

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

November 22, Sunday.	—Twenty-fifth Sunday after Pentecost.
„ 23, Monday.	—St. Clement, Pope and Martyr.
„ 24, Tuesday.	—St. John of the Cross, Confessor.
„ 25, Wednesday.	—St. Catherine, Virgin and Martyr.
„ 26, Thursday.	—St. Siricius, Pope and Confessor.
„ 27, Friday.	—St. Virgil, Bishop and Confessor.
„ 28, Saturday.	—St. Gregory III., Pope and Confessor.

St. John of the Cross, Confessor.

St. John was a Spaniard. He received his surname from his special devotion to the Passion of Christ. He was associated with St. Teresa in reforming the Carmelite Order, of which he was a member. At the time of his death, in 1591, St. John was in his fiftieth year.

St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximin II., in the beginning of the fourth century.

St. Siricius, Pope and Confessor.

St. Siricius was Pope from 384 to 398. He was born at Rome, and was the successor of St. Damasus. He combated the different sects which desolated the Church during his Pontificate, the Manichians, Priscillianists, Novatians, etc. He was the first Bishop of Rome who assumed the title of Pope.

### GRAINS OF GOLD.

#### OUR SAVIOUR.

Is there grief like to His,  
Ye that pass by the way?  
Who descended from bliss  
Loving ransom to pay?

For He came in the cold,  
In the midnight unseen,  
With the wind on the wold,  
When the winter was keen.

His whole life to the poor—  
None was poorer—He gave,  
For He toiled but to cure  
And He prayed but to save.

But we thwarted His aim  
And His love we withstood;  
We cast scorn on His Name,  
We cried out for His Blood.

And we wrecked all our will,  
For we doom Him to die;  
On the criminals' hill  
He was gibbeted high;

Where He died, wan and white,  
In the night of eclipse,  
All alone in the night  
With a moan on His lips,

Who had come down from bliss  
Loving ransom to pay.  
Is there grief like to His,  
Ye that pass by the way?

—English Messenger.

## The Storyteller

### MOONDYNE

(BY JOHN BOYLE O'REILLY.)

BOOK FIFTH.—THE VALLEY OF THE VASSE.

#### I.

#### ALICE WALMSLEY'S NEW HOME.

The little town of Fremantle, with its imposing centre, the great stone prison, is built on the shore, within the angle formed by the broad Swan River as it flows calmly into the calm sea. At its mouth, the Swan is about two miles wide. The water is shallow, and as clear as crystal, showing, from the high banks, the brown stones and the patches of white sand on the bottom. The only ripple ever seen on its face, except in the rainy season, is the graceful curve that follows the stately motion of the black swans, which have made the beautiful river their home, and have given it its name.

One mile above the mouth of the river, where the gloomy cliff hangs over the stream, are situated the terrible stone-quarries of Fremantle, where the chain-gang works. Many a time, from the edge of the overhanging cliff, a dark mass had been seen to plunge into the river, which is very deep at this point. After this, there was one link missing in the chains at night, and there was little stir made and few questions asked. Not one swimmer in a thousand could cross a mile of water with fifty pounds of iron chained to his ankles.

For ten miles above Fremantle, the Swan winds in and out among the low hills and the wooded valleys. Its course is like a dream of peace. There is never a stone in its bed great enough to break the surface into a whirl or ripple. Its water turns no busy wheels. Along its banks are seen no thriving homesteads. Here and there, in the shallows, a black man, with upraised spear, stands still as an ebony statue, while his wives and children sit upon the shaded rocks on the shore, and silently watch his skilful fishing. Presently, without a quiver of warning, the statue moves its arm, the long spear is driven under water like a flash, and is raised to bear ashore its prize of a wide-backed plaice. Along the wooded banks, the kangaroo nibbles the fresh grass, and the bright-skinned carpet-snake dives into the pleasant water, that has become almost his second home.

On a lovely bend of the river, ten miles from its mouth, stands the little city of Perth, the capital of the Penal Colony, and the residence of the governor. It is a pretty town to-day, of four or five thousand people; it was much smaller at the date of our story. The main building, as in all West Australian towns, is the prison; the second is the official residence, a very spacious and sightly mansion.

Just outside the town, on a slope of exquisite lawn, running down to the river, stood a long, low building, within a high enclosure. This was the Convent of the Sisters of Mercy, where the children of the colony were educated.

In the porch of the convent one evening, some two weeks after the arrival of the Houguemont, sat Alice Walmsley, Sister Cecilia, and two growing girls from the convent school.

'Yes,' said Alice, in answer to some remark of the nun, 'this is, indeed, a scene of utter rest. 'But,' she added, sadly, 'it is not so for most of those who see what we see. There is no rest for—'

'The wicked, Alice,' said one of the school-girls, the daughter of a free settler. 'Neither should there be. Why do you always pity the convicts so? One would think you ought to hate them.'

The other girl stood beside Alice's chair, touching her soft hair with her hand in a caressing manner.

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'Alice couldn't hate even the convicts,' she said, bending to smile in Alice's face.

It was evident that the loving nature was fully alive, and sending out already its tendrils to draw toward it everything within its reach. Sister Cecilia smiled kindly as she heard the girls, and saw their expressions of love for Alice. She, however, changed the subject.

'Mr. Wyville's yacht, with Hamerton and Mr. Sheridan, will return from Adelaide next week,' she said to Alice. 'Here is the report in the *Freemantle Herald*.'

Alice turned her head as if interested in the news. Sister Cecilia continued reading.

'And then they will start for Mr. Wyville's home in the Vasse.'

Alice silently sank back in her chair. Her eyes slowly withdrew from the newspaper in her friend's hand, and settled far away on the other side of the Swan, in a waking dream—and a dream that was not content. A few moments later she rose, and said she would walk home early that evening.

'You like your new home and friends?' said Sister Cecilia, not trying to detain her, though the girls did. 'I thought it would be pleasanter and more natural to you than our monotonous convent life.'

'They are very kind,' said Alice; 'and I love to work in the dairy among the children. It reminds me of my own dear old home in England.'

She said the words without pain, though her eyes filled with tears.

'My good Alice!' said Sister Cecilia, taking her face between her hands in the old way; 'I am so happy to hear you say that. Come, girls, let us walk to Mr. Little's farm with Alice.'

With characteristic wisdom and kindness, Sister Cecilia had obtained for Alice, shortly after their arrival, a home in a rich settler's family. Her mind, so recently freed from the enforced vacancy, became instantly filled with new interests, and her life at once took root in the new country.

When she had been settled so for about a fortnight, and was becoming accustomed to the new routine, she received a letter from Will Sheridan. She knew it was from him; but she did not open it among the children. When her duties for the day were done, she walked down toward the convent, which was only half a mile away; but when she came to the tall rocks beside the river, where she was utterly alone, she opened and read the letter.

It was a simple and direct note, saying 'Good-bye for a time,' that he was going to Adelaide to leave the crew of the convict ship there; but he should call on her, 'for the old time's sake,' when he returned.

Alice read the letter many times, and between each reading her eyes rested on the placid river. Once before, she had been haunted with the last words of his letter, 'Yours faithfully'; and now she repeated and repeated the one sentence that was not prosaic—'I will come for the old time's sake.'

A few weeks later she received a letter from him, written in Adelaide, telling her of the voyage, and stating the time of their probable return to Fremantle. Alice could not help the recurring thought that he was thinking of her.

One day, at dinner, Mr. Little spoke to her about the voyage.

'You brought us back a man we wanted in this colony, Miss Walmsley,' he said; 'the man who has made the country worth living in.'

'Mr. Wyville—yes,' said Alice, confidently; 'he could ill be spared from any country.'

'No, I don't mean Wyville; I mean Mr. Sheridan—Agent Sheridan we call him.'

'Yes, sir,' said Alice, her eyes lowered to the table.

'He's the cleverest man that ever came to this colony,' said the well-meaning farmer; 'I hope he'll get married and settle down here for life.'

'O, Sam, whom could he marry in the West? There is no one here,' said the farmer's wife.

'Nonsense,' said Mr. Little; 'there's the governor's daughter for one, and there are plenty more. And don't you know, the governor is going to give Mr. Sheridan a grand dinner, in the name of the Colony, when he comes back from Adelaide?'

Throughout the dinner Alice was particularly attentive to the children, and did not eat much herself.

'Mr. Wyville is coming here to-morrow,' said Mr. Little, presently. 'He wants to buy that meadow below the convent, to put up another school. He's a good man that, too, Miss Walmsley; but the other man knows the needs of this colony, and has taught them to us.'

'Mr. Wyville is a man whose whole life seems given to benefit others,' said Alice, quite heartily; and she joined the conversation in his praise, telling many incidents of his care for the prisoners on the journey.

But, though Farmer Little again and again returned to the praise of Sheridan, who was his man of men, Alice sat silent at these times, and earnestly attended to the wants of the children.

## II.

### SOONER OR LATER, A MAN MUST FACE HIS SINS.

The inn where Draper had taken up his residence, known as 'The Red Hand,' was one of the common taverns of the country, the customers of which were almost entirely of the bond class, ticket-of-leave men, working as teamsters or wood-cutters, with a slight sprinkling of the lowest type of free settler. The main purpose of every man who frequented the place was to drink strong liquor, mostly gin and brandy. The house existed only for this, though its sign ran: 'Good Victuals and Drink for Man and Beast.' But whatever food was eaten or sleep taken there was simply a means toward longer and deeper drinking.

Champagne, too, was by no means unknown. Indeed, it was known to have been swilled from stable buckets, free to all comers to the house. This was when a crowd of sandalwood-cutters or mahogany sawyers had come in from the bush to draw their money for a year, or perhaps two or three years' work. These rough fellows, released from the loneliness of the forest, their pockets crammed with money, ran riot in their rude but generous prodigality.

There was no other way to have a wild turn. In a free country, men who have honest money and want to spend it may do as they please. But, in Western Australia, the free-handed, and, for the time, wealthy ticket-of-leave man, can only drink and treat with drink, taking care that neither he nor his companions are noisy or violent or otherwise ostentatious. The first sign of disturbance is terribly checked by the police.

Draper's introduction to this strange company was most favorable to him. He was known to be the captain of the convict ship; and every frequenter of 'The Red Hand' was ready to treat him with respect. This is one of the unexpected purities of convict life: it never loses its respect for honor and honesty.

But Draper had no power to keep this respect. In the first place, he did not believe in its existence—he was too shallow and mean of nature to think that these rugged fellows were other than vicious rascals all through, who sneered at morality. He felt a sense of relief as soon as he found himself among them, as if he had at last escaped from the necessity of keeping up a pretence of honesty or any other virtue.

Acting under this conviction, Draper let loose his real nature in the convicts' tavern. He did not drink very deeply, because he was not able; but he talked endlessly. He joined group after group of carousing wood-cutters, keeping up a stream of ribaldry and depravity, until, after a few days' experience, the roughest convicts in the place looked at him with disappointment and aversion.

Then a rumor crept to the inn, a story that was left behind by the sailors of the *Houguemont*, of Harriet's confession on board ship, exposing the heartless villany of Draper. When this news became current at

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REPAIRS BY SKILLED WORKMEN.

the inn, the ticket-of-leave men regarded Draper with stern faces, and no man spoke to him or drank with him.

One evening he approached a group of familiar loungers, making some ingratiatory remark. No one answered, but all conversation ceased, the men sitting in grim silence over their glasses.

'Why, mates, you're Quakers,' said Draper, rallying them.

'We're no mates of yours,' growled a big fellow with a mahogany face.

'And we don't want to be,' said a slighter and younger man, with pronounced emphasis.

'Why, what's the matter?' asked Draper, in a surprised and injured tone. 'Have I done anything to offend you fellows? Have I unconsciously said something to hurt your feelings by alluding to your—'

'Shut up, you miserable rat,' cried one of the convicts, starting to his feet indignantly; 'you couldn't hurt our feelings by any of your sneaking allusions. We're not afraid to hear nor say what *we* are; but we have just found out what you are, and we want you never to speak to us again. Do you understand? We are men, though we are convicts, and we only want to talk to men; but you are a cowardly hound.'

Draper's jaw had fallen as he listened; but he backed from the table, and gained confidence as he remembered that these men were wholly at the mercy of the police, and would not dare go any further.

'You are an insolent jail-bird,' he said to the speaker; 'I'll see to you within an hour.'

At this, one of the men who sat at the end of the table nearest Draper leant toward him, and taking his glass from the table, cast its contents into his face.

'Get out!' he said; and without noticing him further, the ticket-of-leave men resumed their conviviality.

Burning with wrath, Draper left the tavern, and walked rapidly down the street toward the police station. As he left the inn, a tall man, who had sat at a side table unnoticed, rose and followed him. Half way down the street he overtook him.

'Hello, Preacher!' said Draper, giving a side-glance of dislike at the man, and increasing his speed to pass him. But Mr. Haggett, for it was he, easily kept by his shoulder, and evidently meant to stay there.

'Hello, Pilferer!' retorted Haggett, with a movement of the lip that was expressive and astonishing.

Draper slackened his pace at once, but he did not stop. He glanced furtively at Haggett, wondering what he meant. Haggett ploughed along, but said no more.

'What title was that you gave me?' asked Draper, plucking up courage as he thought of the friendlessness of the timid Scripture-reader.

'You addressed me by my past profession,' answered Haggett, looking straight ahead, 'and I called you by your present one.'

'What do you mean, you miserable—'

Mr. Haggett's bony hand on Draper's collar closed the query with a grip of prodigious power and suggestiveness. Haggett then let him go, making no further reference to the interrupted offence.

'You're going to report those men at the tavern, are you?' asked Haggett.

'I am—the scoundrels. I'll teach them to respect a free man.'

'Why are they not free men?'

'Why? Because they're convicted robbers and murderers, and—'

'Yes; because they were found out. Well, I'll go with you to the station, and have another thief discovered.'

'What do you mean?' asked Draper, standing on the road; 'is that a threat?'

'I mean that those men in the tavern are drinking wine stolen from the Hougoumont, and sold to the inn-keeper by—the person who had charge of it.'

Draper's dry lips came together and opened again, several times, but he did not speak. He was suffering agonies in this series of defeats and exposures. He shuddered again at the terrible thought that some unseen and powerful hand was playing against him.

'Mr. — Reader,' he said at last, holding out his hand with a sickly smile, 'have I offended you or injured you?'

Haggett looked at the proffered hand until it fell back to Draper's side.

'Yes,' he answered, 'a person like you offends and injures all decent people.'

Without a pretence of resentment, the crestfallen Draper retraced his steps towards the tavern. Mr. Haggett stood and watched him. On his way, Draper resolved to leave Fremantle that evening, and ride to Perth, where he would live much more quietly than he had done here. He saw the mistake he had made, and he would not repeat it.

He quietly asked the landlord for his bill, and gave directions for his trunks to be forwarded next day. He asked if he could have a horse that night.

'Certainly,' said the landlord, an ex-convict himself; 'but you must show me your pass.'

'What pass? I'm a free man.'

'O, I'm not supposed to know what you are,' said the landlord; 'only I'm not allowed to let horses to strangers without seeing their passes.'

'Who grants these passes?'

'The Comptroller-General, and he is at Perth. But he'll be here in a day or two.'

Draper cursed between his teeth as he turned away.

A short man, in a blue coat with brass buttons, who had heard this conversation, addressed him as he passed the bar.

'There ain't no fear of your getting lost, Captain Draper. They take better care of a man here than we used to in Walton-le-Dale.'

Draper stared at the speaker as if he saw an apparition. There, before him, with a smile that had no kindness for him, was Officer Lodge, who had known him since boyhood. His amazement was complete; he had not seen Ben Lodge on the voyage, the latter having quietly avoided his eye.

'Why, old friend,' he said, holding out his hand with a joyful lower-face, 'what brings you here?'

Instead of taking his hand, Ben Lodge took his 'glass a' hale' from the counter and looked steadily at Draper.

'That's the foulest hand that ever belonged to Walton,' said the old man.

Draper was about to pass on, with a 'pshaw,' when Ben Lodge stopped him with a word.

'Maybe you wouldn't want to go to Perth so bad if you knew who was there.'

'Who is there?'

'Alice Walmsley—free and happy, thank Heaven! Do you want to see her?'

Draper stepped close to the old man with a deadly scowl.

'Be careful,' he hissed, stealing his hand toward Ben's throat, 'or—'

A long black hand seized Draper's fingers as they moved in their stealthy threat, and twisted them almost from the sockets; and, standing at his shoulder, Draper found a naked bushman, holding a spear. It was Ngarra-jil, whom he did not recognise in his native costume, which, by the way, at first, too, had greatly shocked and disappointed Officer Lodge and Mr. Haggett.

'There's some one else from Walton will be in Perth by-and-by,' continued Ben Lodge, with a smile at Draper's discomfiture; and let me tell you beforehand, Samuel Draper, if *he* lays eyes on you in that 'ere town, you'll be sorry you didn't die of the black womit.'

Without a look to either side Draper strode from the tavern, and walked toward a hill within the town, which he climbed. He sat him down on the summit, amid the rough and dry salt-grass. He was shaken to the place where his soul might have been. He felt that he could not move tongue nor hand without discovery. The cunning that had become almost intellectual from long use was worthless as chaff. His life recoiled on him like a hissing snake, and bit him horribly. Before his death, he was being judged and put in hell.

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He sat hidden in the salt-glass, among the vermin of the hill, until the night had long fallen. The stars had come out in beautiful clearness; but he did not see them. He only saw the flame of the sins that had found him out, as they burned in their places along his baleful career. When the sea-wind came in, damp and heavy, and made him cough, for his chest was weak, he rose and crept down toward the tavern, to spend the remaining hours of the night on his bed of torture.

(To be continued.)

## CARDINAL MERCIER IN LONDON

### RECEPTION BY KING AND QUEEN.

#### GREAT POPULAR WELCOME.

His Eminence Cardinal Mercier, Archbishop of Malines, was received at Buckingham Palace on Sunday by the King, with whom was the Queen (says the *Catholic Times* of September 18). The Cardinal, who was accompanied by the Duke of Norfolk, reached the Palace shortly before one o'clock, and was received by Lord Stanmore (lord-in-waiting), who conducted him to their Majesties' presence. Both King and Queen chatted sympathetically with the Cardinal, who remained with the King and Queen about twenty minutes.

#### A Wonderful Demonstration.

One of the most remarkable public demonstrations which London has witnessed within memory took place in the neighborhood of Archbishop's House, Westminster on Sunday afternoon. Fifty thousand people, so it was computed, were gathered together at a few hours' notice, under the auspices of the United Irish League, to manifest their sympathy with his Eminence Cardinal Mercier, Archbishop of Malines, and through him with the entire Belgian nation in the losses they have sustained whilst fighting for the cause of liberty and justice. Though Irish Catholics composed the great mass of those present, it was evident that a large number of English sympathisers, with many of other nationalities, were amongst the throng that stood in serried ranks fronting Archbishop's House and filling the entire thoroughfare.

