saucepan, and stew all together a few minutes, then pour into mould. Serve with whipped cream.

### Onion Soup.

To a quart of good stock allow six small onions that have been par-boiled for ten minutes, and a cupful of fine, dry breadcrumbs. Let them simmer together for half an hour; rub the soup through a colander, pressing through as much of the onion and bread as possible. Put into a saucepan, rub one tablespoonful of butter and two of flour to a cream, and stir into the hot mixture until it thickens.

### Nougat.

Boil two cupfuls of granulated sugar, one cupful of milk, butter the size of a walnut, and a pinch of salt, until they form a soft ball when dropped in cold water. Then add the juice of half an orange. Take from the stove, and after beating a minute stir in one cupful of chopped nuts, raisins, and figs. Pour into a buttered flat dish, and when cool cut into squares.

### Cup Puddings.

Grate sufficient stale bread to measure one pint, then wet with one scant cupful of hot milk, and when cool add the grated rind and juice of one orange, yolks of two eggs, pinch of salt. Whip the whites of the eggs to stiff froth and fold into the mixture. Place a tablespoonful of any jam in the bottom of greased cups, fill two-thirds full of the batter, and steam half an hour or bake twenty minutes. Turn out when done

so the fruit sauce will be on top. A sweet sauce may be served.

### Chocolate Cream Mould.

One heaped tablespoonful of powdered gelatine, one half breakfastcupful of milk, one half cupful of boiling water, one cupful of whipped cream, one cupful of custard, one teaspoonful of lemon juice, one teaspoonful of sugar, four heaped tablespoonfuls of grated sweet chocolate. Dissolve the gelatine with the boiling water, remove from the fire, add the chocolate and milk mixed together, the custard, sugar, and lemon juice, and fold in the whipped cream. Pour into a wetted mould. Turn out when set, and decorate with whipped cream and pieces of angelica.

### A Time-Saving Method.

The following (says an exchange) is a good way to salt a piece of meat in a hurry: Fill a salting pan or tub with fresh water, and lay two laths along the top of it, strong enough for the meat to rest on; place joint to be salted on these, which should not be more than an inch above the water, which, however, the meat must not touch. Heap as much salt on the top of the meat as will rest upon it without falling off, and let it stand in a cool place: the moisture from the water will draw the salt down through the meat, and in twenty-four hours it will be as thoroughly salted as can be desired.

### Things to Remember.

The most difficult of all stains to take out are those made by coffee. With care, however, the stain can be removed from the most delicate silk or woollen fabrics. Rub the mark gently with a little pure glycerine, then rinse it in lukewarm water, lay a cloth over the damp part on the wrong side, and press with a cool iron until dry. Do not wet more of the material than is absolutely necessary.

Vegetable and fruit stains on the fingers can be removed by dipping the fingers in very strong tea for a few minutes and then washing them in clear, warm water.

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## On the Land

### GENERAL.

A pear tree at Halcombe produced a phenomenal crop of 1150lb of fruit. The season for pears has been a splendid one in the Manawatu district.

The Land Purchase Board (the *Christchurch Press* states) recently made a valuation of Mr. Teschemaker's Otaio Estate, situated about 14 miles from Waimate, just off the Main North road, with a view to its acquisition for close settlement. It is suitable for subdivision, and contains about 4000 acres.

Anyone visiting Marlborough cannot fail to notice the magnificent fields of lucerne dotted all over the place. In the growth of this great fodder plant Marlborough leads the Dominion, the statistics showing that the area under lucerne in the province is equal to the area grown in the rest of New Zealand.

The dairying industry has been making great progress in the Ashburton district, and a lot has been done to improve the milking strains of the herds. One dairyman, by heavy culling, reduced his number of cows by twenty, and got a bigger cheque for his milk than he did before culling (the *Christchurch Press* states), the improvement effected in the quality of his herd resulting in a much higher average test for the milk.

An agriculturist on the Methven line states that last season an acre of turnips in his district was worth as much as 10 acres this year. This (says an Ashburton paper) has been an unfavorable season for turnip-growing. Owing to the continuous rain about Christmas time, the ground became caked and cold, and this delayed the germination of the seed, thus giving the sorrel and other vegetation a start of the roots, and helping to choke them.

