

3. On a previous page (p. 2) direct and indirect evidence has been given as to serious and widespread falling off in the sense of parental duty among League fathers and mothers. *Are the clergy, herein, free from blame?* Hear what Mr. John Caughley, M.A. (an elder and for forty years an earnest church worker) has to say: *The writer has, during the last twenty-five years, heard some two thousand sermons preached; but not more than ten of these were directed towards impressing on Christian (not irreligious) parents their duty and privilege in regard to the religious training of their children. Though, at every baptism, the parent and the Church made solemn vows before God that they would see to his training.*"

4. Moreover: As has been already indicated, League denomination voters created the present secular system; for nearly forty years League parents and League clergy have (in the various ways indicated above) been the prop and mainstay of the very system which (reverend orators now assure us) is spreading on all sides 'paganism,' 'white heathenism,' 'dogmatic secularism,' 'atheism,' and 'degradation of morals.' *League parents and League clergy must take their fair share of blame for the wild whirl of irreligion which the latter now describe in such picturesque speech.*

LOST OPPORTUNITIES.

5. Under the present (secular) Education Act, facilities (such as they are) are offered to the clergy and others for religious instruction outside of school hours. *Here and there, small and stout bodies of devoted Protestant clergy and lay helpers have faithfully done what they could thus to bring religion and its sweet influences to children in the public schools.* They claim a real measure of success. Their work has been blessed and encouraged by Synods and assemblies. For instance: Thirty-two zealous Protestant instructors have brought religion to all but three of the State schools of Dunedin. They are regularly imparting religious instruction to 2643 out of 2906 children on the Standards register in eleven Dunedin schools. The detailed figures for each school were supplied by the instructors' convener, Rev. I. K. McIntyre, to the *Outlook* (Dunedin) of June 9, 1914.

6. What are the League clergy doing to combat within the school buildings the 'paganism,' 'heathenism,' 'atheism,' and 'moral degradation' of the system to which they send their children to be trained? *The great body of them are doing simply nothing.* This was shown in sufficient detail by a New Zealand Parliamentary return of November 2, 1903. *It proved that only about one in eight of the League clergy took the trouble of visiting the public schools for the purpose of religious instruction.*

* Article in the *Auckland Star*, December, 1912.
(To be continued.)

ST. BENEDICT'S CLUB, AUCKLAND.

(From the club correspondent.)

June 21.

A special general meeting of St. Benedict's Club was held in the clubrooms on Sunday, June 21, for the purpose of going into the matter of amusements for the benefit of members. The meeting was the largest held in connection with the club for a long time. It was decided to start a gymnasium, with boxing, quoits, and shooting gallery, a large floor space beneath the church being available for this purpose. It was decided to fit the place for these amusements, leaving the present rooms for reading, music, debating, etc. It is to be hoped that members will take advantage of the proposed improvements. The second social will be held on July 11, the Saturday date being an innovation. It is to be hoped the committee's action in departing from the usual night will prove a success.

As he passes, smartly groomed and aristocratic, one catches the whiff of his CALUMET TOBACCO—the gentleman's smoke! Get some to-day! Also write to Calumet, Box 331, Wellington, for Free Gift Catalogue.

RIVERTON

SILVER JUBILEE OF THE REV. FATHER MURPHY.

(From our own correspondent.)

An event of considerable interest to the Catholics of the parish of Riverton, which includes within its bounds the important centres of Otautau, Flint's Bush, Riverton, Orupuki, Te Wae Wae, Tuatapere, and Orawia, took place at St. Columba's Church and Schoolroom on Wednesday, June 24, when the parishioners met in large numbers to do honor to their respected pastor, the Rev. Father Murphy, on the occasion of his silver jubilee to the priesthood. At 11 o'clock High Mass was celebrated, after which an adjournment was made to the schoolroom, where a sumptuous luncheon was laid out—the work of the ladies of the Riverton congregation. When all had partaken of the good things provided, the chairman (Mr. M. O'Brien) proposed the toast of 'The Pope and the King.'

The chairman then read a cordial letter of congratulation from his Lordship Bishop Verdon, and a number of telegrams and messages of congratulation from priests and laity of Otago and Southland, wishing Father Murphy every success. Continuing, he said he was pleased and honored to preside at such a gathering, which had met to do honor to their beloved priest, Father Murphy, on reaching the silver jubilee of his ordination. Twenty-five years ago he was ordained by the Archbishop of Dublin (Dr. Walsh), and in August of that year the late Bishop Moran (of happy memory), being at home seeking priests for his diocese, Father Murphy accepted the call. His first appointment in New Zealand was that of curate at Invercargill to the late Very Rev. Father Walsh (so well known in this parish). His ability as a priest was soon recognised, and he was transferred to Dunedin to the Cathedral parish. The important works that he inaugurated there are a testimony to his zeal. From there he was transferred to Riverton, and they that day knew the work he had done. Working late and early, in fair weather or rough, over bad roads, he had not spared himself to keep his appointments. He had built churches, cleared off liabilities, founded congregations, and lifted Catholicity in this parish to a high plane. But his crowning work had been the establishment of a fine convent and school and the introduction of the Sisters of Mercy. His people have rallied royally around him, but he (the speaker) would say that the large measure of support they received from those outside the Church was solely due to the high esteem in which Father Murphy was held. (Applause.) The gathering that day was an appreciation of the work that their beloved priest was doing among them.

Mr. J. Geary then read the following address:—

Reverend and Dear Father, Twenty-five years ago, by the imposition of the Bishop's hands and by the gifts of the Holy Ghost, you were made a member of that great society—the everlasting priesthood of the living God. Twenty-five years ago the chalice of Benediction was placed in your hands and you were empowered to offer sacrifice for the living and the dead. Then a successor of the Apostles gave you the power to forgive sins, to administer the Sacraments, to bless, and to preach the Gospel. Then you were clothed in alb, maniple, stole, and chasuble—symbols of clean, perfect elasticity, of labor and weariness, even to tears, of the yoke sweet but deeply responsible of a high sacred office, of the patience and charity of the Cross. Then, standing at the foot of the altar for the first time as an ordained minister of the sanctuary, with the confidence and hopes of youth, you pronounced those hallowed words, "Introibo ad altare Dei"—("I will go unto the altar of God; even unto God Who gladdeneth my youth"). To-day, the twenty-fifth anniversary of your ordination, your own mind and the minds of your friends will quite naturally travel back to that beginning of your priestly career, and, naturally too, all