About 4 o'clock roars of cheering announced the advent of Mr. J. E. Redmond, M. P., Mr. John Dillon, M. P., and Mr. T. P. O'Connor, M. P., who found a passage with some difficulty through wildly enthusiastic people to the Archbishop's House, where they were received by Right Rev. Dr. Amigo, Bishop of Southwark; Right Rev. Dr. Butt, Bishop of Cambrayopolis, and Very Rev. Mgr. Howlett, Adm. Westminster Cathedral. After a short interval volleys of cheers told that the venerable guest of the day had arrived. On entering the Archbishop's House he was immediately presented to the Irish leaders, who proceeded with him to a balcony on the second floor of the building. As he appeared, and in his scarlet robes, nothing could surpass the enthusiasm of the enormous crowd. Hats were raised, and cheer after cheer rent the air for fully five minutes, while the Cardinal, visibly overcome, bowed again and again, and with outstretched arm blessed the people. Every few seconds there was a fresh outburst, with cries of 'God save Belgium!' 'God bless the Cardinal!' and 'God save Ireland!' There were cries, too, for a speech, but none was made. Meanwhile the crowd, or a large part of it, moved slowly down Ambrosden avenue, past the balcony, which was regarded as a sort of saluting base, and so to the south side of the Cathedral, where it dispersed. The Cardinal blessed the great gathering in sections. At length he and those who were with him left the balcony and took up a position on the balcony immediately over the entrance to Archbishop's House, where the most impressive incidents of the afternoon took place. The Cardinal, in his scarlet robes, stood silent and evidently

deeply moved. To the crowd below he represented the outraged Belgian nation. They cheered and cheered. The refugees among them cried 'Vive la Belgique!' An Irish soldier waved his bayonet, and then knelt to receive the Cardinal's blessing. Then a sudden silence filled the entire street. 'The Cardinal,' said Mr. O'Connor, 'will give the paternal blessing.' The Archbishop stepped forward and spoke the Latin sentences of Benediction.

The group on the balcony then adjourned to the Throne Room, where Mr. T. P. O'Connor read an address, signed by himself on behalf of the Irish of Great Britain, and by Mr. J. E. Redmond, on behalf of the Irish Party. There was a large and representative attendance of the latter.

#### The Address.

The address contained the following striking passages:—

May it please your Eminence,—We, the Irish people of London, could not resist the impulse to beg your Eminence to give them an opportunity to express to you, and through you to your people, their feelings at this tragic moment in the history of Belgium. Though your people and yourself personally appeal powerfully and irresistibly to the sympathy and the respect of the while civilised world, we felt that as Irishmen, united by special bonds, racial, religious, and political, to your people, we might claim the right to take the initiative in London of making ourselves the mouthpiece of those sentiments to you and to your country. In love and respect for Belgium, and for her brave and patriotic Cardinal, all the peoples of the British Empire and all the peoples of the civilised world, outside the States unhappily at war with Belgium, are one.

The glory of nations and the glory of arms are not to be measured by their size but by their spirit; and tested by that standard your nation takes its place among the many other heroic small communities of the world whose heroic resistance to overwhelming superiority of an invading Power have made the names of even small battlefields stand out on the pages of all history and of all time. The glory as well as the sacrifice of your defence do not end with your soldiers. Your men in civil occupation, nay more, your women and even your children, have had to bear the brunt of this terrible invasion.

#### True Culture Stands Appalled.

Finally, your Eminence, true culture in all the world stands appalled, and in helpless grief before the destruction of some of the most beautiful and most historic monuments which Belgian learning, Belgian art, and Belgian piety have raised during centuries of effort. Louvain has touched the heart of all the world; but nowhere, we assure your Eminence, has it touched the heart of people so profoundly as in Ireland; for, between Louvain and Ireland there are historic ties for centuries associated with the illustrious name of O'Connell and thousands of Irish priests and of Irish students who received there the learning which for generations was shut out from them in their own land. And your own beautiful city of Malines, with all its great history and splendid monuments, also, we know, bears terrible traces of the desolation of war.

Every Belgian widow, every Belgian orphan, every Belgian victim of the war will find an asylum and a loving home in Great Britain; and we have already taken steps so that our own country of Ireland may have its share in the glory and the duty of finding homes for Belgium's women and children. Might we express the earnest prayer that, at some later hour, your Eminence might find the time to pay a visit to our Motherland, there to learn from our people that all Ireland as a nation would turn out to give your Eminence and your countrymen an enthusiastic welcome. In faith, hope, and charity—faith in the courage and resolution of your people, in confident hope in their final resurrection in renewed freedom and strength, charity to her sons and daughters—we place this welcome before your Eminence and, through you, before your people.

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## Cardinal Mercier's Tribute to Ireland.

His Eminence Cardinal Mercier, who was received with loud applause, said:—Mr. O'Connor and gentlemen, the sympathy which your people show to us in these dark days of our sorrow and anxiety impresses me deeply, and with all the ardor and sincerity of a wounded heart I thank you and the brave Irish people for it. (Applause.) May I also say that I am most sensible of the personal kindness shown to me by you, sir, and by Mr. Redmond and Mr. Dillon. Ireland may well apply to herself the words of the poet: *Haud ignara mali miseris succurrere disco*. She has suffered for faith and liberty. More than any country in the world she can understand what pain is. But she knows also how great are the resources of energy, steadfastness, and hope called into being and developed in the soul of a nation through the spirit of sacrifice and self-abnegation. (Applause.) The example of your people has been for centuries before the eyes of ours. Your admirable history is a perpetual stimulus for the generations which have seen you at work, and your perseverance in preserving the Catholic Faith and defining your liberty is a powerful support to our own hopes for the future. (Applause.)

Our Country is Laid Waste,

but, with God's help, we shall raise it from its ruins. (Loud and continuous applause.) Our Catholic University reels under a cruel blow, but we shall rebuild what has been thrown down. I invite you, together with our countless sympathisers in Great Britain, to come to Brussels, to Louvain, to Malines, and celebrate with us in our restored cathedrals and municipal buildings the triumph of the cause of justice, the cause of Great Britain and Ireland, of France, and Russia, and of Belgium, which, having sustained the first shock, will by right be foremost in celebrating the final victory (applause). Once more my heartfelt and brotherly thanks to you and your people. God save Ireland, and may He protect her ever, and bless Belgium too (loud applause).

At the conclusion of his speech his Eminence shook hands with the members of the Irish Party present, and gave them his blessing.

His Eminence Cardinal Mercier left London *en route* for Antwerp on Sunday night. The train by which he travelled was largely filled with troops, who, recognising his identity, gave loud cheers for Belgium.

### Temuka

(From our own correspondent.)

His Lordship Bishop Grimes arrived in Temuka on Friday last and made his visitation of the parish on Sunday before the 10.30 o'clock Mass. In the afternoon, in the presence of a very large congregation, his Lordship administered the Sacrament of Confirmation to about sixty candidates, including a few adults, and also preached.

The following are the results of the examination in practical music conducted by Mr. Henry St. George, at St. Joseph's Convent, Temuka:—Associate (A.T.C.L.)—Colina Hay (practical). Higher Local—Clare Coughlan. Intermediate—Irene Blyth. Junior—Kathleen Gregan (honors), Eileen Moran (honors), Florence Jackson. Preparatory—Elizabeth Kirby, Mary Brosnahan, Cecilia Fitzgerald (St. Joseph's Convent, Kerrytown). Senior—Myrtle Collins (Miss Beri). Intermediate—Sydney Hoskins, with honors (Miss Beri). Preparatory—Margaret Kirby (Miss Daly). First Steps—Mabel McQuinn (Miss Daly).

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### QUESTIONS AND ANSWERS

#### ATTENDANCE AT NON-CATHOLIC WORSHIP.

(1) Why is it wrong for Catholics to attend non-Catholic worship, seeing that non-Catholics frequently attend Catholic worship? (2) Is it lawful for a Catholic to attend a non-Catholic marriage at which a non-Catholic religious ceremony is performed?

Answer to (1) It is wrong to attend services in non-Catholic churches for two reasons: first, because it is really a denial of our Lord before men, and, secondly, because it exposes one to the danger of losing one's faith. To explain.

(a) It is not easy to make an outsider understand our position in this matter, and yet it is simple. We believe that our Lord has spoken to men, making known certain truths and laying down certain commands. A God of Truth cannot be indifferent as to whether or not men accept these truths and obey these commands. He cannot have thrown these truths out upon the world, leaving it to men themselves to treat them as they pleased—to believe them or not to believe them, or to believe their opposites, or to believe anything else in their place. If He thought it well to reveal certain truths, it must have been because He attached great value to them and meant them to be heard and accepted. He wrote the Ten Commandments on tables of stone, as if to show that they were to be unchangeable; and He must look upon His Revelation in the same light, for the Commandments are binding only because they are the expression of His will in regard to us. Touch the doctrine that there is One God, Creator and Lord of all—and what becomes of the precept telling us to worship Him?

A Catholic then by the gift of faith unhesitatingly accepts God's revelation in its entirety. He accepts it not as a matter of opinion, or as something which he might just as easily have rejected; on the contrary, after satisfying himself that God has spoken and that the Catholic Church is the depository and the guardian of that revelation, he knows he must accept it on God's word. Here is the truth, God's truth, and he has no right at all to an opinion against it.

Catholic principles then in this matter come to this:—That there is a truth then; that there is one truth; that religious error is in itself of an immoral nature; that its maintainers, unless involuntarily such, are guilty in maintaining it; that it is to be dreaded; that the search for truth is not the gratification of curiosity; that its attainment has nothing of the excitement of a discovery; that the mind is below truth, not above it, and is bound, not to descant upon it, but to venerate it; that truth and falsehood are set before us for the trial of our hearts; that our choice is an awful giving forth of lots on which salvation or rejection is inscribed; that before all things it is necessary to hold the Catholic faith; that he that would be saved must thus think and not otherwise; that, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God.' (Card. Newman.) All this is but the development of our Lord's uncompromising attitude: 'Whosoever shall be baptised and shall believe, shall be saved; whosoever shall not believe, shall be condemned.'

Protestants with their fundamental principle of private judgment are by nature 'liberals' in religion, and 'liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another. It is inconsistent with any recognition of any religion, as true. It teaches that all are to be tolerated, for all are matters of opinion.—Revealed religion is not a truth, but a sentiment and a

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taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings, without having any views at all of doctrines in common, or seeing the need of them.' (Card. Newman.)

(b) The gift of Faith is a very precious gift, 'stuff o' the very stuff, life of life, and self of self,' and must be guarded by 'parapets and balustrades and fences and walls and sign-posts and danger posts.' Parents rightly go to extreme lengths to keep their children free from the contagion of bad literature; Catholics believe that the soul can be blighted too by the reading of attacks upon Faith or, say, by attending service in other churches.

Answer to (2).—Catholics are not forbidden to be present at such a function, provided of course they do not join in the worship. It is generally understood that they are assisting merely as spectators, or out of courtesy to relatives and friends. There may, however, be some danger of scandal, and in this case, as in other unusual circumstances, it would be better to follow the advice of one's confessor.

## IRELAND AND THE CALL TO ARMS

### PREMIER'S ENTHUSIASTIC RECEPTION.

#### GREAT MEETING IN DUBLIN.

Mr. Asquith's visit to Dublin on Friday (says the *Catholic Times* of October 3) aroused the deepest interest of all classes in the Irish capital. The breasts of the Nationalists were filled with a sense of gratitude for his successful struggle to meet the national demand for Home Rule, and the Unionists did not disguise their admiration for his energy and patriotism. On landing from Holyhead Mr. Asquith drove direct from Kingstown Pier to the Viceregal Lodge. He was cordially cheered by a large crowd. With him were Mrs. Asquith, Miss Asquith, Miss Elizabeth Asquith, the Home Secretary and Mrs. McKenna, Lord Sheffield, and others.

The meeting at night was of a most remarkable character. The Round Room of the Mansion House, which has accommodation for 3000 persons, was packed with an audience predominantly Nationalist, but including also many Unionists, among them Professor Mahaffy.

#### Mr. Asquith's Speech.

Mr. Asquith, on arrival, had a tremendous reception. It was most fervent and touching in character. For many moments the cheering continued with immense enthusiasm. Mr. Redmond, who arrived shortly after, was also the object of a great ovation, mingled with cries of 'Good old John.' When Mr. Asquith rose to speak Mr. Redmond led the applause that again greeted him. The Prime Minister said he came to appeal to a loyal and patriotic Ireland for support in a common cause, and he came as a friend of Ireland—a sentiment punctuated by many an approving 'Hear, hear.' Genuine enthusiasm greeted reference to the unity of the Empire in this great crisis—an Empire which is a family of nations. The audience was deeply stirred by an eloquent tribute to Belgium for her 'unconquerable devotion—the devotion of a free people to its own free land.' The disparity between Germany and Belgium was greater in morals even than in material force.

Coming to Ireland's special interest, Mr. Asquith said, 'Ireland is a loyal nation (prolonged cheers). How could Ireland be deaf to the cry of small nationalities, of Belgium, Poland, and the Balkan States?' A reference to Sir John French and his gallant forces roused a storm of cheering. Our Army and Navy have this week suffered heavy losses, but 'How could men

'die better?' Then the orator alluded to the response to the call of every part of the Empire. The first Indian contingent was landing that day at Marseilles (great applause). Convoys were gathering in all parts of the Dominions. 'I have come to ask you in Ireland to take your part' (much cheering). Urging the National Volunteers to come forward, he veritably brought down the house with the sentence: 'We all want to see an Irish brigade or, better still, an Irish army corps.' Irishmen would not lose their identity by joining the colors. Nor will the future of the Volunteers be prejudiced. Mr. Asquith's peroration was brief and stirring. Speaking of the reconciliation of the British and Irish people, he said, with emphasis, 'the old animosities between us are dead' (prolonged cheers).

After a brief speech by Lord Meath, the Unionist, whose son is in command of the Irish Guards,

Mr. Redmond rose.

The Irish Leader was received with a hurricane of cheers. 'Ireland,' he remarked, 'is in full and heartfelt sympathy with the objects of this war, and she is prepared to bear her share in its burdens and sacrifices. Repeating what he had told Cardinal Mercier, he said Ireland would bring her arms and her strength to avenge Louvain and to uphold the independence of Belgium. There never was a juster war. Mr. Redmond's speech was a masterpiece of inspiring eloquence. 'Is not this an Irish war?' he exclaimed (loud cries of 'It is, it is.')

Following Mr. Redmond came two stirring speeches, one from Mr. John Dillon, the other from Mr. Devlin. The meeting, which was an enormous success, marked an epoch in the history of the Irish people. It proved conclusively that a new and a revived Ireland has arisen to give strength and vigor to the Empire.

The Prime Minister and his party left Ireland for London on Saturday afternoon by special steamer from Kingstown. During the day Mr. Asquith visited Peamount Sanatorium, near Dublin, and opened the new children's pavilion.

The Lord Lieutenant and the Countess of Aberdeen saw the distinguished party to the boat. The Carriglea Industrial School Band, in charge of Brother Keegan and Mr. P. J. Doyle, bandmaster, played 'God save the King.' Mr. Asquith complimented both gentlemen upon the playing of the band and the healthy appearance of the boys, who sang a special song in honor of the occasion.

A large crowd which had assembled on the pier heartily cheered as the boat got under way, and the band played 'Auld lang syne.'

Mr. Redmond's influence, as well as that of Mr. Devlin and all the most powerful leaders of the Irish Nationalists, is being wholeheartedly used in favor of recruiting, and to these various appeals Irishmen are responding. So far over 10,000 men have joined the new Irish Brigade of Lord Kitchener's army.

Mr. Redmond, on whose lawn at Aughavanagh, Co. Wicklow, floats the Union Jack, the Green Flag, and the Stars and Stripes, replying in a letter to Colonel Moore to a manifesto issued by twenty of the original members of the Provisional Committee of the National Volunteers who have repudiated his authority and that of his nominees on the committee on the ground that without consulting the committee he has announced a policy and programme at variance with the Volunteers' accepted aims and pledges, states that he intends to re-organise the governing body of the Volunteers. A meeting of the majority of the Provisional Committee was called for Wednesday last for that purpose. On Sunday next, October 4, Mr. Redmond will address a public meeting at Wexford and review all the Volunteer corps of the county.

Sister M. Gaudentia, a member of the Order of Mercy since March, 1872, died in St. Paul's Orphanage, Idlewood, Pa., on September 7.

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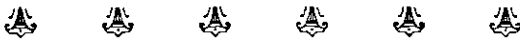
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## BIBLE IN SCHOOLS

### EVIDENCE BEFORE THE EDUCATION COMMITTEE.

#### CROSS-EXAMINATION OF BISHOP CLEARY.

(Continued.)

The following is a *verbatim* and official report of the evidence given before the Education Committee by Bishop Cleary under cross-examination by Canon Garland and others.

Does the Bishop think that if the League's scheme were adopted Catholic teachers who did remain in the State service would be placed at a great disadvantage in the matter of appointments?

They would be placed at a very obvious disadvantage. I have already referred in my principal evidence to the statement of a number of prominent League leaders that the teachers who refused to fall in with this scheme of Bible extracts in State schools would be driven out of the Public Service—would be deemed unfit to remain in the Public Service, and so on. Moreover, it is obvious that when a Catholic applied for a position in a school the first question the School Committee would ask would be: Is he willing to teach these lessons? A Catholic, by the very principles and rules of his faith, cannot in conscience teach those 'unsectarian lessons,' and he would be at once ruled out of Court. I have here in my hands a number of protests by Catholic teachers, and more are forthcoming. These are merely a selection. They all declare that as a matter of conscience they could not teach these lessons. I do not see myself how they could teach those 'unsectarian' religious lessons with a safe conscience. You would put the Catholic teacher in the public schools, by the new scheme, in the position already described in my principal evidence—of having either to violate his conscience or go without bread and butter. A number of them have intimated that they will not violate their consciences, that they will sacrifice their positions sooner than adopt this scheme.

In the *Dominion* of July 14, Canon Garland is reported to have said that 'in 1882 Roman Catholics advocated a referendum in Switzerland, and here denied the right to settle the question of religious instruction in State schools by the method which they advocated elsewhere.' Will Bishop Cleary say if the facts are as stated by Canon Garland?

Would Canon Garland say if he was correctly reported? I should like him to do that before I give him my answer. I have the report here. (Report shown to Canon Garland.)

Canon Garland: This is the statement, as reported to have been made by me: 'Mr. Massey has drawn attention to the fact that the principle of the Referendum as suitable to such a matter had already been recognised by Roman Catholics, who had voted for it in the House on a former occasion. (That refers to the New Zealand House.) Indeed, this has been done elsewhere, as for instance, in Switzerland in 1882, when a referendum was taken which was regarded as the most notable in that country, both from the importance of the question voted on and from the large number of electors who went to the poll. It was taken as the result of a request in which Roman Catholics had joined and upon which they united with orthodox Protestants and with religious people generally to vote as against the minority composed of German radicals, freethinkers, and socialists. The motto adopted by Roman Catholics and orthodox Protestants throughout the whole of Switzerland was "God in the schools." It was opposed by a bogus cry against Roman Catholicism, and with a denunciation of the danger of clericalism. He asked: if it were right for Roman Catholics to demand and take part in a referendum under the cry "God in the schools" in Switzerland in 1882, how could they find the principle wrong in New Zealand in 1914? He did not mean for a moment that he supposed if the

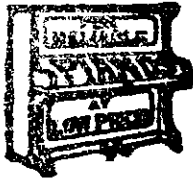
referendum were provided by Parliament that Roman Catholics would vote "Yes." He believed the greater majority of them would vote "No," but that did not affect the principle in question, that in 1882 they advocated a referendum in Switzerland, and here denied the right to settle the question of religious instruction in schools by the method which they advocated elsewhere.' That is a fair report of what I said.

Professor Hunter: I think I will leave my question as it is. It is perfectly obvious.

The Chairman: The question is, are the facts as stated by Canon Garland?