That the light pumice lands in the interior of the North Island will grow turnips if well treated we have noted on several occasions (says the *Farmers' Union Advocate*). The latest instance that has come under our notice is on Erewhon, where Mr. Birch has 400 acres of the finest crop, both of turnips and swedes. Mr. Birch reports that there are 4000 hoggets on them, and that the crop will carry them through the winter. The soil is not so light as in some cases round Taupo; but here again is a further proof that on almost any soil turnips will grow if liberally supplied with phosphates.

At Burnside last week there was a large yarding of fat cattle, whilst the entries of fat sheep and fat lambs were slightly above the average. The previous week's prices for sheep and lambs were fully maintained, but owing to the large yarding, cattle were down by about 10s per head as compared with late rates. Fat Cattle.—228 head were yarded. Quotations: Best bullocks, £10 10s to £12; extra, to £15; medium to good, £9 to £10 5s; light, £6 10s to £8; best cows and heifers, £8 to £9; extra, to £11 7s 6d; medium to good, £5 10s to £7; light, £4 to £5 5s. Fat Sheep.—There was a yarding of 2546 sheep, consisting of fair to good quality wethers and ewes. Competition was good, and prices were well up to previous week's rates. Quotations: Best wethers, 23s 6d to 25s; extra heavy, 29s; medium to good, 21s to 23s; light, 18s to 20s; best ewes, 19s 6d to 22s; extra prime, 33s; medium to good, 17s to 18s 6d; light, 13s. Fat Lambs.—A yarding of 1617 came forward, consisting chiefly of good quality lambs. Competition was keen. Quotations: Best lambs, 18s 6d to 20s; extra heavy, 30s 3d; good, 16s 6d to 18s; light, 14s to 15s 6d. Pigs.—Sixty fats and 27 stores were yarded. Prices for fats were about the same as last week, while there was a good demand for stores. Quotations: Suckers, 11s 6d to 16s; slips, to 25s; stores, 26s to 35s; porkers, 46s to 50s; light baconers, 53s to 59s; heavy baconers, to 74s.

At Addington last week there were large entries of fat stock, but the entries of store sheep showed a falling off. Fat cattle sold irregularly. Fat lambs sold ex-

ceptionally well, there being a sharp rise in prices, and fat sheep were firmer. The only change in store sheep was that inferior were easier. Fat pigs sold at previous week's rates. Lambs.—Good, 13s 8d to 14s 6d; extra good lambs, to 16s; fairly good lambs, 11s 6d to 13s; medium lambs, 10s 3d to 10s 9d; small lambs, 8s 6d; ewe lambs, 14s 6d to 15s 6d; average freezing weights, 18s to 19s 9d; light and unfinished, 15s to 17s 9d. Fat Sheep.—Extra prime wethers, up to 28s 3d; prime wethers, 21s 6d to 25s; other wethers, 15s 7d to 21s; merino wethers, 15s 3d to 22s 9d; extra prime ewes, to 25s; prime ewes, 17s 6d to 22s; medium ewes, 14s 6d to 17s; aged and light ewes, 12s to 14s. Fat Cattle.—Steers, £7 10s to £11; extra steers, to £13 12s 6d; heifers, £5 7s 6d to £11; cows, £5 to £9 10s. Fat Pigs.—Choppers, 70s to 135s; heavy baconers, 60s to 68s; extra heavy baconers, to 72s; average baconers, 46s to 55s (price per lb, 5d to 5½d). Heavy porkers, 44s to 45s; lighter porkers, 38s to 43s (price per lb, 6d).

### POTATO GROWING IN IRELAND.

'In Ireland the potato crop,' an official report states, 'is grown with the assistance, in the great majority of cases, of farmyard manure at the rate of about 15 tons per acre. The average yield was about 8 1.5 tons in the case of the official tests last year, and the value of the yield per acre was £12 after deducting cost of manure. By using artificial manure as a mixture in addition, the yield was raised to 10 tons 17cwt per acre, with a value of £15 3s 7d after paying for manures, thus showing an increase of 2 tons 13cwt per acre in yield, or nearly one-third more than the yield from farmyard manure alone, while the increased value per acre of £3 5s 7d provided a clear profit of 4s in the pound. Again, in the matter of sprouting seed potatoes—ordinary late varieties—in boxes, the average over 11 years shows an increase of 39cwt on an average yield of 10 tons 6cwt from unsprouted seed, an increase, once more, of almost 4s in the pound.'