Bishop Cleary: The facts are not as represented by Canon Garland. His statement is absolutely positive that Catholics advocated a referendum in Switzerland and here denied the right to settle the question of religious instruction in schools by the method which they advocated elsewhere. That statement is not in accordance with fact. I have here another and clearer statement on the question by Canon Garland—not Canon Garland speaking and being reported by a reporter, but Canon Garland sitting in his chair and writing a document to appear in the *Outlook* of November 11, 1913:—'The case stated for a Referendum on the Bible-in-schools.' This is his statement: 'The suitability of the referendum for settling the question of religious instruction was recognised in the following cases:—Switzerland in 1882 took a referendum upon a proposal to remove religious instruction from the schools; a vast petition was drawn up; within a short time 180,995 signatures were appended (proportionately the signatures already available in New Zealand are greater); the referendum was taken, and since then the question has remained finally settled.' That is an absolutely clear statement by Canon Garland, and that statement is reproduced in other terms in this statement of his which appears in the *Dominion* of 14th July. I have dealt with this matter in the course of a letter to the press which I have here. I am prepared to read that part of it referring to Canon Garland's statement. There was no such issue in Switzerland as that of religious instruction in the schools. 'The terms of the Swiss referendum of 1882 were, briefly, State (Canton) rights against Federal (Central Government) rights in the inspection and organisation of education. (See, for instance, Boyd Winchester's *Swiss Republic*, pp. 260-261; Ogg, *The Governments of Europe*, p. 435; *Annual Register* for 1882, p. 268.)' Those are only a selection of close on 40 books on the referendum in Switzerland which I have read, and on this one point there is no division of opinion amongst them. Then I go on to say:—'Switzerland has the referendum; New Zealand has not. Historically and constitutionally (as I can show) the Swiss referendum is, essentially, a form of substitute for the American veto. It enables electors to reject or approve certain classes of measures after they have been passed by Parliament. It has nothing whatever to do (as the League's proposed plebiscite has) with promoting future legislation. As stated, the issue of the Swiss referendum of 1882 was Federal against Cantonal (provincial) inspection, etc., of schools. This issue was, in its nature, purely a matter of political policy. There is no Catholic doctrine or principle which forbids a referendum on such an issue, whether in Switzerland or in New Zealand. Many Swiss Catholics and "orthodox" Protestants feared that the Federal Government's radical majority, chiefly from the Protestant Cantons, would drive religion out of the schools if they got control of them. But the issue of "religious instruction in schools" was never placed before the electors. The League's scheme of 1914 is not a referendum. It does not submit to popular veto or approval measures passed by both Houses of Parliament. It is a mere plebiscite, for future ballot-box legislation over the head of Parliament. It also deals with questions of religion, religious instruction, and religious conscience. The Swiss referendum of 1882 dealt with purely temporal matters of school inspection and school administration.' Canon Garland's statement is contrary to fact. The Catholic people did not vote there upon this question of religious instruction in public schools and

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there is no difference in the policy or discipline of the Catholic Church in Switzerland and in this country upon that subject. They would oppose the League plebiscite there as we oppose it here.

Professor Hunter: Then your answer to my statement is that the statements made by Canon Garland are not correct?

That is so, they are contrary to fact.

I should like now to ask: Was the witness seen a League article by the Rev. Mr. Wood, an organiser of the Bible-in-Schools League, in the *Dominion* of July 30, charging the Roman Catholic Bishops with 'lack of straightforwardness' in their campaign, and directing the attention of this committee to the matter? If so, will the witness state his views on the League article in question?

I am glad this question has been brought up. I had meant to bring it up myself independently. The League article in question by the Rev. R. Wood has been published by arrangement by the League with a view of influencing the views and opinions of this committee upon such evidence as I may give here and have already given. It is an attack of the most serious kind, and I will point out one part of it which makes an appeal practically to this committee. It states—'This championing of secularism on the part of the Roman prelates ought to be considered very carefully by the Parliamentary Committee at present sitting to hear evidence for and against the Referendum on Bible-in-schools. It is the duty of that committee, and the duty of every member of Parliament to have an intelligent knowledge of what the Roman prelates have said in the past about our secular system of education, and if they do so, they will have no difficulty in coming to the conclusion that there is a lack of straightforwardness in the propaganda of the Roman Bishops.' Mr. Chairman, I need not point out the importance of a statement of that sort, and the palpable effort that it makes to influence the views of this committee by pointing out certain things; first, that the Roman Bishops have made a number of serious statements reflecting upon the secular system, second, that we are doing all in our power to destroy this present system, and, third, that we are doing all in our power to maintain the present system. This refers to the evidence which I am giving here to-day. It covers a great part of the evidence mentioned here to-day; it tries to traverse it, and show that the evidence is false, that I am acting a part in this matter together with my fellow Bishops, and that we are not straightforward in this matter. If this is not an attempt to influence the views of the committee, then I do not know what such an attempt could be.

The Chairman: I think you must confine yourself to the attack made here upon your evidence.

I will do so.

(Mr. Hanan brought up the question of whether the publication of the League's letter was not a breach of privilege in order that the matter may be dealt with afterwards.)

Bishop Cleary: May I point out that this letter refers to four points of my evidence, and that they are seriously misrepresented in this document with a view to influencing this committee. It is an article 'in reply to the Roman Catholic Bishops.' It deals with matters of evidence which have been brought forward by me on behalf of the Catholic Bishops of New Zealand, and it has been published by the League as an advertisement by arrangement in the *Dominion*. The article is no longer the Rev. Mr. Wood's publication: it has been taken up officially by the League and published by the League, by arrangement, as an advertisement for the purpose of influencing this committee. In the first place, the statement is made that strong language has been used by Catholic Bishops and by me in particular in regard to the secular system and large quotations are made hereon. In the course of my evidence here I have given strong expressions of opinion in regard to the secular system, but I have also quoted much stronger expressions of opinion in regard to the secular system from members of the Bible-in-Schools League, some of whom have called it a system of 'white heathenism,' a system of 'dogmatic secularism,' 'God-

less,' 'the desolating blight of secularism,' a system that 'degrades morals,' a system that is a 'relic of barbarism,' and so on. It is made to appear in this article as if we Catholics alone had spoken strongly against this system, whereas we have not spoken in language as strong as that used by the League. In the course of my evidence I have made it clear that we Catholics favor Biblical and religious instruction in the schools, and are willing to meet the Bible-in-Schools League people in conference in order to arrive at a proper settlement of the matter. This particular publication now before the committee states that we are not acting straightforwardly in this matter, but standing out to defend this secular system and so on. I need not again refer to the statements made in regard to the conference, but I will go on to another part where it says we are 'root and branch' opposed to this secular system. We are not 'root and branch' opposed to it. We are opposed to it for our own people, but, as I have said in the course of my evidence, we are prepared at all times to leave the system secular for those desiring it secular, and religious, on fair conditions all round, to those desiring it religious. This is stated in the course of my evidence at page 51,—'We aim at making that system truly national—truly suited to the conscientious as well as the intellectual requirements of all the people of the nation; secular for those desiring it secular, and religious, on fair conditions all round, to those desiring it religious.' Canon Garland was here when that was read out and yet a week later this statement is published by him that we are out and out for the maintenance of the present secular system and not acting straightforwardly in this matter. The statement has been made here that we are against the Bible in State schools. I have already pointed out that we are in favor of it on certain conditions. This was stated in the presence of Canon Garland; and yet a week afterwards he comes out and publishes this statement in the press which was written by the League organiser in Otago, and which is brought forward here in Wellington for the purpose of influencing the deliberations of the committee. Now, one thing more: in the course of my evidence I made indirect reference to the Nelson system. It comes under the heading 'The Right of Entry.' It reads:—'A word may, perhaps, be here permitted as regards the Catholic attitude towards the right of entry of the clergy during school hours. Speaking personally, I would not object, provided that the rights of conscience of parents, teachers, and pupils were properly safeguarded.' . . . I go on to speak of the difficulty of single-roomed schools and so on. Yet here comes this statement published by the League as a League document in order to influence the views of the committee, and it says: 'The Nelson system as a solution has been held up to scorn by Dr. Cleary.' That is the right of entry of the clergy nominally (and, at best, by a legal fiction) before school hours, really and actually within school hours, for united 'undenominational' religious instruction of all consenting sects; and then a quotation is made from my pamphlet, *Secular versus Religious Education*, published in 1909. Now I will point out to the Committee a piece of amazing misquotation. The League article quotes my words in part: 'As regards the implied permission to teach about God and His law outside the hours devoted to the system, that provision serves only to emphasise the exclusion of God from the actual working of the system. Christians might conceivably have been permitted to do as much in Notre Dame, Paris, at the close of the revolutionists' worship of the Goddess of Reason. During school hours our law has put God out of calculation, it has excluded all doctrinal references to Him, or to moral duties towards Him or in Him to the children's neighbors or themselves. It compels the earnest Christian teacher to check his best thoughts and muzzle his tongue and play a part. Bishop Nelligan, of Auckland, described God as "an extra" in our secular system. But "extras" are provided for by the system. God is not. If He is brought into the working of the system, He is brought in surreptitiously and as a stowaway; and all teaching regarding His law

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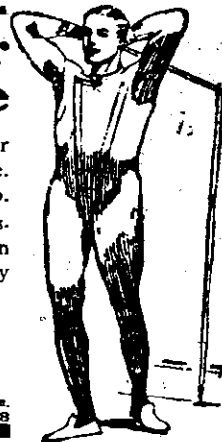
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is as contraband as pipe-opium.' Now, this is made to appear by the League that I am here holding up to contempt and scorn the Nelson system. Mr. Chairman, would you be kind enough to see if I made any reference whatever to the Nelson system in the paragraph? The words 'The Nelson System' have been interpolated there, and if a man interpolated words in a will or a public document he would find himself in the dock. And this was published by the League after I had declared myself, in Canon Garland's hearing, as having no objection to the right of entry of clergy, even in formal school hours, provided the rights of others were respected. There is no reference to the Nelson system in my statement quoted by the League. I will go further and say that from the beginning to the end of that pamphlet of mine there is not one solitary reference throughout to the Nelson system. I will go still further and say that in my long career as a journalist and in the great amount of work done in connection with this movement, I have never published a statement regarding the Nelson system. There is only one mention made to Nelson in the whole of this pamphlet, and that is the reference to the old Nelson denominational system of education which existed in the days of the Provincial Parliaments. Canon Garland was here and heard my indirect reference to the Nelson system and the right of entry, and yet a week after he had heard it he published that as a League document in order to influence the views and deliberations of this Committee.

(To be continued.)

## BRAVO! REDMOND

At last! The long struggle is ended (writes 'Englishman' in the *Catholic Times*). The Home Rule Bill is an Act. The right of Ireland to self-government is on the statute-book. Ireland is a nation once again. Happy for her that in the great days of her fortune or her fate, she had the luck to be led by a quiet, firm, calm, far-seeing statesman like Mr. John Redmond. As an Englishman I feel proud to add: Happy for her that she had the true and constant friendship of the greatest Englishman of our time, Henry Herbert Asquith. These two men, amid all kinds of difficulties, have been loyal to Ireland and to England. In the ears of their countrymen their names will long be sweet.

We democrats, whether we be English or Irish, may rejoice with the gladness of grateful hearts. For a victory has been achieved for and by the people of which the consequences are not yet shown, but which, as the future will prove, will be wide, speedy, momentous. Never mind the beaten forces of feudalism, obscurantism, and reaction; they did their best and their worst; they failed; they may be dismissed. Henceforth the way is open to progress, justice, liberty. The operation of the Parliament Act has made the House of Lords impotent for evil. The passage of the Home Rule Bill has made the House of Commons potent. The Irish question will no longer block business and check the onrush of the British democracy towards reform. Whether the same old party system continues to control our politics or a new grouping takes over the work of Government, we are freed for ever from the weight of the unrepresentative, hereditary peers.

In struggling for self-government for Ireland Mr. Redmond was achieving self-government for England. He aimed at the first; his intention was there. But when the House of Lords, acting as the permanent committee of the Tory party, refused to pass the Home Rule Bill, their own destruction followed. While they had power to block Bills, Home Rule could not be carried. So their power was taken from them and they were left, *magni nominis umbra*, the shadow of a great name. The peers for all coming time are shadows, and their place is with the shades. Their noble House has gone down at a touch from an Irish patriot. It is John Redmond who has freed the democracy of Great Britain

from the dead weight of the House of Lords. English and Irish democrats have fought together and together enjoy the fruits of triumphant victory.

How wonderful is the blessing of freedom! It used to be said that England's difficulty was Ireland's opportunity. And so it is; her opportunity to stand by England and help us in our day of trouble and peril. Mr. Redmond's first act, once self-government for Ireland was sure, was to call upon his gallant fellow-countrymen, one of the finest fighting races in the world, to rush to arms and defend the liberties of the Empire—henceforth their Empire and their liberties. That Irishmen will hear and heed their leader's call none doubt. They will rally to the flag. And, it may be, on fields of battle yet unnamed, because unfought, the Irish Brigade will emulate, perhaps surpass, the glories of another Irish Brigade that bled for freedom in a land across the seas.

Will the Irish Brigade that is to be prove the means of uniting Ireland, North and South, East and West? Will the Protestant join with the Catholic, as Mr. Redmond hopes and invites, in winning glories for the country which both of them love? May it be so: For then the bayonets of the Irish soldiers, comrades irrespective of creed, will dig the grave in which faction will be buried. No more blessed work could be done by Irishmen for Ireland. I wish, I trust, that the people of Ireland will fight together as brothers, and on the field of battle die and bleed for the Empire at large and for that part of it which they are proud to call their home. It would be a thousand pities if, at this hour, political differences were to prevent Ulster from sharing with and for the rest of Ireland in the glories that Irishmen are sure to win in the war for the defence of the Empire against the barbarian diplomacy of the Kaiser.

After all, the Carsons and the Craigs do not represent Ulster. Not even Orange Ulster ever elected them. They assumed leadership. And now that a better and happier future has opened out for all Ireland, it may be hoped with much confidence that there will arise in North-east Ulster a spirit of common-sense business forethought and of zealous patriotic feeling which will decide that the manhood of Ireland when it goes forth to battle shall go forth to wreath the banners of Ireland with victories of which all Ireland will be proud. There should not be in Ireland to-day a man in arms who is not in arms for Ireland.

## Raurimu

— He would indeed be an unobservant individual (says the *Ohakune Times*) who did not notice that the people of Raurimu are eminently sociable and that they make none of those distinctions as to creed or class which unfortunately characterise some of the larger settlements. The social in aid of the Catholic Church building fund was attended by residents from all over the district, and the general and genuine spirit of camaraderie which pervaded the gathering guaranteed its success from the moment of commencing. Quite an array of talent contributed excellent items, which received and merited enthusiastic applause. The dance performed by Mr. Kennedy, a septuagenarian, was quite a feature of the evening. One wondered at the agility and energy displayed by a man of his advanced years. The following programme was submitted:—Piano and violin selection, Mrs. Mashlan and Mr. J. E. Crocombe; songs—Mesdames Croft, Woolston, McDonald, and Miss O'Neill, and Messrs. Graham, Kemp, Kennedy, Lacon, Croft, Rosier, Coddington, and Rodden. Mr. Kennedy danced a 'Golden Shoe' dance and Mr. Murphy an Irish jig. Mrs. Mashlan played an artistic piano solo, and Mr. E. Barry contributed a recitation. A quintette contributed by Mesdames McDonald and Swanson, Miss O'Neil, and Messrs. Coddington and Kemp brought the programme to a close. Rev. Father Menard thanked the people of Raurimu for their attendance and the ladies for providing an excellent and appetising supper.

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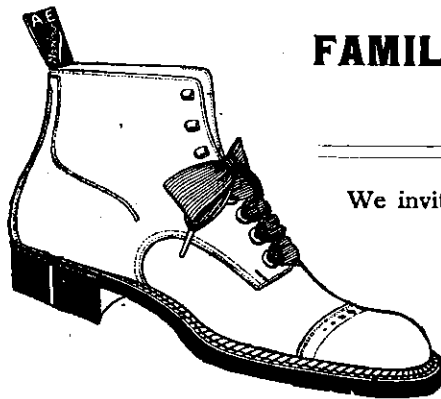
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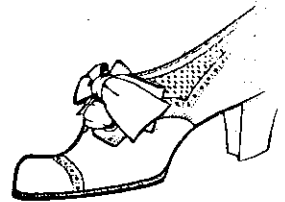
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## Current Topics

### A Good Word for the Germans

It would seem as if Belgium and the Belgians had been specially singled out by the Germans for exceptionally severe and ruthless treatment—possibly from a feeling of annoyance and bitterness caused by the knowledge that but for Belgian resistance Von Kluck would long ago have entered Paris. Making all allowance for exaggeration and for the irresponsibility of individuals, it is certain that their record in that country is notably worse than in any other portion of the theatre of war. Long ago the official Press Bureau issued a long statement by the Belgian Minister protesting on behalf of his Government against 'the fearful and atrocious crimes committed, wilfully and deliberately, by the invading hosts against helpless and non-combatant old men, women, and children.' 'Long is the list of outrages committed by the German troops,' said the statement, 'and appalling the details of atrocities as vouched for by the committee of inquiry recently formed by the Belgian Minister of Justice, and presided over by him. This committee comprises the highest judicial and university authorities of Belgium, such as Chief Justice Van Iseghem, Judge Nys, and Professors Cottier and Wodon.'

In France, on the other hand, reading between the lines of such reliable evidence as comes to hand, it would appear that, on the whole, the German fighting man's behaviour has been on quite a different and altogether a higher plane. Long ago General French, in his finely-written despatch after the battle of the Marne, chivalrously testified that while the Germans are 'out to win anyhow,' and at times pay scant respect to the accepted rules of war, the accounts of the outrages and atrocities laid to their charge are very much exaggerated. And now we have a further favorable report from a Catholic priest who speaks from first-hand knowledge and observation. In the vivid and extremely interesting narrative which has been published in the daily papers, this witness makes the casual but significant remark with which the following quotation closes: 'We pushed back over the battlefields of the preceding days, and that was the most terrible part of the two weeks' fighting, for we passed over the fields of the unburied dead. The Germans had retreated so fast that they attempted nothing more than to take their wounded with them, leaving their dead where they had fallen. To my last day I will never get from my mind the picture of ghastly death those battlefields presented. We picked up many English wounded who had been cared for by the Germans and left behind in their retreat. The English had nothing but praise of their treatment by the Germans. During all the time I was with the army I saw no dum-dum bullets, and heard no story of German atrocity.' It is not only a duty but a pleasure to print such testimony. We cannot shut our eyes to Louvain and Rheims, and the awful and criminal ravages in Belgium, but neither do we desire to be blind to any facts on the other side. Nothing is to be gained by tarring Germans everywhere with the one brush; and it is very much pleasanter to be able to think of your foe as a soldier and a man rather than as a ghoul and a wild beast.

### Berlin Under the War

An American refugee, entirely friendly to Germany, contributes to *America* of September 26, a long and detailed account of the state of things prevailing in Berlin shortly after the outbreak of war. The letter is not dated, but was probably written about the end of August; and even then the economic pinch was beginning to make itself severely felt. 'The sacrifices the Germans made and are making,' he writes, 'both as individuals and as members of families, communes, states, and kingdoms, are enormous. There is hardly a family that has not two or three members at the front.

Despite the drain on the male population of the capital, over a hundred thousand men are out of work in Berlin, as the factories had to shut down, not being able to obtain credit, raw material or transportation for the finished products. The heart of the mighty capital has almost ceased to throb. Stores open at 10 a.m. and close at 5 p.m., since only bare essentials are in demand. Employees, too, must have time to reach their distant homes, as the street car service is paralysed, the carmen and other officials having gone to the war.'