### AGE FOR BREEDING COWS.

Dairymen, especially with breeds which mature early, like to start breeding from heifers at 18 months; and, by milking them subsequently for as long as possible, not putting them to the bull again until late in the lactation period, they claim that the natural flow of milk is thereby stimulated and increased. More than one leading dairyman in Victoria follows this practice, and upholds it. In building up a herd of deep milkers by testing out the 'passenger' cows—i.e., by weighing each cow's milk daily, testing it for butter fat at frequent intervals, discarding those which do not reach a certain standard, and rearing the calves from the heavy milkers only, there is every inducement to breed early from the heifers reared. Whether it is a good policy to run the risk of weakening the constitution and stunting the growth of mother and progeny, is a point which can only be determined by considering each individual animal. Exceptionally well-developed heifers may be bred from earlier; but, as a general rule, for a heifer to come in milk at two and a-half years is early enough.

### RHEUMATIC GOUT.

Rheumatism in any form is painful, but for downright torture Rheumatic Gout is about the worst. Rheumatic Gout can be cured. It has been cured by that marvellous medicine, RHEUMO. Here is the proof. Mr. James Gordon, Wellington, writes:—'I have been a sufferer from Rheumatic Gout for a great many years, and was advised to try RHEUMO. Its action is amazing. It is quick in relieving the pain and removing the swelling. I shall not be without it in my house.' And if you have Rheumatism you should not be without it. Sold by all chemists and stores at 2/6 and 4/6 per bottle.

**The "Grand" Pharmacy**

For Physicians' Prescriptions Most up-to-date Stock in the District.  
Country Orders receive prompt attention. 3 WILLIS ST., WELLINGTON.

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"TIVOLI" ACCORDIONS**

BEGG'S have great satisfaction in bringing before Accordion Players the following splendid instruments of the celebrated "TIVOLI" make:—

"TIVOLI, No. 4015."—Size 41 x 9; compact and handy; ebony case; 3 sets of reeds, 3 stops; two-fold bellows; nickel corners; full tone; splendid value.  
15/-, postage included.

"TIVOLI No. 4355."—Size 51 x 10; rosewood finish case 3 sets of reeds; triple bellows; nickel corners. This instrument has the new patented "Perplex" metal keyboard, stated to be "the most perfect and simply constructed keys ever used." Very attractive. Good round musical tone.  
20/-, postage included.

**THE "LYRICPHONE,"**

A NEW GRAMOPHONE!

CHAS. BEGG & CO. have pleasure in introducing to New Zealand the "LYRICPHONE," the first shipment of which has recently arrived.

These splendid Gramophones are handsomely made in Oak and Mahogany, fitted with speed indicator and improved sounding horn, etc.

The "Lyricphone" is great value, and offers "more for the money" than the ordinary make of Gramophone.

Prices: OAK, with Horn, £3 10/-, £5 5/-, and £6 10/-; MAGNIFICENT TABLE CABINETS, Hornless, and of improved construction, Oak, £11. Mahogany, £9, £13, and £20.

**CHAS. BEGG & Co. Ltd. .: DUNEDIN**  
HEADQUARTERS FOR MUSICAL INSTRUMENTS.



Buy a Bottle to-day

**"BROMIL"**

A certain remedy for Baldness, Premature Greyness, Falling Hair, Lack of Lustre, Dandruff, etc.

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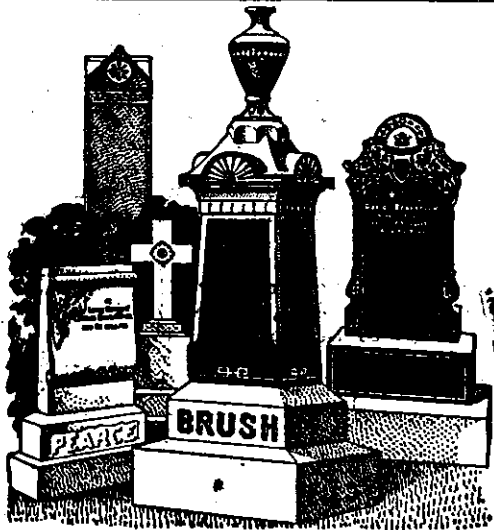
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**HAIR**

making it Beautiful, Lustrous, and Abundant.

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Write for photographs, prices, &c. The variety of our stones, together with the wide range of prices, will enable you to make a most satisfactory purchase.

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**The New Tobacco**

Have You **"VELVET"**?  
Tried . . .

If not, **TRY** It and compete in the  
**"Velvet" Limerick Competition**

Twenty Cash Prizes as under:

1st Prize	...	...	...	£5	0	0
2nd "	...	...	...	£3	0	0
3rd "	...	...	...	£1	10	0
2 Prizes of	...	...	...		15	0
5 "	...	...	...		7	6
10 "	...	...	...		2	6

Here's the Limerick:

A lady of excellent taste  
Cried "Sir, I will not be embraced.  
Your Tobacco, I know,  
Isn't 'Velvet,' and so—

Judge: C. N. BAEYERTZ, Editor, "The Triad," Wellington.

**READ THE CONDITIONS:**

- (1) Competitors have to supply a missing line, the last word of which must rhyme with the word "Embraced."
- (2) Competitors may send in as many attempts as they wish but each attempt must be accompanied by one (1) empty tin of "Velvet."
- (3) The Judge's decision will be final.
- (4) All entries must be made by 31st July, 1914, after which date the Competition will close.
- (5) Successful Competitors' names and addresses will be published in the leading newspapers throughout New Zealand.
- (6) Attempts to be posted with full name and full address and an empty tin of "VELVET" to:

**"VELVET,"**  
Box 181, G.P.O., WELLINGTON, N.Z.

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Corner LAMBTON QUAY and  
WILLIS STREET,  
WELLINGTON.

Highest Class Pastry and  
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**SAVE MONEY!**

By Buying your Meat for cash  
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**HENDERSON**

Who stocks the Choicest Meat in  
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**DOES IT**

occur to you to test my statement?  
You'll be pleased. What I have  
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tomers, I will do

**FOR YOU**

Your order solicited.

**J. HENDERSON**

FAMILY BUTCHER

51 ARTHUR ST. .: DUNEDIN.

## The Family Circle

### THE BOY WHO MEANT TO

He meant to do his lessons when the house was still at night,  
But in a new book lost himself and read till morning light.

At school he meant to lead his class before the term was done,  
But lessons are such stupid things and boys must have some fun.

In manhood feats he likewise meant to earn some laurels, too,  
But fame is such a fickle dame, and picks her favorite few.

But since he never really tried the things he meant to do,  
That nothing ever came of them I'm not surprised, are you?

### HUMOR OF THE LAW

While the man who is his own physician is said to have 'a fool for a doctor,' the one 'who knows enough of law to keep out of it' is ranked as 'a pretty good lawyer' (says the *Catholic Standard and Times*). Now, if the client in the following anecdote had had the wit of his counsellor, he would have had no fees to pay. As the story goes, a gentleman once asked a lawyer what he would do provided he had lent a man £500 and the man left the country without acknowledgment.

'Why, that's simple. Just write him to send an acknowledgment for the £5000 you lent him, and he will doubtless reply that it was only £500. That will suffice for a receipt, and you can proceed against him if necessary.'

Very simple! Yet who but a clever lawyer would have had the wit to think of it?

Occasionally the laugh goes against the attorney. Sometimes the judge is responsible for this, if he happens to be witty; if not—read this:

A learned counsel in an English law case in which property of various descriptions was involved made a long and rambling speech, in which he referred to each kind in turn. His monotonous delivery had sent nearly every one to sleep, when he startled them by exclaiming:

'My Lord, I will now address myself to the furniture!'

'You have been doing that for some time, sir, I think,' remarked the judge, amid general laughter.

Now, there was another judge who heard this witticism, and not having a ready wit of his own, he stored it up for future reference. At last he heard a similar case in his own court, in which, however, the property involved was not furniture, but live stock. When the counsel was speaking, he, the judge, was alert for his opportunity. It came.

'My Lord,' said the lawyer. 'I will now address myself to the donkey.'