There was, of course, the usual ebullition of national spirit of the kind that has shown itself in Russia in the change of St. Petersburg into Petrograd and, nearer home, in the revision of certain Germanic place-names in Victoria: A large café on the Potsdamer Platz, called the 'Piccadilly,' was rechristened 'Café Vaterland.' A street called 'English Street' was renamed 'German Street.' French fashion and English fabrics were taboo. A special committee of German artists was formed to invent German styles and dictate German fashions in ladies' wearing apparel. French and English signboards disappeared or, with a piece of paper pasted over them, gave more conspicuous testimony to the storekeepers' patriotism. One news peddler had his papers confiscated by an infuriated mob because they bore the name *Kleiner Journal*, the word *Journal* being a French word.

We had thought that Britons and Belgians were the most cordially detested of Germany's enemies, but it would seem that Japan occupies the place of pre-eminence in the scale of German hatred. The Germans, it appears, hate foreigners generally, but the Japanese above all. 'Germany had always,' says this writer, voicing the German viewpoint, 'welcomed the Japanese to her universities and even to her military schools and academies. She did not think that Japan would ever use these arts of peace and war against her. Almost to the very end people were convinced that Japan would join Germany and Austria. They even held a friendly demonstration before the Japanese Embassy; and finally, when the crash came, their disappointed hope gave way to bitter hatred. In the second place they hate the English principally, I think, because their hopes of a friendly understanding with England were disappointed. At first the feeling against the Belgians was not strong, but as time wore on it became so. They look upon the Russians as barbarians. They do not hate the French; they feel that they are superior to the French in the arts of war, and they have been expecting hostility from France ever since 1870.'

### Ireland and Louvain

As we have already mentioned in these columns, the American Catholic papers have for the most part adopted an attitude of friendly neutrality towards the belligerents in the present struggle, and in one or two instances—as, for example, in the case of *America*—the friendliness is rather more in evidence than the neutrality so far as Germany is concerned. After publishing in its issue of August 15 a weighty, practical, and thoroughly-informed account of the events which led up to the declaration of war—from which the conclusion was irresistible that Germany was the prime mover in bringing about complications—the paper later on essays to discuss editorially the direct and indirect causes of the outbreak; and in what is, for that high-class publication, a strangely labored article, finally leaves the location of responsibility in the matter an open question, or rather it more than insinuates that it does not rest with Germany. The fact that our contemporary has many German contributors on its staff—to say nothing of German subscribers on its subscription list—must be taken in explanation of its mysterious, not to say sophisticated attitude, which is not a little reminiscent of the policy of the suburban mayor who proclaimed his intention to show neither partiality nor impartiality. The comparative equanimity or attitude of philosophic calm with which it records the destruc-

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tion of Louvain and Reims Cathedral has naturally called forth the ire of some of its subscribers, who have made indignant protest; but the mental obfuscation—so unexpected in a quarter to which we are accustomed to look for absolute straightforwardness and common sense—to which we have adverted, has, happily, not prevented the American paper from finding space for a fitting reference to the loss which the world in general and Ireland in particular has suffered by the annihilation of the great and historic Belgian monument of learning. Indirectly, Ireland is indebted to Louvain, indeed, for the saving of her spiritual life; for it was, under God, to the Irish College in Louvain that the preservation of the Faith in Ireland in the penal days was largely due. 'The loss of its vast and well-selected library, the accumulation of ages of scholarship,' says an Irish contributor to *America*, 'has been deplored by the world of letters; the destruction of the institution itself will be felt more poignantly by many an American priest, and indeed by the whole American Church, which owes to it many of its most distinguished bishops and missionaries. The Irish Church and people will feel it still more. In the penal days it was preeminently the seminary of Ireland. Archbishop Conry of Tuam, with the aid of Philip II. of Spain, founded in 1616 the Irish College at Louvain, and from it went forth the majority of the heroic priests who saved the faith in Ireland. There a Gaelic press was set up, and from it Ward, Colgan, and O'Clery, three of the "Four Masters," issued besides numerous works of Catholic defence, *Lives of the Irish Saints* and *Irish Martyrology*, and moulded into shape the imperishable *Annals*. They and their successors had gathered into the library of the college the most valuable collection of Irish literary and historical records in or outside of Ireland. Some of these were transferred to Brussels by the Bollandists, whose *Acta Sanctorum* Ward had helped to initiate; but all the rest is destroyed, and much of it is irreplaceable. When John Redmond assembled the Irish Catholics of London to do honor to Cardinal Mercier, he was paying a well-earned tribute to the University with which that prelate is identified; and the Cardinal's cry of "God save Ireland" was but a prayer for the continuance of what Louvain had helped powerfully to realise in the past, the saving of Ireland's spiritual life.'

### Japan and the American Attitude

There can be little doubt that whatever anti-British sentiment is to be found in America in relation to the war is almost entirely the outcome of Britain's action in inviting Japan to participate in the struggle, and has little if any reference to the original *casus belli*. It is true that there are a very large number of Germans in America, particularly in some of the large cities. The German immigration into the United States during the nineteenth century totalled 5,009,280, as compared with 3,871,253 from Ireland, and recent statistics show that the inhabitants of New York comprise 322,343 born in Germany and 761,795 of German parentage. Native Germans constitute very nearly two-thirds of all the foreign-born in Cincinnati, three-fifths in Milwaukee, very nearly three-fifths in Louisville, more than one-half in St. Louis, and very nearly one-half in Baltimore. It is estimated that before the United States gained their independence 225,000 Germans had settled there, mainly in Pennsylvania, Maryland, and Virginia. But notwithstanding the presence and influence of this large German element in the population, there does not appear to be any definite or substantial pro-German sentiment amongst the American people—by which we mean any real belief that Germany is in the right on the original issue, or any real desire that she should come out victorious. Some slight anti-British feeling in some quarters there certainly is; but, as we have said, this arises entirely from irritation at the appearance of Japan on the scene of operations, and at the success which has attended her bid for recognition as a world Power. Even the papers to whom the thought of Japanese advancement is as gall and wormwood frankly admit that on the merits of the original quarrel Britain was wholly and absolutely in the right.

The *Philadelphia North American*, for example, in the course of a comprehensive survey of the position from the American standpoint, observes: 'The brutal violation of Belgium's neutrality, in defiance of solemn treaty obligations, made Britain's participation in the war demanded by honor as well as national safety. The position taken by Sir Edward Grey in his telegram to the British Ambassador at Berlin offered irrefutable proof of a genuine desire for peace: "I said to the German Ambassador this morning that if Germany could get any reasonable proposal put forward (concerning the dispute between Austria and Serbia) which made it clear that Germany and Austria were striving to preserve European peace and that Russia and France would be unreasonable if they rejected it, I would support it at St. Petersburg and Paris, and go to the length of saying that if Russia and France would not accept it, this Government would have nothing further to do with the consequences; but otherwise, I told the German Ambassador, if France became involved we should be drawn in." This (continues the *North American*) was masterly diplomacy, in view of the effect which it must have upon the opinion of the world. But it was also honorable and obviously sincere. We would not unsay a word of the praise which we gave to Great Britain's course in meeting the gravest crisis in her national life.'

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But the spreading of the conflict to the Far East it regards as a development which may be more ominous for civilisation than the struggle in Europe; and for this 'false step,' as it calls it, it holds that British responsibility is clear and unmistakable. It sketches the course of the present development in a few swift sentences: 'The threatening condition is due primarily to aggression by Germany several years ago, when she formed a coalition to obstruct the ambitions of Japan; secondly, Japan's deliberate purpose to force recognition as a world Power and to demand a share in the European settlement; thirdly, and most emphatically, to cold-blooded selfishness on the part of Great Britain, which has led her to endanger the future security of Western civilisation in order to serve her immediate interests.' Here is the detailed history of German move and Japanese counter-move: 'Germany's responsibility dates back to her intrusion in Oriental affairs in 1895. Japan had decisively beaten China, and exulted in the holding of Chinese territory on the Feng Tien Peninsula as a prize of war. The German Emperor thereupon proclaimed that the white races were menaced by "the yellow peril," and induced France and Russia to join him in "advising" Japan to withdraw. The Japanese yielded with what grace they could, in the interest of "the lasting peace of the Orient"; but they never forgot nor forgave German influence for blocking their plans. Nineteen years later the opportunity for reprisal has come, and Tokio, in turn, offers the "advice" that Germany abandon her holding in China, phrasing the demand, with calculating insolence, upon that made to Japan by Berlin in 1895. It would be hard to find in history an instance of nicer revenge. But Japanese resentment over being compelled to relinquish territory formally ceded to her by China in the treaty of peace was to be still further inflamed. Within two years Germany herself had seized a slice of China, and had begun the erection of a strongly fortified naval base within striking distance of Korea and the southern part of Japan. In 1897 two German Catholic missionaries were murdered in the province of Shan-tung. This gave Germany her chance. She made four demands upon China: First, a formal apology; second, indemnity for the families of the victims; third, compensation for the expenses incurred in investigating the outrage, and, fourth, the lease of a naval station. China readily agreed to the first three requirements—and Germany did not wait for an answer as to the fourth. Within ten days of the murder a German squadron was on its way to the coveted territory, and within two weeks Kiao-chau bay was in German hands, controlling a large part of the rich province of Shan-tung. Having no other recourse, China agreed to a ninety-nine-year lease.'

The paper makes no attempt to justify this high-handed course, and points out that it was specially objectionable in that Germany, unlike the other Powers who had taken similar arbitrary action in China, pursued the usual policy of German exclusiveness, and absolutely refused to concede the commercial 'open door.'

While admitting that the war between Great Britain and Germany naturally imperilled Germany's hold on the Chinese colony, the American paper holds that it did not justify Britain in allowing, still less in inviting, Japan to take upon herself the task of ejection, without any request from China. It bases its objection to Britain's action on the following grounds: 'In the first place, she needed no help in the Orient; the combined naval power of Great Britain and France in those waters is far superior to that of Germany. And she is behind an ultimatum just as arrogant and as impossible to meet as that of Austria to Serbia, which she denounced. The move is a blunder, in that it goes far to justify the assertion of Germany that she is fighting for Western civilisation against Asiatic barbarism. Far worse than that, it extends the area of the war. Great Britain, which had labored earnestly to delimit the hostilities, is the nation responsible for spreading them to the other side of the globe. She has intensified the danger of further complications in Canada and Australia over Japanese immigration, a problem already acute, and has established a precedent for Asiatic influence in settling the affairs of Europe. Still more menacing is the fact that she has implanted in the Oriental mind the ideas that imperial ambition justifies any resort; that might makes right; and that the aid of Asiatic despotism is grateful to one Christian nation fighting against another.' Whatever force may be conceded to the first two contentions, that expressed in the concluding sentences must certainly be regarded as far-fetched and exaggerated. The paper concludes: 'Because of her lofty pretensions and the power derived from her unimpeachable attitude in the war hitherto, it rested with Great Britain to keep the strife at least within the bounds of Europe. Her partisanship with Japan may serve her immediate purposes, but she is likely to find her needless call for its fulfilment the costliest move she ever made. For she has strengthened the case of her great antagonist, while forfeiting much of the good opinion she had justly earned. And she has let loose upon Europe and America influences which may embarrass them for generations to come.' This last remark expresses in a sentence the whole explanation of American lukewarmness—so far as it exists—in Britain's cause at the present juncture.

### Opunake

(From our own correspondent.)

The collection taken up in the local Catholic Church for the relief fund met with a hearty response. Rev. Father Harnett opened the list on the last Sunday in October. At the Opunake Church the sum of £73 19s 6d was collected, at the Okato Church, £4 11s, and at Pungareku, £25 6s 6d, making a total for the Opunake parish of £103 17s. A pleasing feature of the collection was that the convent school children were second on the list, having subscribed £4.

The following candidates presented by Miss Cartwright, L.T.C.L., L.A.B., were successful at the musical examinations held in Oamaru on November 11 and 12, by Mr. Henry Saint George:—Practical Section (pass 70): Licentiate diploma—Louie Gray, L.T.C.L., 82; Vera Rankin, L.T.C.L., 81. Senior Grade—Vera McGrath, 82 (honors); Ina Mitchell, 74. Intermediate—Florence Matches, 92. Preparatory—Ivan Hjørring, 87. Junior Grade—Lottie Sampson (honors) 83 (Miss Hannah Cartwright, L.T.C.L., L.A.B.). Preparatory—Mavis Walker, 87 (honors). First Steps—Cora Wildsmith, 89 (Miss Maude Cartwright, L.T.C.L.). Primary, Royal Academy (pass 100 marks)—Nellie Crisp, 119; Lolah Swindley, 112 (presented by Miss Cartwright). All presented passed.

## GOD SAVE IRELAND

(By WILLIAM CANON BARRY, D.D., in the *Catholic Times*.)

When that cry was raised in the House of Commons, on Friday, September 18, 1914, and was answered by Mr. Redmond with 'God save England!' the quarrel which had lasted between Celt and Saxon for seven hundred and sixty years melted into the past. Ireland was indeed a nation. The Irish Brigade had won. The British Empire might from henceforth face barbarian hosts from Germany, undismayed because united. Our dear Tory friends, our Williamites on the Boyne, never hitherto could grasp what now appears to be the simple fact, that Home Rule means 'Rule Britannia!' O foolish and slow of heart! Is not the principle clear and a commonplace that, if you treat any man as your enemy, your enemy he will be? And that no mortal can hold out against justice done to him? The people of England have given their Irish fellow-subjects self-government. It is now law; 'Le Roi le veut,' exclaimed an official voice, dissolving the old bad Union, founded on force and bribery, inaugurating the union of hearts to which a wronged and generous nation has pledged its word. This day, September the eighteenth, will shine like 'a captain jewel in the carcanet,' a feast for times to come while the latest-born of free peoples in Europe goes forward to battle. England, Ireland, France make a grand confederacy. We do not forget Belgium, newly-baptised in her blood. The hour is inspiring. We have seen great things done and suffered. But no country has suffered more than the Green Isle in the Western Sea—Erin of the bards and the saints, of the scholars and the fairy hostings, of the soldiers, the pilgrims, the countless exiles that have carried her name into new continents, built up churches, thrown their strength into democracies—the people of Faith and Freedom! When Grattan rose on April 16, 1782, in order to move the Declaration of Independence, the address which he proposed came to an end in these words: 'The people of this Kingdom have never expressed a desire to share the freedom of England without declaring a determination to share her fate likewise, standing or falling with the British nation.'

From Dean Swift to John Redmond.

Grattan called on the spirit of Swift, the spirit of Molyneux, to rejoice that Ireland was now recognised as the nation they had ever asserted it to be, and bowing to that august figure, he cried aloud, 'Esto perpetua!' He saw its independence carried to the grave; but he would not despair of its resurrection. He is justified to-day. We commemorate the long line of Irish patriots, from the 'Dean, Drapier, Bickerstaff' to Flood and Grattan himself, to Burke and Sheridan, to O'Connell, Butt, Parnell, and we come at length to wise and brave John Redmond with his friends, nay, with his foes, too, in the hour of reconciliation all round. These Catholics and Protestants combining to make Ireland happy are of good omen. A cause which kindled fire in hearts so unlike as Swift, Burke, O'Connell, Parnell bore in their bosoms, must be something great and deep, which cannot be defeated. Home Rule is the answer to efforts renewed again and again, during well-nigh two hundred years. A nation may be cut into pieces, like Poland, but it will not die. Grattan's prayer was a prophecy, 'Esto perpetua!'

This Christian Triumph.

A small nation at home, a people widely-scattered but held together by their religion, as they never could have been otherwise, such are the Irish. Even Protestant Ulster will grant so much. Look at them in Australia, in the United States, in England. They have not lost themselves among alien crowds. Why not? Surely, in the main, because they were Catholics. The small nations are coming with credit out of the hideous hurly-burly, stirred up by German Caesarism. Not to be despised are the heroisms tested by fiery trials of Servia, Greece, Belgium. The resurrection at either end of Europe, now promised to Ireland as well as Poland—the martyr-nations—fills me with wonder as

if I were seeing a miracle. For it has not been accomplished merely by the strong arm; it is a great moral—I will dare to say, a great Christian—triumph. To quote Grattan once more: 'It was not the sword of the volunteer, nor his muster, nor his spirit'; no, we must gratefully acknowledge that, after all, it was the genius of the free British Constitution which enabled our leaders to convince the democracy that Ireland ought to govern herself.

#### Home After Victory.

But Ireland has volunteers like those of 1782, men differing in religion, yet ready to stand shoulder by shoulder on the tremendous European battlefields where they will vindicate that constitution at the cannon's mouth and the point of the bayonet. Irishmen are doing it while I write these words. Not until history lays down her pen will the Irish Guards be forgotten, who charged and took those death-dealing pieces of ordnance the other day. Mr. Redmond, the newspapers tell us, is gone to Dublin as a recruiting-sergeant. The telegraph has gone before him with 'Le Roi le veult.' Our Western Isle may look forward to prosperous times. She can feed her people, stock the markets of England, take up the business that never should have strayed to Denmark or Holland, check emigration, and manage her own affairs profitably, without depending on Westminster. From the Germans no section or party, neither Dublin nor Belfast, need expect anything but such treatment as the Belgian cities have undergone, and for a pretty similar reason. They have all disappointed the Prussian War-Lord. He had been assured by spies and ambassadors that if not Ulster then Munster would take up arms against the British Government. Instead, they are taking up arms against *him*. The first shot has ended their quarrels. Now when our countrymen of the 'Black North' see how the old Irish Brigade has come to life again and is fighting England's battles, yes, and winning them, I believe we shall not hear much more of any Amending Bill, except to give the Parliament in College Green larger powers. 'Blood is a very peculiar fluid,' says the fiend in Goethe's poem. It is, and covenants which have been signed in it keep a marvellous binding authority. Home Rule is not a great renunciation. England gives up nothing that she could have retained with honor to her best traditions. Ireland under a native legislature, sending her volunteers to join in the war of freedom with her ancient ally France, with Catholic Belgium, Catholic Poland, is taking her due place in the sun. But was there ever a turn so little anticipated, or a Deus ex machina more strange? The Kaiser has done many remarkable feats; none, however, will compare with his appearance out of the sky above our militant hosts and their instantaneous union against the invader. When they have put him to flight they will clasp hands as brothers on the field of victory.

#### Ohakune

(From an occasional correspondent.)

A branch of the sodality of the Children of Mary was formed last Sunday. Officers were elected, and members, under the direction of Father Menard, are already commencing their good works.

An endeavor is being made to establish in Ohakune a branch of the H.A.C.B. Society. The local doctors, however, refuse to take the lodge on the usual terms, or in fact on any terms. Local offshoots of Hibernia are, however, not dismayed, and it is now proposed to form a branch in the usual way and to pool the amount usually paid to the doctor into a common fund, out of which the lodge will pay doctor's expenses to any member who becomes eligible to receive benefits. A meeting to consider the position will be held on Friday, the 13th inst.

In the Russian cavalry aluminum shoes for horses have been tested. Each test was made with one aluminum shoe and three of iron. In every test the former outlasted the latter.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 14.

The Boxing Day Picnic Committee have chartered the s.s. Admiral for transporting picnickers to Seatoun, where the picnic is to be held this year.

The retreat conducted by the Rev. Father McCarthy for the men of Wellington, concluded on Sunday. There were large attendances at all the exercises.

The Children of Mary at St. Mary of the Angels' are at present attending a retreat which is being conducted by the Rev. Father McCarthy, Marist Missionary.

His Grace Archbishop O'Shea has returned from an episcopal visit to the West Coast and Dunedin, where he assisted in laying the foundation stone of the Christian Brothers' School.

The Very Rev. Father O'Connell, S.M., sailed south on Thursday evening, for the purpose of visiting his brother-in-law, who is an inmate of the Lēwisham Hospital, where he is seriously ill.

Mr. William Gamble, for some years conductor of St. Anne's Choir, has, owing to pressure of private business, resigned from that position. Mr. E. B. L. Reade, a former conductor of the same choir, succeeds Mr. Gamble.

The many friends of Mr. D. Moriarty, secretary of the Furniture Workers' Union, and Mr. J. Moriarty, at one time travelling representative of the *N.Z. Tablet*, will regret to hear of the death of their mother at Ashburton.—R.I.P.

Mr. Arthur Ridler, hon. secretary of the Federated Catholic Clubs of New Zealand, has resigned that position owing to his enlistment with the Reinforcement Expeditionary Force now in camp at Trentham. Mr. Thomas H. Forster is acting secretary meantime, and all correspondence in connection with Federated Catholic Clubs should be addressed to him.

Whilst in London Major A. A. Corrigan, who is due in Wellington at Christmas, was engaged three days a week in instructing candidates for junior commissions in the army in their duties. It appears that at the outset of the war there were plenty of senior officers, but a shortage of lieutenants, and classes of instruction were held daily at different barracks. Major Corrigan is said to have done very good work in this direction.

Many of St. Patrick's College old boys will be surprised to learn of the death of Mr. Mutu Te Waero, who died after a painful illness on November 4 at Timaru. Mr. Mutu Te Waero, who for many years attended St. Patrick's College, Wellington, was well known in athletic circles. For the past two years he had been farming in the Timaru district. The Rev. Father Murphy attended him at his deathbed.—R.I.P.

The ceremony of the Forty Hours' Adoration commenced at St. Anne's Church last Sunday under very auspicious circumstances. At the 7.30 Mass a number of children, both boys and girls, had the happiness of making their First Communion. Although early in the morning, the church was crowded, and many extra seats had to be requisitioned. The Mass was rendered most devotional and impressive by the singing of the Sisters of Mercy and the Children of Mary. A touching sermon on the Blessed Eucharist addressed to the First Communicants was preached by the Ven. Archdeacon Devoy, S.M. Solemn High Mass at 10.30 a.m. was celebrated by the Rev. Father A. T. Herring, S.M., assisted by the Rev. Father O'Farrell as deacon and the Rev. Father Peoples as subdeacon, whilst the Ven. Archdeacon Devoy acted as master of ceremonies and also preached. The church was again crowded. Besides the general parishioners, there were present members of various societies and sodalities in regalia, and a



company of St. Anne's Cadets, who assisted in making the Mass most impressive by coming to attention and presenting arms whilst the bugle sounded the royal salute at the solemn moment of Consecration. After Mass there was procession of the Blessed Sacrament through the church, convent, and school grounds, which are admirably suited for such a purpose. The procession was headed by the cross-bearer and acolytes, then came the First Communion children, the Sisters of Mercy, Children of Mary, lady Hibernians, women's sodality of the Sacred Heart, the school children, choir, men's sodality of the Sacred Heart, flower girls, half of the members of the Hibernian Society, thuribles, the Blessed Sacrament borne by the Rev. Father H. J. Herring, assisted by Rev. Fathers O'Farrell and Peoples, the canopy-bearers being the officers of the Hibernian Society, with other members walking each side as a guard of honor. The remainder of the Hibernian Society and general body of parishioners brought up the rear of a procession which must have numbered over 500. The route was lined by members of St. Anne's Cadets, who each presented arms as the Blessed Sacrament passed. Crowds watched the procession from the adjoining streets and housetops. St. Anne's Cadets and the Hibernians again drew up at the entrance to the church, opened up ranks, came to attention, presented arms, whilst the bugle again sounded the royal salute. In the evening the church was again packed, when the Very Rev. Father O'Connell, S.M., preached a most impressive and eloquent sermon. On Monday morning a Missa Cantata was celebrated by the Rev. Father H. J. Herring, S.M., and on Monday evening before a large congregation the Rev. Father A. T. Herring, S.M., Marist Missionary, preached a most touching and instructive sermon. On Tuesday morning Solemn High Mass was celebrated by the Rev. Father Peoples, S.M., assisted by the Rev. Fathers O'Farrell and H. J. Herring as deacon and subdeacon respectively, whilst the Rev. Father A. T. Herring acted as master of ceremonies. A procession of the Blessed Sacrament round the church concluded the ceremony. The music during the ceremony was most effectively rendered by the St. Anne's Choir, under the conductorship of Mr. E. B. L. Reade. The church was opened continuously during the ceremony, the men of the parish acting as watchers, in relays, during which time each batch recited the Rosary and litaney, and listened to a spiritual reading by one of their number. The altar was most artistically decorated, and looked beautiful, which helped to make the ceremonies most impressive. The good Sisters of Mercy, who undertook the work, are deserving of the highest praise. During the ceremonies there was a constant stream of adorers at all hours of the day, and it was most edifying to see the number of communicants at the early Masses each day.

**Wanganui**

(From our own correspondent.)

November 11.

The Very Rev. Father Keogh, S.M., of Hastings, was the guest of the local clergy during the week.

A return euchre and social evening was tendered to the members of the H.A.C.B. Society on last Monday evening, by the members of the senior and junior conferences of the St. Vincent de Paul Society. After euchre (which was won by the latter by 24 games to 22), light refreshments were partaken of (thanks to the energetic ladies' committee). Cordial references were made by the presidents of the three societies to the happy relations that exist between the various societies.

A return cricket match was played between the senior and junior conferences of the St. Vincent de Paul Society on last Saturday afternoon on the District High School grounds. On both occasions now the senior conference has had to bow to defeat. The ladies' committee again proved their worth by kindly dispensing afternoon tea.

**Palmerston North**

(From our own correspondent.)

November 14.

On Sunday last a largely attended meeting of parishioners, presided over by the Rev. Father McManus, authorised the erection of a new parish school. The building, which is to be of brick, will be erected on the property held by the parish in Grey street, and will be up-to-date in every respect. The remarkable increase of the parish school roll has made the erection of a larger building imperative.

On Sunday next the devotion of the Forty Hours' Adoration will begin.

Tickets are selling well for the cantata which the convent pupils intend giving on December 7 in aid of the Belgian relief and new church funds, and it seems the undertaking must be a great success.

**DIOCESE OF CHRISTCHURCH**

(From our own correspondent.)

November 17.

The fortnightly meeting of the St. Patrick's branch (No. 82) of the H.A.C.B. Society was held in the Hibernian Hall on last Monday evening. The president (Bro. J. Griffin) presided. The usual routine business was transacted. Sick pay amounting to £15 was passed for payment. Reports were received from various committees, and correspondence was dealt with. The fol-

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**CHRISTCHURCH.**

lowing letter was addressed to the secretary (Bro. M. Grimes) from the Rev. Mother Superior of the Sisters of the Good Shepherd, Mount Magdala:—'We have received your very kind letter and enclosure of £5 5s, for which please accept our most sincere thanks. It is indeed very good of you and the other members of the 'flag' committee to send the above amount, and to say so many kind things of us; we are most grateful. It has always been a very great pleasure to welcome the members of the Hibernian Society to Mount Magdala, and we trust that in the future the pleasure will often be ours. Kindly thank the members for their generosity, and we promise to be mindful of you all in our prayers.' At the conclusion of business a 'smoke' social was enjoyed by a fair number of members. A vocal and elocutionary programme was contributed to by the Rev. Father Long, Messrs. C. Fottrell, Mannix, Bowden, M. Grimes, Carey, and O'Brien. Mr. P. C. Augarde acted as accompanist. At an interval the beautiful and artistic new Irish flag, recently procured for the society, was unfurled by the Rev. Father Long (branch chaplain), all present singing 'God Save Ireland.'

Playing in the primary schools' cricket competition on last Saturday, Sydenham scored 11 runs, and Marist Brothers' School 128 runs. The chief scorers were Mathews 89, Neilson 12. In bowling Mathews took seven wickets for four, and J. Gibson three for six.

Carnival week, Canterbury's great festival period, with all its attendant attractions, has for the fifty-first time in its successful history again come and passed. With mainly favorable weather the events of the week have been evidently enjoyed by enormous crowds of visitors. On the people's day of the A. and P. Association's Show especially the city was thronged, and over 37,000 paid for admission to the grounds.

Among the musical successes of our Catholic teachers I notice that in the Associated Board of the Royal Academy of Music practical examinations, conducted by Mr. F. de G. English last week, the following pupils presented by Mr. P. C. Augarde were successful:—Primary Division—Una E. Mason, 103. Elementary Division—Cecil J. Sutherland, 111. The following pupils of Miss M. G. O'Connor, A.T.C.L., were also successful at the recent Trinity College practical music examinations:—Senior Division—Eileen Scott. Junior Division—Doris James. Preparatory—Doreen Flanagan, Amy Flanagan, Molly Bradley.

### Christchurch North

November 16.

The medal in the Intermediate Grade (Trinity College) has been awarded to Miss Norma Middleton. This is the ninth time in succession that the pupils of St. Mary's Convent have been awarded medals at the Local Centre.

Mr. Brock, Government Inspector, conducted an examination for the 6th Standard on November 6. All the pupils presented by the Sisters of Mercy, Colombo street, were successful. Five pupils obtained proficiency and five competency.

On Sunday there was Exposition of the Blessed Sacrament after last Mass until evening devotions, when the usual procession took place, followed by Benediction. The Very Rev. Dean Hills, S.M., V.G., officiated, assisted by the Rev. Father Graham, S.M. (St. Bede's), and the Rev. Father Burger, S.M.

### DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

November 16.

Rev. Father O'Sullivan, C.S.S.R., has been on a mission since August last, his labors extending from Otago to Auckland. He left for Wellington by the midday express to-day. Rev. Father Grogan is giving a mission at Coromandel.

On last Wednesday six young priests for the Auckland diocese arrived at Fremantle. They are due to

arrive in Auckland on Sunday, November 29. Their names are Fathers Kelly, Dunphy, O'Brien, Farragher, Duffy, and another young Levite. They come most opportunely, as the diocese sadly needs more priests.

Bible-in-school canvassers are persistently active at present in the city and suburban electorates. Some of the tales told electors are not over scrupulous. An immense quantity of literature on the Bible-in-schools question arrived in the city on Saturday from Bishop Cleary, who is now in the south. It is for distribution by the diocesan Catholic Federation executive throughout the diocese.

Fifteen thousand five hundred pounds has already been cabled from Auckland for the Belgian fund. Last Saturday afternoon a sports carnival realised £500. An immense procession left the city for the sports grounds at 2.30 p.m. A feature of the display was friendly societies amongst which the Hibernians were prominent, mustering well, including district officers and the juvenile branch. At the head of the latter was borne a nice green flag.

The Catholic churches of the city and suburbs yesterday took up special collections to aid the Belgians. The priests in several churches strongly urged the congregations to contribute to suffering, Catholic Belgium. Rev. Father O'Sullivan, C.S.S.R., spoke at the Cathedral after Vespers on behalf of the fund last evening. He dwelt on the necessity of appeasing the anger of the Almighty and exhorted his hearers to pray to the God of Peace to send peace. The Belgians had a special claim upon all Catholics, but the claim upon Irish Catholics and their descendants was of a peculiar character, for when Ireland was afflicted the Belgians befriended her. He expressed his admiration and gratitude for the generous response made that day in the Cathedral. The following amounts were received:—St. Benedict's, £60; Sacred Heart Church, Ponsonby, £52 10s; Newmarket and Remuera, £41; Grey Lynn, £27; St. Patrick's Cathedral parish, £235. It is likely the above sums may be augmented. To-day was fixed to receive clothes to forward to the Belgians, and lorries and motor cars, kindly lent for the occasion, were running loaded all day to the depot, where volunteers packed them for shipment to Europe. The trams and ferries also carried parcels free. For some time past our girls have been giving their spare time at fixed places for making garments for the Belgians. Ladies' branches of the St. Vincent de Paul Society have been particularly active; and from St. Patrick's branch alone enormous quantities of clothes have been forwarded to the depot. Rev. Father O'Sullivan informed me that there are 500 Redemptorist Fathers in Belgium. The Order has monasteries in Liege, Brussels, Antwerp, and Mons, and in France. At present 150 priests and students of the Order are in the firing line.

### MUSICAL EXAMINATIONS

The following are the results of the examination in practical music, conducted by Mr. St. George at the Lyttelton, Akaroa, Rakaia, and Methven Convents, in connection with Trinity College, London:—

Lyttelton.—Professional Associate—E. Matheson. Intermediate—M. Kennedy, 75. Junior—E. Mazey, 88 (honors); M. Smith, 81 (honors); M. Couch (violin), 71; B. Mochan, 70; M. Loader, 69; J. McMillan, 69; L. Sinclair, 70; G. Thompson, 66; A. Turner, 64. First Steps—Doreen Jones, 87; S. Bamford, 79; V. Bishop, 70.

Akaroa.—Senior—E. Keegan, 72; W. Le Lievre, 68; L. Curry, 63. Junior—M. Bunny, 81 (honors); S. Taylor, 72; C. Thomas, 69; G. Weir, 65; M. Roxburg, 64. Preparatory—M. Le Lievre, 63. First Steps—R. Barnwick, 69.

Rakaia.—Junior—Colleen Morland, 69. First Steps—May Pecham, 72.

Methven.—E. Cullen, L.T.C.L. Senior—K. McKendry, 80 (honors); T. Cullen (violin), 76. Intermediate—R. McKendry (violin), 63. Preparatory—W. McKendry, 75; M. Kennedy, 73; A. O'Reilly, 71.

**CONVENT OF MERCY, CHRISTCHURCH NORTH**

The following are the results of the practical examination conducted by Mr. St. George at the Convent of Mercy, Colombo street, Christchurch:—

Associates (practical part)—Phyllis Hollow, Lorna Timbrell, Lilian Kilbride. Senior Division—Christabel Robinson (honors), Florence McDonnell (singing), May O'Shaughnessy (singing), Victoria C. White, Evelyn Couzins, Imelda Young. Intermediate Division—Norma Middleton (honors), Dolly Carter (honors), Eileen Carter (honors), Alice Hill (singing), Grace Haughey (singing), Marjory Courtney, Eric Goodsir, Muriel Hartle, Mary Morris, Nellie Noakes, Colleen O'Malley, Agnes Young, Eileen Pappill, Wallace Chapman (Darfield Convent). Junior Division—Arthur O'Brien (honors), Jesse Kingan (honors), Doris Middleton (honors), Alice Champion, Moya McManaway, Nita Baty, Ivan McLeod (violin), Herbert Boswell (violin), Mary Hamilton (singing), Agnes Bunker (singing), Rubina Long (singing, Darfield Convent), Una Clinton (Darfield Convent). Preparatory Division—Dorothy Handisides (honors), Betty Luttrell (honors), Katie Cassidy (honors), Eileen Jerman (honors), Nora Bradley (honors), Percy McLeod (violin, honors), Ralph Lattimore (honors, Darfield Convent), Cyril Edmonds, Joseph Corrigan, Mavis Baty, Nell Burns, Mary Dunne (Darfield Convent).

The following is the result of the practical examination in connection with the Royal Academy of Music, held in Christchurch last week. All the candidates presented by the Sisters of Mercy, Colombo street, were successful:—Elementary Division—Nell Burns. Primary Division—Muriel Ruck, Nora Hannifan, Roy O'Malley, Eileen Moore, Marie O'Brien, Mavis Baty, Queenie Muhleisen, Hilda Parish, Thoe Turner, Olga Shanks, Charles Plank. Lower Division—Rubina Long (Darfield Convent). Primary Division—Esther Loader (Darfield Convent), Lily Lattimore (Darfield Convent).

**CONVENT SCHOOL, ASHBURTON.**

The following are the results of the practical examination conducted by Mr. Saint George at the Convent, Havelock street:—Professional examinations.—Licentiate (practical part), Dorothy Cullen and May Quigley; higher local (honors)—Violet Halliday and Nellie Hanrahan. Senior Division—Dorothy Brown

and Rachel Brown. Intermediate (singing)—Annie Spring, (violin) Ellen Brophy, May Quigley, Elizabeth Terris. Junior Division (honors)—Lucy Holland, Mary Cunneen, Mary O'Grady. Preparatory—(cello) Ella Langley, (violin) Mamie Fleming, (piano) Marion Brophy, Edward Clements, Margaret McTigue, Mary McTigue. Associated Board, Class Singing, pupils of the S.H.H. School.—Higher Division—Ella Langley. Lower Division—Barbara Hurley, (violin) Mary Langley. Elementary Division—Rewa Campbell. Primary Division—Ngaire Kerr.

**ST. PATRICK'S CONVENT, TESCHEMAKERS.**

The following are the results of the examinations conducted by the Royal Academy and Trinity College examiners. All the candidates presented were successful:—

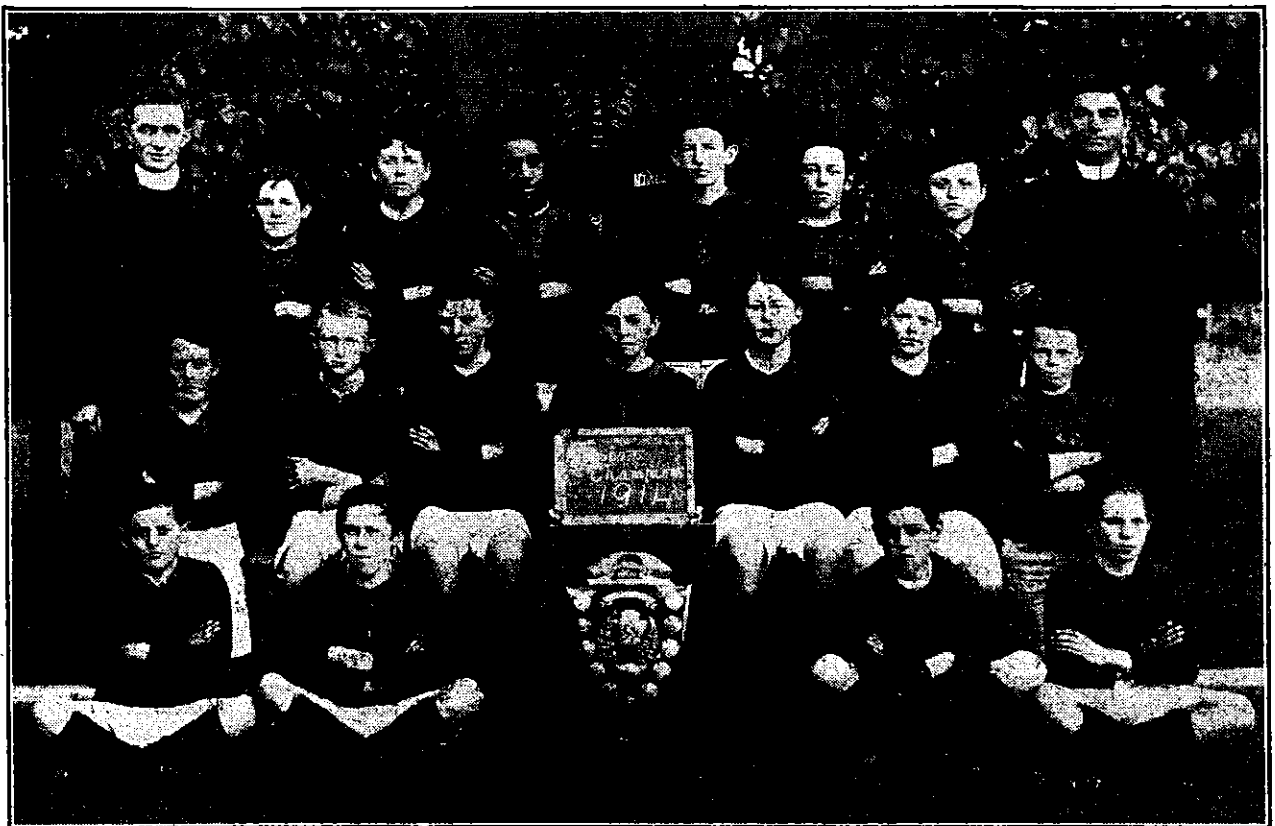
Associated Board: Higher Division—Agnes Spiers, 128; Laura McVeigh, 127. Lower Division—Eileen Breen, 115. Elementary—Tui Hutton, 127; Vida Gillies, 118; Rita Rothwell, 123; Elsie Gallagher, 123. Primary Division—Madge Goodger, 130 (distinction).