'I think you have been doing that for some time past,' said the judge.

A roar of laughter went up from the hearers, in which the judge joined, but when he told the story to his wife that evening she explained it for him.

Lawyers become expert in the confusing of witnesses' testimony, but sometimes they are overmatched. 'When Greek meets Greek then comes the tug-of-war.' It is not safe to try to 'rattle' a witness who is himself a lawyer, a doctor, or a journalist with well-trained wits, ready for any emergency. A certain doctor had occasion, when only a beginner in the medical profession, to attend a trial as a witness. The opposing counsel, in cross-examining the young doctor, made

several sarcastic remarks, doubting the ability of so young a man to understand his business. The result proved the young physician to be as quick-witted as the learned counsel.

'Do you know the symptoms of concussion of the brain?'

'I do,' replied the doctor.'

'Well,' continued the attorney, 'suppose my learned friend, Mr. Baging, and myself were to bang our heads together, should we get concussion of the brain?'

'Your learned friend, Mr. Baging, might,' retorted the doctor.

Sir Robert Finlay, Attorney-General of England, was once engaged on a case of warranty of a horse, the age of the animal being the chief matter in dispute. Sir Robert was examining a hostler who had every appearance of rustic simplicity.

'Upon what authority do you swear to the age of the mare?' Sir Robert asked.

'I am sure of it,' was the reply.

Half a dozen more questions failed to elicit from the witness any more specific answer.

'But how do you know it?' thundered Sir Robert at last.

'I had it from the mare's own mouth,' replied the hostler.

One of the easiest ways for a lawyer to confuse a witness is to make him explain the meaning of a word. Few people can define a word satisfactorily, even if they know its meaning.

A Western lawyer was cross-examining a young woman who had rather an impatient Western temper—when provoked. She had testified that she had seen the defendant 'shy' a book at the plaintiff.

The lawyer seized on the word.

'"Shy?" "Shy" a book? What do you mean by that? Will you explain to the court what the word "shy" means?'

The girl leaned over the desk beneath the witness-box, picked up a law book, and threw it so accurately and so forcibly at the lawyer that he had hard work to dodge it.

'I think the court now understands the meaning of the word "shy,"' said the judge, gravely. The girl was allowed to finish her testimony.

### THE TRAMP'S RETORT

'All sorts and conditions of men have excellent explanations for their position in life,' said the Senator.

'A tramp, however, came under my observation who had no illusions about the cause of his own condition.

'A fine-looking and fashionably-dressed woman had just alighted from her limousine at the hotel entrance, and was suddenly approached by this shabbily-dressed man who requested a dime.

'No, I have no money to spare for you. I do not see why an able-bodied man like you should go about begging.'

'"I s'pose, ma'am," replied the lazy tramp, "it's fer about the same reason that a healthy woman like you boards at a hotel instead of keepin' house."'

### THE MAN AT THE HELM

A sailor on leave was about to cross a street, an off-shoot of a busy thoroughfare in London, when an omnibus came bowling round the corner, and he had a narrow escape from being upset. The sailorman poured out the vials of his wrath upon the conductor.

'What's the use of talkin' to me?' cried the conductor; 'I ain't drivin', am I?'

'No,' replied the salt, 'but you're steerin', ain't yer?'

### A GOOD REASON

The proprietor of the hosier's shop always ate in the quick-lunch establishment next door, but the owner of the latter had a grievance.

'I put out many signs,' complained he. 'I advertise lamb stew, beef hash, roast giblets. I watch you many times. Always you take something else.'

'I guess that's so.'

'Why is this?'

'Well, I figure it this way,' explained the haberdasher. 'When ever I hang out a sign, it's for something I want to get rid of.'

### NEWLY ACQUIRED KNOWLEDGE

A teacher in a public school, after laboriously and exhaustively explaining to her pupils the meaning of the word 'income,' told little Johnny to go to the blackboard, write a sentence containing the new word and read it aloud to the school. And Johnny, his freckled face fairly radiant with the pride of his newly acquired knowledge, marched to the board and, after considerable tongue-chewing evolved:

'In come a cat!'

### AS OLD AS THE HILLS

The maiden lady of uncertain age became very indignant when the census-taker asked her age.