Trinity College: Senior—Doreen Sutton, 92 (honors); Julia Crowley, 65. Intermediate—Doreen Sutton (singing), 86 (honors). Junior—Monica Petro (singing), 83 (honors); Winnie Boland, 74; Rita Royhan, 71; Beatrice Waldron, 70. Preparatory—Tottie Ward (singing), 76; May Cassidy (singing), 74. First Steps—Maggie Madden, 82 (honors); Muriel Grier, 76; Mary Hailes, 66.

**ROSARY CONVENT, OAMARU.**

Associated Board: Local Centre, Advanced—Ailis Molloy, 121. Intermediate—Maude McCone, 116. Higher Division—May Cooney, 118. Elementary—Olive Cooney, 124; Milly Cox, 112; Kathleen Pritchard, 118. Primary Division—Daphne Hanna, 132 (distinction); Gerald Shiel (St. Thomas' Academy), 125; Marjorie Neave, 124; Eileen Docherty, 122.

Trinity College: Senior—Tui McKinnon, 86 (honors). Intermediate—Daisy Hoskin, 72; Annie Atkinson, 65. Junior—Margaret Atkinson, 82 (honors); Nellie Harney, 75. Preparatory—Patrick Shiel (St. Thomas' Academy), 84 (honors); May O'Brien, 82 (honors). First Steps—Humphrey Geaney (St. Thomas' Academy), 84 (honors); Janet Mackay, 83 (honors).



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## PUBLICATIONS

*Bernadette, a Play for Children.* By T. S. Cornish. Australian Catholic Truth Society pamphlet. 16pp. Price, 1d.

The author of this little play is Mr. T. S. Cornish, of Kinbolton, New Zealand; and the committee of the Australian Catholic Truth Society have rightly deemed it worthy of a place in their admirable series of publications. In a brief introduction the committee thus describe the purpose and intention of the play: "This little play has been sent to us for publication, and we feel much pleasure in complying with the wish of our correspondent. Unless we are much mistaken, it will become a great favorite in convent schools on festive occasions. It is intended to make children acquainted with the touching story of "Bernadette." It is also intended to illustrate the reality of the miraculous cures which have been effected, in great numbers, at Lourdes. It is a paraphrase of that Scriptural expression that what God conceals from the wise and prudent He often reveals to the little ones, who, by their simplicity and humility, merit, in largest measure, the Divine condescension. It will serve to remind those who see it acted how often God makes use of children for the conversion of parents or friends. Finally, it represents, in a very telling way, the spiritualising and sanctifying effect which devotion to the Blessed Virgin has on the minds of the young. This is the thought which was so eloquently impressed by Cardinal Newman in his discourse on the fitness of the glories of Mary."

The play very happily and successfully accomplishes the objects above set forth. From the purely literary point of view the dialogue reaches a standard of excellence immeasurably above that of the general run of children's plays; and on this ground alone it is entitled to high commendation, as a welcome and refreshing change from the stilted and unnatural verbiage which our young performers are so often called upon to declaim. The style is smooth, graceful but effective, and at times musically poetic; and the author has succeeded admirably in catching and maintaining the Catholic spirit and atmosphere. Mr. Cornish possesses, also, in an unusual measure the dramatic instinct and faculty; and though a children's play affords a necessarily limited scope for their display, the New Zealand author has imparted to his incidents and situations quite as much of the exciting and sensational as is good for juveniles. The characters are drawn with a light and skilful touch. The good ones are good without being 'goody-goody'; and the less attractive characters—such as the too matter-of-fact Soeur Kronald and the worldly Sir Richard Hartley—are thoroughly natural. The personation of the two male characters may not be an altogether easy matter in convent surroundings; but the difficulty, after all, is not a very serious one. Altogether, we can unreservedly commend this little play, which has far more thought and substance in it than is usually found in such productions, and which will prove interesting and profitable to both performers and beholders. Mr. Cornish has an undoubted gift in the direction of Catholic play-writing; and we trust that he will not allow his talent to 'rust in him unused.' The Catholic public, we are sure, will be glad to hear more of him.

## OBITUARY

### MRS. M. MORIARTY, ASHIBURTON.

There passed away at her residence, Wakanui road, Ashburton, on November 9, a very old and highly respected citizen in the person of Mrs. M. Moriarty. The deceased had been confined to her bed for a period of seven months, and, despite the best medical skill of both Christchurch and local physicians, little could be done to alleviate her sufferings, her end certainly proving a happy release to a patient sufferer. Throughout her illness she had the constant attendance of Rev. Father O'Donnell comforting her and ministering to

her spiritual wants, while the religious of the local convent were constantly at her bedside—the deceased dying with every grace desired by a thorough and practical Catholic. Requiem Mass was celebrated by the Rev. Father O'Donnell, who also officiated at the graveside. Messages of sympathy were received from all parts of the Dominion, including one from the Right Hon. Sir J. G. Ward. A sorrowing husband, six sons (two of whom, Messrs. B. and J. J. Moriarty, are now domiciled in Melbourne), and four daughters are left to mourn their loss.—R.I.P.

### MRS. SARAH GORDON, PAEROA.

Yesterday afternoon (writes a Paeroa correspondent, under date November 12) the funeral of Mrs. Sarah Gordon, wife of Mr. John Gordon, of Paeroa, took place in our local cemetery, and was largely attended by residents throughout the district. Ven. Archdeacon Hackett conducted the religious services at St. Mary's, en route for the cemetery. At the graveside, before the interment, the Archdeacon delivered a touching address, in which he referred to the deceased lady, who during life was a model Catholic wife and mother, and a most zealous worker in all matters pertaining to the Church. He also referred to the last moments of the deceased, who died at the Mater Misericordiae Hospital, Auckland, where she had endeared herself to the priests and Sisters by her patient and heroic bearing during her ordeal of suffering.—R.I.P.

### MR. WILLIAM SHANNAHAN, GREYMOUTH.

Quite a gloom was cast over the town (writes a Greymouth correspondent) when it became known that William, the youngest son of Mrs. and the late John Shannahan, very old residents of Grey, had passed peacefully away at Rotorua on October 12. The news came as a great shock, as no word had been received of any previous illness. Deceased was of a kindly disposition and very popular. The body was brought to Grey, and was buried from St. Patrick's Church on the 20th, Very Rev. Dean Carew officiating. Wreaths from several sporting bodies, and the very large concourse which followed the remains show the esteem in which deceased was held. To the sorrowing mother, brothers, and sisters we extend our sincere sympathy, at the loss of one so dear.—R.I.P.

### Timaru

(From our own correspondent.)

November 16.

Rev. Father Hoare, S.M., of St. Mary's, Christchurch, preached at the evening devotions on Sunday.

There was a large muster of the Children of Mary in regalia at Holy Communion at the 7.30 Mass on Sunday. In the afternoon at their monthly meeting Rev. Father Hoare was present, and after complimenting them on their numbers of the morning gave a short instruction on the duties of a Child of Mary, and urged members to the practise of frequent Communion.

The results of the Trinity College of Music examinations, which were held here on November 7 and 9, show that our Catholic music teachers were successful in securing many passes. Miss E. Dennehy's pupils were:—Senior Division—Miss M. Seager, 63, Miss M. O'Callaghan, 84 (honors). Intermediate Division—Miss G. Hammond, 60. Junior Division—Miss E. Hoskins, 65. Preparatory Division—Mr. F. Shewan, 67, Mr. G. Lawson, 85 (honors), Miss M. Kane, 63, Mr. A. Honeybone, 71, Miss M. King, 64. Miss G. Atkinson's pupils were:—Intermediate Division—Mr. H. McClatchy, 75. Junior Division—Miss C. Corrigan, 61. Preparatory Division—Miss A. Ardagh, 73. First Steps—Miss M. Ardagh, 77. Miss N. Lynch's pupils were:—Junior Division—Miss G. Lynch, 63, Miss K. Lynch, 69. Preparatory Division—Miss P. Lynch, 89 (honors), Miss I. Campbell, 74. First Steps—Miss C. Wilman, 75, Miss K. Southerwood, 90. The following were pupils of Miss Sheehan:—Intermediate Division—Miss R. Gray, 68, Miss G. Stack, 60. Junior Division—Miss D. Parke, 68, Miss A. Daley, 60.

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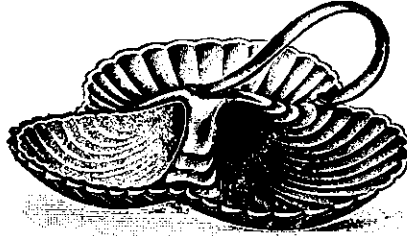
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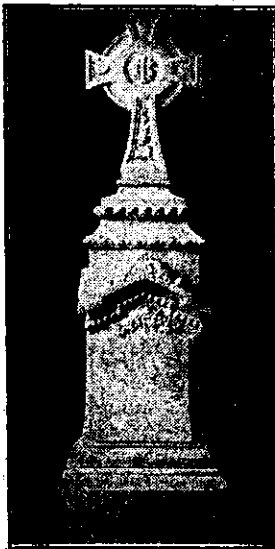
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## WEDDING BELLS

### MILLS—SMITH.

A very pretty wedding (writes a Gore correspondent, under date November 17) was celebrated at the Gore Catholic Church on Thursday morning, when Miss Valarie Smith, eldest daughter of Mr. and Mrs. J. H. Smith, of Crewe street, Gore, was married to Mr. Percy Charles Mills, youngest son of the late Mr. J. R. and Mrs. Mills, of Riverton. Very Rev. Father O'Donnell officiated. The bride, who was given away by her father, was attired in white silk crepe de chine, trimmed with Brussels lace, and pearl and silk roses. She also wore the customary veil and wreath of orange blossoms and carried a shower bouquet of white pansies and maiden-hair fern. She was attended by Misses Frances and Rita Smith (sisters of the bride), and Miss Minnie Mills (sister of the bridegroom) as bridesmaids, all being attired in white charmeuse satin, with overdress of shadow lace, and hats of white goffered lace and roses, and carrying bouquets of golden brown pansies and maidenhair fern. Misses Thelma Smith (niece of the bride) and Nancy Nicholson (niece of the bridegroom) acted as flowergirls. Mr. Bert Mills (brother of the bridegroom) acted as best man, and Mr. Askan Smith (brother of the bride) as groomsman. After the ceremony the wedding party adjourned to Brice's Tea Rooms, where the wedding breakfast was served. Very Rev. Father O'Donnell presided, and a long toast list was honored. The bridegroom's present to the bride was a handsome diamond cluster ring, to the bridesmaids, gold bangles, and to the flower girls moonstone pendants. The bride's present to the bridegroom was a suitcase. The bride's travelling costume was of black cloth, trimmed with white silk, and pretty black and white hat with white lancer plume. The presents were both handsome and costly, including several cheques for substantial amounts. Mr. and Mrs. Mills caught the 3 o'clock express for Dunedin *en route* for the North Island, where the honeymoon will be spent.

### MULHOLLAND—DOUGHERTY.

A quiet but pretty wedding was solemnised in St. Patrick's Basilica, South Dunedin, on Monday, October 26, when Mr. Hugh Mulholland, youngest son of Mr. John Mulholland, of Ranfurly, Otago Central, was married to Miss Jessie Mary Dougherty, youngest daughter of Mrs. and the late Neil Dougherty, of St. Kilda, and late of Oamaru. The ceremony was performed by the Rev. Father Delany. The bride, who was given away by her brother, looked charming in a very pretty dress of amire silk, with mob cap and veil, and carried a bouquet of roses. The bride was attended by her sister, Miss Sophie Dougherty, who was attired in a pretty dress of champagne colored and embroidered voile, and carried a bouquet of pansies and maiden-hair fern. The bridegroom was attended by his brother, Mr. James Mulholland. After the ceremony the guests were entertained at the Oddfellows' Hall, Kensington, where the wedding breakfast was served. The happy couple left by the afternoon train for the south, the bride's travelling costume being of navy blue, with saxe blue hat. The presents were numerous and costly.

### Gisborne

(From an occasional correspondent.)

November 15.

Rev. Father Lane, who is in Ireland at present, writing to Rev. Father Golden, says he expects to be back in the Dominion in February.

Special collections were taken up at both Masses on Sunday for the Belgian fund, and will continue on next Sunday. Rev. Father Golden preached a powerful sermon on the subject at the second Mass.

The Sisters of St. Joseph are actively engaged in the laudable effort to raise funds for the Belgian fund

by means of a grand patriotic concert by the pupils of the convent schools. This is indeed a doubly charitable action of the good nuns, as these year-end concerts are one of their means of livelihood. A feature of the concert will be a recitation of a stirring poem, 'Belgium,' by one of the boy pupils. The poem was specially composed for the occasion by Dr. Collins, of Gisborne. The concert is to be held in His Majesty's Theatre on November 20, and a crowded house is assured.

## COMMERCIAL

### LONDON MARKETS.

London, November 15.

Hides—There is steady inquiry, but the embargo on exportations is curtailing business. Australians ranged from 8 3-16d to 8 7-16d. Leather—There is a good inquiry for best Australian heavy at 16d to 18d; basils, very firm, first Sydneys, 16d to 17½d; New Zealand, 19d to 21d. Rabbits—Firm and unchanged. Australians are selling, but are scarce. Wheat—Dull, and 3d lower. The total quantity of wheat and flour afloat for the United Kingdom is 2,220,000 quarters, and for the Continent 1,560,000 quarters; the Atlantic shipments are 762,000 quarters, and the Pacific 45,000 quarters. Totals: Europe 1,230,000 quarters, India 64,000 quarters. The market is very quiet, and the tendency is slightly in buyers' favors.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, November 17, as follows:—Rabbitskins—Our next sale will be held on Monday, November 23. Sheepskins—We held our fortnightly sheepskin sale to-day, there being a large attendance of buyers. Competition was keen, and we cleared our very large catalogue at very satisfactory prices. Our top price for half-bred was 10½d per lb, this being the highest price paid locally for a very long time. Quotations: Prime half-bred, to 10½d; good, 9½d to 9¾d; half-woolled, 7½d to 8½d; best fine crossbred, to 9¾d; best coarse crossbred, 9d to 9¾d; medium to good, 8d to 8¾d; hoggets, to 9¾d; best half-bred dead, 8½d to 9¾d; medium to good, 6½d to 7¾d; best crossbred dead, to 8½d; medium to good, 7d to 8d; inferior, 5d to 6d; best pelts, to 5½d; best merino, to 7¾d; medium to good, 6d to 7d; inferior and short, 5½d to 6d per lb. Tallow and Fat—At Saturday morning's auction sale there was a good attendance of buyers, and prices were firm at last week's rates. Quotations: Best rendered tallow in casks, to 23s 6d; best in tins, to 22s; good, 17s to 18s; medium, 14s to 16s; best rough fat, to 17s; medium to good, 12s 6d to 15s. Oats—There has been a good inquiry for prime garton oats, and prices have improved somewhat. Quotations: Prime milling, 2s 7d to 2s 8d; good to best feed, 2s 6d to 2s 7d; inferior, 2s to 2s 5d per bushel (sacks extra). Wheat—There is very little business being done, as stocks are so low. Quotations nominal: Prime milling, 5s 6d to 5s 9d; fowl wheat, 5s to 5s 6d per bushel (sacks extra). Chaff—Prime lines coming forward meet with ready sale. Light and inferior lines are not so readily sold. Quotations: Prime oaten sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4 per ton (sacks extra). Potatoes—The market is very bare of good lines, and prices have firmed. Prime lines are worth up to £4 10s; medium to good, £2 10s to £3 10s per ton (sacks in).

The health authorities of Louisiana have paid the Sisters of Charity a deserved compliment in asking them to take charge of Isolation Hospital in New Orleans, where the victims of the plague are cared for.

The King of Spain entertained the new Cardinal Guisasola, Archbishop of Toledo and Primate of Spain, at a private banquet, in which the Queen, the Infanta, the Infantes, and other members of the royal family participated.

J. M. J.

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- Cardinal Mercier's Conferences, 5/6; Retreat to his Priests, 5/6.
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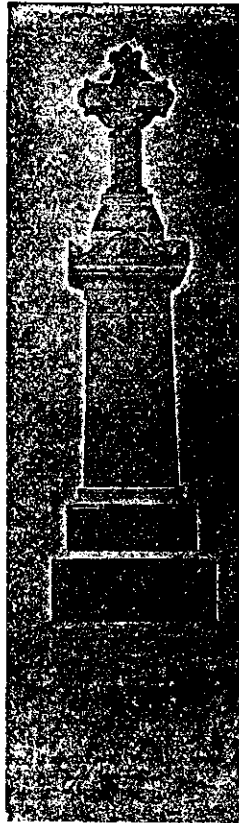
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**MARRIAGE**

**MULHOLLAND—DOUGHERTY.**—On October 26, 1914, at St. Patrick's Basilica, South Dunedin, by the Rev. Father Delany, Hugh, youngest son of John Mulholland, Ranfurly, to Jessie Mary, youngest daughter of Mrs. Annie and the late Neil Dougherty, St. Kilda, and late of Oamaru.

**DEATHS**

**LAFHEY.**—On November 12, 1914, at his residence, York place, Dunedin, Patrick, beloved husband of Mary Ann Laffey; aged 57 years.—R.I.P.

**MORROGH-BERNARD.**—On October 18, 1914, at his parents' residence, Marangai, Okaihau, Bay of Islands, Patrick, dearly beloved son of Gilbert and Catherine Morrogh-Bernard; aged 6 years.—R.I.P.

**IN MEMORIAM**

**MULHOLLAND.**—In fond remembrance of my very dear brother, Joseph Mulholland, who died on November 13, 1912. On whose soul, dear Jesus, have mercy.

That night death's shadows gathered,  
But just as the morning breaks,  
God's own hand the burden  
From his weary shoulders takes.

—Inserted by his lonely sister, Alice M. Gray, Dallington.

**JOYCE.**—In loving memory of my dear father, who died at Otautau on September 29, 1912, and of my dear mother, who died at Otautau on November 22, 1912.—R.I.P. Sweet Jesus, have mercy on their souls.—Inserted by their loving daughter, Mrs. Fitzsimons.

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**BELGIAN RELIEF FUND**

We have received 10s 6d from Mrs. Duncan, North-East Valley, for the above fund.

**CRUSADE OF RESCUE**

We have received 10s from 'A Friend' for the Crusade of Rescue, London.

**ST. JOSEPH'S PARISH BAZAAR, WELLINGTON**

The above Bazaar will be held in the PALAIS DE DANSE (Skating Rink), Wellington, beginning on NOVEMBER 25. All Blocks and unsold books for the Art Union are to be returned before that date to—

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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, NOVEMBER 19, 1914.

**NIETZSCHE**

THE name of this so-called philosopher has been of late so freely bandied about on men's lips and in newspaper columns as representing the greatest influence in the modern development of Germany that it seems desirable to inquire a little into the history of the man and into the nature of his teaching. Friedrich Wilhelm Nietzsche, who was born in 1844, was a 'son of the manse,' his father being the Protestant pastor at Röcken, near Leipzig. As a child he was obstinate and passionate, but at an early age he is alleged by his admirers to have acquired strong self-control, and even, it is said, on one occasion deliberately burnt his hand to show that Mucius Scaevola's act was but a trifling matter. He studied the classics at Bonn and Leipzig, and at the early age of twenty-six was appointed a Professor of Philology at Basle. At first a great admirer of Wagner, in 1876 he attended the Bayreuth Wagnerian Festival, and it has been thought that it was at this period that Nietzsche's grave mental malady first revealed itself. His favorite sister, however, thought that the disease began in the terrible year of 1870. 'He had six wounded young soldiers to look after, and the strain produced in him some depressing physical symptoms—dyspepsia, insomnia, and then came the facile but perilous remedy of drugs.' In 1880, so bad did his physical condition become that the professorship had to be abandoned. For nine years he wandered through Europe, visiting

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various health resorts, and fighting desperately against the onset of mental trouble. Meanwhile his literary output continued undiminished, and his egoism increased in each succeeding work. On the publication of *Thus Spake Zarathustra*, he exclaimed: 'I have given to men the deepest book they possess.' In 1889 the end came, and he fell into the 'outer darkness' of hopeless insanity, from which he never recovered to the time of his death in 1900.

\*

It would be vain to attempt anything in the nature of a critical analysis of Nietzsche's moral or philosophic system, for system he has none. Through all his books, from the first to the last, there are only scattered views on moral problems, and on the relation of man to the species and to the universe, from which, taken together, it is possible to spell out two or three more or less definite and distinct lines of thought. (1) We are left in no manner of doubt as to his hostility to Christianity. The Christian faith, according to Nietzsche, is essentially a consolatory fiction by means of which a crowd of degenerates, weaklings, and wretches have provided themselves with a plausible interpretation of their sufferings, and have hidden from their own eyes the sight of their weakness and decay. Again and again Nietzsche proclaims his uncompromising hatred of Christianity. God (he declares) is only a creation on the part of human suffering and weakness, a mirage which will vanish as soon as man has regained his health and learnt to realise the energies he hides within himself. Christianity is the great conspiracy of the miserable and the 'physiologically botched' against the strong and powerful; it is the gigantic lie by means of which decadents have attempted to poison the intellectual atmosphere of Europe; it is the terrible virus, which, if its effects became universal, would turn the world into a lazaretto; it is, in the scornful words which he uses in the *Antichrist*, 'the one immortal blemish of mankind. . . . He is equally contemptuous about the Bible. 'It is a delicacy,' he blasphemously writes, 'that God learned Greek when he wished to become an author—and that He did not learn it better.'

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(2) Nietzsche rejects and denounces all the current and universally accepted notions of morality. The morality now prevailing 'gilds, deifies, transports beyond the tomb, the non-egoistical instincts of compassion, self-denial, and self-sacrifice.' But this morality of compassion 'is humanity's greatest danger, the beginning of the end, the halting, the backward-glancing fatigue of the will, turning against life.' 'We need a criticism of moral values. The value of these values is first of all itself to be put in question. There has hitherto been no hesitation in setting up good as of higher value than evil, of higher value in the sense of advancement, utility, prosperity, as regards man in general, including the future of man. What if truth lay in the contrary? What if good were a symptom of retrogression, a danger, a seduction, a poison, a narcotic, by means of which the present should live at the cost of the future? Perhaps more comfortably, less dangerously, but also on a smaller scale, more basely? So that precisely morality would be to blame for the fact that the highest might and splendor possible to the human type should never be attained? So that morality should be precisely the danger of dangers?' 'Nothing is true,' he writes, 'all is permissible.' With this new morality, humanity, he taught, will finally be able to produce the 'over-man.' 'Thus we find, as the ripest fruit on its tree, the sovereign individual, resembling himself alone, freed again from the morality of custom, the autonomous super-moral individual (for "autonomous" and "moral" are mutually exclusive)—in short, the man of his own, independent, long will.' In *Zarathustra* the same thought is expressed dithyrambically: "'Man is wicked," so spake to me in consolation all the wisest. Ah, if only it is yet true to-day! For wickedness is man's best strength. Man must become better and more wicked, so I teach. The greatest wickedness is necessary to the over-man. It might be good for that preacher of little people that he suffered

and bore the sins of man. But I rejoice in great sins as my great consolation.' 'We immoralists,' he boasts in his *Will to Power*, 'we are the most advanced.'

\*

(3) Above all, Nietzsche stands for the glorification of cruelty and force, and for utter disregard and brutal contempt for all the rights of others, particularly of the weak and helpless. We take quotations at random, without any attempt at connection or classification. He sees at the beginnings of civilisation 'a beast of prey, a magnificent blond brute ranging about and lusting for booty and victory.' These 'unchained beasts of prey were free from every social restraint; in the innocence of their wild-beast conscience they returned as exultant monsters from a horrible train of murder, incendiarism, rapine, torture, with an arrogance and composure as if nothing but a student's freak had been perpetrated.' The blond beast constituted in his eyes the noble races. They fell upon the less noble races, conquered them, and made slaves of them. 'A herd of blond beasts of prey, a race of conquerors and masters, with military organisation,' with the power to organise, unscrupulously placing their fearful paws upon a population perhaps vastly superior in numbers, but still amorphous and wandering—this herd founded the State. The dream is dispelled which made the State begin with a contract. What has he to do with contracts, who can command, who is master by nature, who comes on the scene with violence in deed and demeanour.' Teaching such as this seems to fully explain the scant respect shown to 'scraps of paper.' Again: 'No injury, violence, exploitation, annihilation, can in itself be a "wrong," inasmuch as life operates essentially—i.e., in its fundamental functions—by injuring, violating, exploiting, annihilating, and is absolutely inconceivable without this character. A legal regulation . . . would be a principle hostile to existence, a destroyer and dissolver of man, a mark of lassitude, a crime against the future of man, a secret way to nothingness.' 'There is at present universal enthusiasm, even in scientific disguises, concerning coming conditions of society in which the exploiting character is to disappear. That sounds in my ears as if someone should promise to invent a life which should abstain from all organic functions. Exploitation does not belong to a decayed, imperfect, or primitive society; it belongs to the *essence* of living things, as organic function.' 'In order to discipline humanity to supreme splendor we must revert to nature, to the morality of the masters, to the unchaining of cruelty.' 'We are of the opinion that severity, violence, slavery, danger in the street and in the heart, concealment, stoicism, the tempter's art and devilry of every kind; that all things wicked, fearful, tyrannical, bestial, and serpent-like in man, are of as much service in the elevation of the species "man" as their opposites.' And finally: 'The essential thing in a good and healthy aristocracy is, that it should feel itself to be *not* the function, but the end and justification, be it of loyalty or of the commonwealth—that it should, therefore, with a good conscience, suffer the sacrifice of a countless number of men who, *for its sake*, must be humbled and reduced to imperfect beings, to slaves, to instruments.'

\*

Such is the teaching of Germany's 'new prophet'—the great philosopher of cruelty and swagger. Considerations of space prevent us from discussing the exact extent of Nietzsche's influence, but it is certain that his cult has been considerable; and it cannot be regarded as far-fetched to see some trace of the effect of his infamous teaching in the German campaign in Belgium and France. Nietzsche, it should be remembered, wrote his most important works between two detentions in a lunatic asylum. In view of this fact, the comment of a learned and competent observer cannot be regarded as too severe: 'It ever remains a disgrace to the German intellectual life of the present age, that in Germany a pronounced maniac should have been regarded as a philosopher, and have founded a school.'

## Notes

### Letter From the Front

Irish papers to hand publish an interesting letter from Private E. Harkness, Royal Irish Regiment, written to his mother in Dublin, from which we quote a portion: 'You couldn't help laughing, indeed you couldn't, at some of the tales the German prisoners have about us. When they knew they had been captured by an Irish regiment they wanted to know why it was that we weren't at home taking part in the civil war that was going on. Says I to one of them that came off with that blarney in his queer English, "This is the only war we know or want to know about for the time being, and there's mighty little about that that's civil, to my thinking, with the way you're behaving yourselves in it." I don't think he liked a plain Irishman's way of putting things, for he took out his pipe and began to smoke like the big chimney over Guinness's brewery. I have a notion that the Germans aren't in love with this war, anyhow.'

### An Indecent Publication

The secretary of the Federation informs us that a complaint has been received, through the Wellington Diocesan Council, in regard to the distribution of an extremely objectionable publication entitled *The Restorationist*. This noxious leaflet was handed to the children coming away from the Catholic school at Petone, and it is understood that copies have been delivered to most of the houses in that suburb. The local Federation committee asked for immediate action to be taken in regard to the circulation of what is alleged to be a very unsavory publication. It is issued under the pretence of being a 'Gospel Message, No. 19,' and deals, in a 'poem' of some length, with a most disgusting form of disease, while Biblical quotations and paraphrases are freely set out.

\*

Believing that the matter was one for the police to deal with, and acting under the advice of Mr. Humphrey O'Leary, barrister (whose kind assistance is gratefully acknowledged), Mr. Girling-Butcher waited upon the Inspector of Police, and laid the matter before him. The Inspector (Mr. Hendry) was not surprised to receive the complaint, as he had been spoken to on the matter immediately previously, and had already instituted inquiries with a view to suitable action being taken. Unfortunately, no prosecution under the Indecent Publications Act can be instituted save with the consent of the Attorney-General, but when Mr. Herdman peruses the document in question there is little doubt that he will declare it to be, in the extremest sense, an 'indecent publication.' The illustrations are nauseating, the letterpress evil and suggestive, and the thought that this abominable thing has been freely put into the hands of innocent little children is revolting. Our correspondent supplies the names of the editor and publisher, and of the printers of the publication; and these also will doubtless be a matter of practical interest to the police.

### American War Quips

Here are some quips about the war from the American press:—

The Turk wonders who is unspeakable now.—*Washington Herald*.

In case of invasion, a few long ladders are all Switzerland needs.—*Columbia State*.

Some of these potentates signing 'Rex' may yet change it to 'wrecks.'—*Washington Post*.

Most of the leading Christian nations seem to have mislaid the other 'cheek.'—*Washington Post*.

From all appearances Austria-Hungary bitterly repents having thrown that stone.—*New York World*.

The custom of kissing when they meet has been suspended among most European monarchs.—*Washington Star*.

Among other people who will be inconvenienced by the war, just think of the job Baedeker will have getting up to date again.—*New York Evening Sun*.

Liège is a fortified position of far greater strength than is generally appreciated.—*Encyclopaedia Britannica*, 11th edition. A 'scoop' for the old reliable encyclopaedia.—*Springfield Republican*.

We are inclined to believe that this will be the last great war until the next one.—*Boston Transcript*.

This European war suggests that maybe the white man's burden is the white man himself.—*Buffalo Courier*.

The idea is that the Kaiser should have sat down amiably and let the Allies gobble him up.—*Indianapolis Star*.

Britain's list of contraband of war seems to include almost anything it sees and is likely to want.—*Indianapolis Star*.

## DIocese OF DUNEDIN

His Lordship Bishop Verden will make an episcopal visitation of the Omakau parish next week.

Lieutenants Bevis and Keligher, the former of the Hibernian Cadets, and the latter of the Coastal Defence, and formerly of the Hibernian Cadets, have received appointments in the Defence Office. Lieutenant Bevis will have charge of the Moggie district.

The members of the St. Patrick's Basilica Choir, South Dunedin, assembled in the presbytery on Sunday evening to express their good wishes to Miss Maggie Haigh on the occasion of her approaching marriage. The Rev. Father Delany, in presenting her with a silver and oak salad bowl, voiced the respect of the members and wished her every success.

## CATHOLIC FEDERATION

### CATHOLIC IMMIGRATION COMMITTEE, WELLINGTON.

The usual fortnightly meeting of the C.I.C. was held on November 10. The chair was occupied by Miss N. Burke (vice-president), and nine members attended. Correspondence was read from the secretary of the Westminster Federation, London. A report was received from the sub-committee set up for the consideration of a hostel, in which it was stated, that while recognising the necessity, the committee was of opinion that it is impossible to do much without financial assistance, and that as resources are somewhat strained at the present time further steps be held over till the New Year. The report given by members who had visited the Ionic was unusually interesting. These ladies had an exceedingly busy time, interviewing and welcoming 36 new arrivals. Much satisfaction was felt on hearing that lady visitors and a priest, as well as men of the St. Vincent de Paul Society had visited the boat at Hobart, where the Catholic passengers had all attended Mass. The next meeting of the C.I.C. will take place on Monday, November 23.

### ST. JOSEPH'S, WELLINGTON.

St. Joseph's (Wellington) parish committee met at the presbytery, Patterson street, on Wednesday, November 4, when there was a good attendance, the Rev. Father Barra being in the chair. Mr. A. Cassie was appointed hon. secretary vice Mr. R. H. Williams resigned. Correspondence was received from the diocesan secretary re the general elections, juvenile courts committals, and half-yearly meeting. The secretary brought forward a paper cutting on the report of the select committee on the Bible-in-schools question, showing how the members of the House voted in the division, sixteen of whom did not vote on the question. Some of them had spoken outside the House in the strongest terms against the League, but when it came to record-

ing their vote they were absent. The secretary also reported that the canvass with the object of enrolling Catholic voters was being carried on with energy, over 50 persons being enrolled at the Masses last Sunday. It was arranged for members to attend at the church doors on the following Sundays. Three new members were enrolled. The Rev. Chairman thanked Mr. J. Fanning for acting as secretary for the month. A vote of thanks to the chair and prayer concluded the business.

## CORRESPONDENCE

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

### THE RELIGION OF ROBERT BROWNING.

TO THE EDITOR.

Sir,—The paper on 'The Religion of Robert Browning' read before the members of the Auckland Newman Society contained some startling conclusions, if one is to judge by the summary of it given in your current issue. More startling still is the apparent unanimity with which those who joined in the subsequent discussion concurred in those conclusions. We are then, it seems, to believe that Browning was not only possessed of definite Christian ideals but, in addition, of 'a keen sympathy with Catholic ideals and devotions.'

Browning certainly was no agnostic. Moreover, he believed in the Divinity of Christ. But, all the same, he was an expounder of religious indifferentism.

'One trims the bark 'twixt shoal and shelf,  
And sees, each side, the good effects of it;  
A value for religion's self,  
A carelessness about the sects of it.  
Let me enjoy my own conviction,  
Nor watch my neighbor's faith with fretfulness,  
Still spying there some dereliction  
Of truth, perversity, forgetfulness.'

A man of the shifting mentality indicated in 'My Star' was not likely to accept the advice:—

'Go get you manned by Manning and new-manned  
By Newman, and, mayhap, wise-manned to boot  
By Wiseman

It is well-known what Cardinal Wiseman thought of the author of 'Bishop Blougram's Apology.' Browning's prejudice was all the more reprehensible because he knew Italy intimately. His description of the ritual in St. Peter's is spoilt for us by the fact that he terms it 'buffoonery.'

'With all Browning's professions of wide tolerance, he never reached higher than the standpoint of vulgar bigotry in regard to the Catholic Church.' So writes Rev. John Rickaby, S.J., in *The Month* (February, 1890). I fully agree with the learned Jesuit, and I hope, as a well-wisher and admirer of the Auckland Newman Society, that I shall not be considered ungracious in my remarks.—I am, etc.,

TERTIUM QUID.

Christchurch, November 14.

### Waimate

(From an occasional correspondent.)

On Friday, November 13, his Lordship Bishop Grimes arrived in Waimate to begin his episcopal visitation. His Lordship was welcomed by a joyous peal of bells on his arrival. On Saturday evening the ceremony of episcopal visitation took place, and his Lordship briefly explained the meaning of the various ceremonies. On Sunday, at the seven o'clock Mass, and at the nine o'clock Mass, which was said by his Lordship, large numbers received Holy Communion. At the 11 o'clock Mass the Rev. Father Aubry welcomed his Lordship the Bishop to the parish of Waimate, and exhorted the parishioners to assist in

lightening the burden of debt which still remains on the Christchurch Cathedral. The Bishop briefly responded. In the afternoon his Lordship administered the Sacrament of Confirmation to 97 children and adults, and preached a fine discourse, pointing out the means of perseverance.

On Monday night a large number of parishioners assembled in St. Patrick's Hall to welcome the Bishop to the Waimate parish. Speeches were made by representative members of the parish and of the various societies, pointing out the works that have been done since his Lordship's last episcopal visitation of Waimate; and a good programme of vocal and instrumental music was gone through. His Lordship thanked the parishioners, and expressed his satisfaction at the state of the parish, both spiritual and material.

On Tuesday morning the church bells again pealed forth a joyous welcome, announcing the arrival in Waimate of Bishop Cleary, of Auckland, accompanied by the Rev. Father Keogh, who is on a visit from Ireland.

The following are the results of the practical examinations held at St. Joseph's Convent, Waimate, on the 10th and 12th inst., by Mr. de G. English, examiner for the Associated Board of R.A.C.M. and R.C.M., and Mr. Saint George, for the Trinity College:—Licentiate—Agnes Lawlor, L.A.B. Advanced—May Quinn. Higher Division—Kathleen O'Brien. Lower Division—Kathleen Cooney, Ruth Fagen. Elementary—Harold Adams, Mary Hendron, Eileen Cooney, Thelma Williams, Eileen Williams. Primary—Veronica Leonard (distinction), Urban Leonard, Jennie McCrossen, Cassie Lawlor, Hilda Cooney, Ruby Jamieson, Doris Manchester. Associate—Ethel Adams, A.T.C.L., practical. Higher Local—May Quinn (honors). Senior—Madge Reekie (honors), Annie Hutt. Intermediate—Maggie Brosnahan, Gladys Dixon, Nellie Murphy, Neta Forbes. Junior—Lesta Harris (honors), Rah Pitcaithly. Miss Agnes Lawlor (the young pianist) is to be complimented on gaining her final letters at the young age of sixteen. She has had a most successful musical career, only commencing her studies in 1907; every year following she gained honors. She gained her first letters (A.T.C.L.) at the age of fourteen. She was then and still is the youngest in New Zealand to gain the letters L.A.B., L.T.C.L. Much credit is due to her teachers (the Sisters of St. Joseph, Waimate).

## ANSWERS TO CORRESPONDENTS

J.M., New Plymouth.—Thanks for copy of *Menace*. Another correspondent had already sent us the same number of the paper, and we dealt with the incident in our issue of October 15. We have placed the matter in the hands of the police.

SEMPER AUDITOR TANTUM?—Your letter is too strong, both in words and sentiment, to appear anonymously; and the death of Lord Roberts has rendered a portion of it untimely. Make the changes necessary through the latter event, and write to us again above your own name.