'Did you see the girls next door?' she asked, 'the Hill twins?'

'Certainly,' replied the census man.

'And did they tell you their age?'

'Yes.'

'Well,' she snapped as she shut the door in his face, 'I'm just as old as they are!'

'Oh! very well,' said the census man to himself, and he wrote down in his book:

'Jane Johnson—as old as the Hills.'

### HER SECRET

Katherine's uncle had come to pay them a visit. After the first greetings were over and he was comfortably seated with little Katherine on his knee, he asked, as uncles often do, if she were 'a good little girl.'

'Yes, but nobody knows it,' was Katherine's prompt answer.

### CONFIRMING THE BOOK

Mr. Brown had been helping little eight-year-old May with her school work, and she had learned to believe implicitly in his knowledge.

One day at dinner she asked Mr. Brown what the United States paid for Alaska.

'A little over 7,000,000 dollars,' said he.

'All right,' said May, as she consulted a slip of paper. 'I looked it up in the encyclopedia.'

'Why did you ask me, then?' said her father.

'I wanted to see if the encyclopedia was right.'

### IN THE RIGHT PLACE

'An Englishman, at a dinner in New York, hailed with delight the conviction by the courts of an American who had stolen millions by means of bogus mines. But a friend of the criminal heaved a sigh and said:

'Poor old Charlie! His heart's in the right place, anyway!'

'Yes,' said the Englishman, 'and so, thank heaven, is the rest of him for the next four years.'

### NOT HALF SO BAD

Mark Twain, in an after-dinner speech at a certain Wagnerian Society, once said:

'Gentlemen, lately I've been taking a great interest in the works of Wagner. I've been to orchestral concerts to hear his music played. I've stayed at home to study his compositions in full score. The conclusion I've arrived at, gentlemen, is that Wagner's music is really not half so bad as it sounds.'

## FAMILY FUN

### TRICKS AND ILLUSIONS.

(Special to the N.Z. TABLET by MAHATMA.)

**The Floating Hat.**—For this trick an ordinary bowler hat and a piece of black thread are the only requirements. The effect is this: The conjuror makes a few 'passes' towards the hat with his hand, and then, touching the crown gently with the tips of his fingers, causes the hat to rise in the air and float mysteriously about without visible support. The piece of black thread is made into a loop and passed right over the hat. The conjuror places his fingers under the loop and thus causes the hat to rise.

**A Safety Match Trick.**—The conjuror asks for a box of matches of the safety variety, and puts this question to the audience: 'If you have a safety match, but no box to strike it on, how are you going to light the match?' If someone says that a safety match may be struck on a glass frame, or mirror, the performer will reply, 'Quite right, but can you strike a safety match on your boot?' The answer will be in the negative, and the conjuror sits down immediately, and strikes the match on his boot. The match is not exchanged, and it is quite unprepared. The boot may be examined. Now for the secret. Before the performance the conjuror takes a new safety match-box and rubs the striking part on the waist of the sole—the thin part which does not touch the ground. The conjuror will have no difficulty now in striking the match on that part of his boot. This is a really 'striking' trick.

**The Disguised Apple.**—The conjuror brings forward an orange and an apple. He shows both freely and then cuts the apple into eight equal parts, which he asks eight members of the audience to eat. He then takes the orange and places it openly in a borrowed hat. 'Now,' says the man with the wand, 'I wish to suggest that you were mistaken when you thought you were eating that apple, and that you were also mistaken if you thought you saw me place an orange in the hat. The fact is the apple is in the hat and the orange has disappeared in the usual way, that is to say, it was the orange which you ate.' To prove his words the conjuror goes to the hat and removes from it the apple. Surely a most wonderful trick and one calculated to set the most learned thinking. The secret is this: First of all two apples, as nearly alike in color and shape as possible, are obtained. Next an orange is taken and cut into eight equal parts. The fruit is scooped out, and while the eight pieces of skin are yet damp they are placed round one of the apples, to which they may be securely held by a piece of cotton. 'All is now ready. The performer having shown the apple, cuts it up and hands the pieces round on a plate. When the eight pieces have been eaten, the performer takes up the sham orange and places it in the hat, at the same time slipping off the pieces of peel and hiding them under the leather band of the hat. The rest of the trick needs no explanation.

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