SUBSCRIBER, Tokatea.—The numbers of the foreign-born white population of the leading nations in the United States according to the last (1910) census are as follow:—England, 876,455; Wales, 87,479; Scotland, 261,034; Ireland, 1,352,155. Total United Kingdom, 2,572,155. Germany, 2,501,181; Canada, 1,196,070; Sweden, 655,183; Norway, 403,858; Russia and Finland, 1,732,421; Italy, 1,343,070; Denmark, 181,621; Austria, 1,174,924; France, 117,236; Switzerland, 124,834; Holland, 120,053; Belgium, 49,397; Hungary, 495,600. These figures, of course, take no account of those of foreign descent, but merely of the foreign born.

We learn from a correspondent that Mr. C. Connor was returned at the top of the poll for a seat on the Ekatahuna County Council, West Riding.

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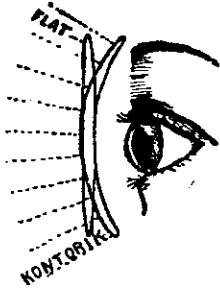
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## Irish News

### GENERAL.

The Irishmen of Scotland have not been behind-hand in conveying to Mr. Redmond and his colleagues in the Irish Party the most cordial expressions of gratitude on the passing of the Home Rule Bill. Nowhere has the Home Rule movement had stronger or more unwavering support than from the Irishmen of Scotland.

Now that an Irish Brigade is likely to be formed in the Imperial Army, thousands of Irishmen in all parts of Great Britain who have recently responded to Lord Kitchener's call and joined the colors, are anxious to transfer into the Irish Brigade, and are clamoring to know how to set about it. Representations are being made to the War Office on the subject, and it is suggested that a complete Army Corps (40,000 men) might be filled entirely by Irish recruits from England, Scotland, and Wales.

Colonel Moore, Commander of the Irish National Volunteers, says that he has no hesitation in placing his services at the disposal of the leaders of the Irish people in the split which has arisen in the Volunteer movement in Ireland. He says that all thoughtful men will acknowledge that the Irish Volunteers must come under the control of the Irish Government once it is established, and that the nearest approach to such an authority now is to be found in those who are the representatives of Ireland.

The London Irish, a popular Territorial corps, has recruited a reserve battalion to full strength in four days, with a full complement of officers. Colonel Matthews, commanding, says that if Home Rule had been passed a bit earlier the full strength of the new battalion could have been immediately secured. Recruits of Irish nationality have enlisted now in very large numbers. Formerly recruits were required to show some association with Ireland either by birth, marriage, or property, and it is said that enthusiasts have been known to marry Irish girls in order to qualify.

### IRISH MSS. INTACT.

An opinion seems to have gained ground that along with the rest of the priceless manuscripts destroyed at Louvain by the German vandals was the famous collection of beautiful Celtic manuscripts belonging to the Irish College. But happily this is not the case, as they were removed from Louvain to Rome about forty years ago, and afterwards to the Franciscan convent in Dublin. At the same time a mass of Irish MSS., dealing with the lives of the saints, was removed from Louvain to another place, which, however, is at present within the theatre of war.

### IRISH NATIONALISTS NOW ARMED.

As a result of the distribution of arms the peace of Ireland has now been effectually secured (says the *Glasgow Observer*). To preserve peace there is nothing like being effectually armed, and with Nationalists in this state of preparedness, particularly in the North, we shall no doubt hear very little of the prospects of civil war in future. It has now been brought home to Unionists that we are prepared for either contingency, be it peace or otherwise, and this will play a large part in the regulation of their future conduct. In connection with the distribution, it was eminently satisfactory to find the complete arrangements made some time ago to appoint County Treasurers and pool their funds. As a result, when the rifles were available no delay occurred in having them conveyed to their various destinations. It now but remains for the Volunteers to make themselves efficient in the use of the rifle. For this purpose the setting up of rifle ranges should at once be taken in hand and regular shooting practice indulged in. All A.O.H. divisions having halls or other places suitable for rifle ranges should, as before notified, forward particulars to the

Central Office in Dublin, when information will be forwarded to them regarding the matter.

### CHARITABLE BEQUESTS.

Mr. Charles Lawler, of 32 Leinster road, Rathgar, Dublin, a director of the Alliance and Dublin Consumers' Gas Company, who died on April 1 last, left personal estate in the United Kingdom valued at £99,411. Among the testator's numerous charitable and religious bequests are £15,000 for the construction and equipment of a dispensary in memory of him to be attached to St. Vincent's Hospital, Stephen's Green, Dublin; £1000 each to the Meath Hospital, the Royal Hospital for Incurables, Donnybrook, Dublin, and the Hospital for the Dying, Harold's Cross, Dublin; and £500 each to St. Vincent's Hospital, Stephen's Green, Dublin; the Deaf and Dumb Institution, Cabra; St. Mary's Asylum for Female Blind, Merrion; the Little Sisters of the Assumption, Camden street, Dublin; the St. Vincent de Paul Male Orphanage, Dublin.

### SUCCESSES FOR ROCKWELL COLLEGE.

Rockwell, in this year's Intermediate examinations, by the striking success in the mathematical group, again asserts its pre-eminence in that branch of education. In the Middle Grade Rockwell has secured the highest total of marks in the Mathematical subjects, and wins first place and medal in Algebra and Arithmetic—J. Duffy scoring 397 marks out of a possible 400—and another Rockwell student gains first place and medal for Trigonometry in the same grade. In the Exhibition list, John Egan, besides winning the medal in Trigonometry, has secured a first-class Exhibition, while his class-fellow, W. Mallen, gains an Exhibition in the same group. J. Gleeson wins a high Mathematical Exhibition in the Junior grade, while two other Rockwellians qualify for prizes in the same group. In addition to these successes Rockwell students claim an Exhibition in the Modern Language group in the Middle Grade, second place in German in the same grade, one book prize and a Composition prize in Senior Grade, four prizes in Middle Grade, and two First Classes in Junior Grade. In the National University Entrance Scholarship Examinations five students of Rockwell competed, and all five were successful, and twenty-one passed the University Matriculation Examination direct from Rockwell.

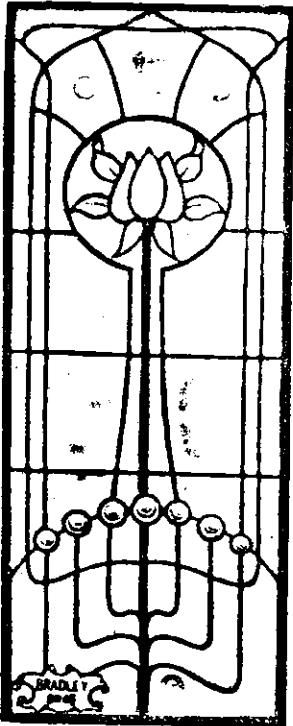
### REJOICINGS.

In their rejoicings over the placing of the Home Rule Bill on the Statute Book Irishmen, owing to the war, are less demonstrative than they would otherwise have been, but their expressions of feeling prove nevertheless how deep is their joy. In some parts of Ireland there have been bonfires, torchlight processions, and meetings to celebrate the national triumph. From every town and district have been sent to the Irish Party telegrams, letters, and resolutions voicing the general delight. And not alone from the Irish people at home have these messages of congratulation been received. Prelates and priests, professional and business men in America, in the colonies and dependencies and on the European Continent have joined with their kindred at home in thanking Ireland's faithful Parliamentary representatives for the successful completion of the great struggle to restore the native Parliament. With much satisfaction we note that amongst those who have sent messages of congratulation figure Irishmen belonging to all the important centres of population in Great Britain and also British Protestants (says the *Catholic Times*). As the result of the sympathy arising out of a common love of liberty and co-operation in the efforts of long years to secure it for the Green Isle there have been formed between masses of British Protestants and the Irish Catholics bonds of friendship that will never be broken.

The always mysterious Dead Sea in Palestine is providing a new puzzle for scientists, as it seems to be drying up.

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## People We Hear About

Wenceslaus Divisch, who was born in 1696, in Bohemia, studied under the Jesuits, then joined the Premonstratensians, invented the lightning rod twenty years before Benjamin Franklin.

Superintendent Patrick Quinn, of London, has expressed his intention to retire at the end of the year from the position of chief of the special branch of Scotland Yard. With his retirement the Yard will lose its most famous detective. Whenever the King leaves England he is accompanied by Mr. Quinn.

The successor of Pope Benedict XV. in the See of Bologna has been announced as Monsignor Giorgio Gusmini, Bishop of Foligno, in the province of Perugia. The new Archbishop is a native of Cazzaniga, in the diocese of Bergamo, and he was born on December 9, 1855. He was appointed to the Bishopric of Foligno on April 2, 1910.

There were several Catholic diplomats at courts in the war zone: Frederic C. Penfield, Ambassador to Austria-Hungary; Julius G. Lay, Consul-General at Berlin; T. St. John Gaffney, Consul-General at Munich; Charles J. Vopica, Minister to the Balkan States. Mrs. Thackera, sister of Rev. Father Sherman, S.J., is the wife of the American Consul-General at Paris.

One of the notable officers killed in the war recently was Lieut.-Colonel Charles Dalton, R.A.M.C., who died from wounds received at the battle of the Aisne. Dr. Dalton was an Irishman, a Clongowes boy, whose career did credit to his Jesuit training. He was a very gallant gentleman, and had given active service in Burmah, Chitral, Sierra Leone, and the Transvaal, getting badly wounded at Colenso. He was a man of great grit and determination, and his death is widely mourned in Ireland.

Dr. Thomas O'Hagan, of Windsor, Ontario, until a year ago editor-in-chief of the *New World*, Chicago, and well known in the world of letters, was signally honored the other day when he received notice that the degree of Doctor of Letters had been conferred on him by Laval University, Quebec. The University Senate conferred the honorary degree out of appreciation of Dr. O'Hagan's eminence as a litterateur. Dr. O'Hagan already holds the degree of master of arts from Ottawa University, 1885; and doctor of philosophy from Cornell University, 1894.

The Catholic house of Colonna, which for ten consecutive centuries has figured in the history of Rome, which furnished at least six Popes, which owes its very name to its possession of the sacred column at which the Divine Son of God was scourged, now very proudly gives a new Mayor to the Eternal City. Don Prospero Colonna is no novice in the management of municipal affairs, for he has already served a previous term of ten years in the mayoral office. Elected by a joint liberal and Catholic majority, he may be relied upon to put an effective stop to the insults to the Vatican and to the destruction of the priceless relics of the past, which Nathan and his satellites were guilty of.

The Gaekwar of Baroda is far wealthier than the King-Emperor to whom he has proffered all his troops and resources. The annual income of his Highness Sayaji Rao III. amounts to over £1,000,000, and his collection of gems is said to be worth at least £2,000,000. When holding durbars his Highness wears a necklace containing a diamond for which he gave £80,000. This is a Brazilian stone of the first water, known as the Star of the South, and formerly belonged to Napoleon. The Gaekwar, however, spends money on more useful objects than gems. Baroda is famous for the wisdom with which it is governed, and for its splendidly equipped schools, built and endowed out of the Gaekwar's private purse.

In the second half of 1913 Ceylon exported 16,167,699 pounds of rubber.

## Science Siftings

By 'VOLT.'

### Cork Industry.

Seventy per cent. of the world's production of cork is obtained in Spain. During the year 1912 approximately 78,000 short tons of cork, of which 54,780 tons came from Seville. In the Seville district there are 305 cork factories, and in the provinces of Barcelona and Gerona, there are 507 cork factories.

### Cotton Manufacture.

The cotton manufacture was introduced into Europe by the Arabs. Abdurahman III., about the year 930, caused it to be commenced in Spain, from which country it spread slowly to other European lands. He also established extensive manufactures of silk and leather, and interested himself much in the culture of the silkworm. The Arabs were also the authors of the art of printing calicoes by wooden blocks, a great improvement on the old operation of painting by hand.

### Walnut Trees Disappear.

We learn from an inquiry recently made by the Minister of Agriculture in France that the disappearance of the walnut tree in that country is threatened. The value of its wood, from a commercial point of view, has been the cause of the trees having been cut down, and they have not been replaced except in some departments, such as Dordogne, where the total number of walnut trees existing has been estimated at about one million. After Dordogne the departments where there are most walnut trees are Aveyron, Charentes, Drome, and Isere, but even in these departments the inquiry states that the culture of the walnut has been decreasing for at least 15 years.

### Aeroplanes at Sea.

Warship design is already being affected by the rapid development of the hydroaeroplane, or flying boat as it is better known. American naval architects believe that the hydroaeroplane will be an important auxiliary arm in future sea warfare. The small size of these flying machines, combined with the fact that they can be made to alight with certainty upon a predetermined area of small dimensions, makes it quite possible that the equipment of the super-dreadnought of the near future will include one or more hydroaeroplanes, together with a suitable landing platform. It is by no means improbable that large passenger vessels will be similarly equipped at a not very far distant date, as the value of a hydroaeroplane in the event of such a disaster as that of the Titanic might be incalculable.

### Seaweed.

When we see the tangled masses of seaweed washed up on the beach, we little conceive that it has any commercial value. The fact is that on the British coast 400,000 tons of seaweed are collected every year. From the kelp into which it is burned chemists manufacture iodine and bromide, besides valuable chlorides and silicates. Thousands of Japanese and Chinese almost live on seaweed. France collects 8,000,000 pounds yearly, which is used in the manufacture of mattresses. The Irish convert seaweed into valuable jellies, and make other useful foods out of it. All along the coast of Nova Scotia the farmers collect what is known as Nova Scotia eel grass, which is shipped daily to Boston, to be used in the wadding of airtight, noiseless floors, besides making the finest of filling for upholstery and serving other useful purposes. Thousands of farmers make money out of collecting the grasses and marine substances that grow along the shores. By a wise provision of the law, nobody is allowed to fence it in, at least below high-water mark.

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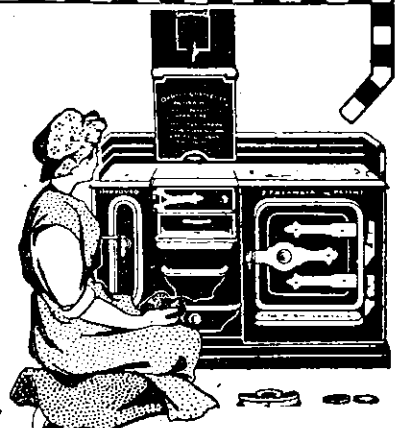
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## GARDENING NOTES

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

### ANSWERS TO CORRESPONDENT.

(1) A light open soil, sandy fibrous peat, about two parts; turfy loam, one part; well rotted leaf mould, one part; and a good mixture of clean sharp sand, with plenty of drainage in the bottom of the pots. (2) Shake gas lime about their haunts and it will soon clear them out. Another good remedy is to chop up some raw potatoes rather fine, place them about the house, and cover them up with old boards, leaving a space for them to crawl into to feed on the potatoes. Examine the boards every morning and pour some boiling water on them. If a piece of sacking were placed over the board it would be an advantage, as it would encourage them to settle there after the night. If this remedy is persevered with, it will rid the house of the pest. (3) Slacked lime or whiting, mixed with sour milk and thinly put on with a hand-brush, as this is neater than syringing, which makes a mess. Do not put on too thickly, as it darkens the house too much. The milk makes the stuff adhere to the glass.

### HOW TO GROW MAIDEN HAIR FERNS (ADIANTUM) IN POTS.

To grow from spores (seed), procure a fair sized pot or good new deep cutting box, and fill up the bottom with a good layer of drainage, about three inches, of broken pots or bricks or rotten stone. Place the rough pieces in the bottom, finishing with the finer pieces. Next place a layer of moss over the drainage to prevent the soil from mixing up with it. If moss is not to be had, dry pieces of turf will answer the purpose. If the soil is allowed to mix up with the drainage this will get choked in time and a free percolation cannot take place, the consequence of which will be that the soil will become sour and sodden and the plants will not thrive; also moss will take possession and choke up the young seedlings. Prepare the soil by mixing two parts of peat, one of fibrous loam, one of leaf mould, and a good mixture of clean sharp sand, from a river bed if possible, as it is usually free from the seed of weeds. Fill up the box to within about two inches of the top and then scatter over the soil some small pieces of rotten stone or bits of brick, mixing amongst it little bits of turf and pressing them down gently to keep them in their place. Then take the frond of the fern with the ripe spores or seed and rub it in your hands over the pot or box. Cover it up with a pane of glass and place it in a shady part of the greenhouse. The glaring sun must be kept off, and the box must be always kept moist. I should have said the soil wants a good soaking before the seed is sown, and that it will last for a considerable time afterwards. The watering must be done very carefully with a very fine rose and put on gently so as not to wash the seed away or disturb it. When the seedlings are up and fit to handle they can be potted off in the same compost, using always plenty of drainage. When the small pots are full of roots they must be put into larger pots to grow on. As long as they do well they will not need repotting, as the less disturbance given to the roots the better. They need to be kept in a shady part of the house and require plenty soft water. Rain water standing in a tub in the greenhouse answers best, but if rain water is not procurable keep a tub of soft water for the purpose. This applies to all pot plants. In the hot weather they will be benefited by a good syringing in the afternoon. In the winter they will not require so much water, as they need a rest; but on no account must they be left to get dry. When they are established in their permanent pots they will occasionally need a stimulant in the form of liquid manure made weak with a little soot and guano placed in a can or tub in a convenient place and given clear about once a week during the season of growth. If the plants are to be increased they must be turned out of the pots and the balls of

roots, as many as are needed, cut through with a sharp knife and immediately repotted and watered, placing them in a shady place away from the sun's rays. When they need repotting they require a larger pot, ramming the soil firmly around the ball of the roots. If the soil is not made firm the water is apt to run away from the hard ball to the soft part, and the consequence is that the roots get no water, and the plant will suffer.

### THE KITCHEN GARDEN.

During the month of November plant potatoes, cabbages, cauliflowers, broccoli, Brussels sprouts, Jerusalem artichokes, shallots, tomatoes, cucumbers, vegetable marrows, and pumpkins, and sow peas, broad beans, kidney beans, turnips, carrots, spinach, lettuce, cauliflower, broccoli, cabbages, cucumber, marrows, pumpkins, radishes, mustard and cress.

### WHAT TO PLANT IN THE FLOWER GARDEN.

Now is the time to finish up the bedding out of plants such as geraniums, verbenas, petunias, phlox drummondii, dahlias, marguerites, violets, salvias, and all other annuals which are necessary for making a summer show in the garden. All the hardy and tender annuals and perennials may now be sown in well-prepared beds or borders. They will make a good show late in summer and autumn, when the rarer plants will be past their best. With a little careful watering occasionally in any weather they will make good headway. It would take too much space to name all the flowers which can be sown: but anyone can consult a seedsman's catalogue and choose his selection.

### Onehunga

(From an occasional correspondent.)

The two weeks' mission conducted by Rev. Fathers O'Sullivan, C.S.S.R., and Grogan, C.S.S.R., in the Church of the Assumption, Onehunga, was brought to a close on Sunday, 8th inst., when over 350 approached the Holy Table. The Church was well filled at all the Masses and evening devotions, and at the closing sermon there was scarcely seating accommodation for the large number who attended. The Rev. Father O'Sullivan said at the end of his closing sermon that it was one of the most successful missions he ever assisted in. Very Rev. Dean Mahoney also expressed himself as being highly gratified with the result.

The pupils attending the commercial classes at the Onehunga Convent School have again passed with honors in elementary and intermediate shorthand and bookkeeping at the recent examination held at the National Business College, Sydney, having obtained 85 and 90 per cent. each in both subjects. This is highly satisfactory, both to the pupils and the Sister who is teaching them.

### Invercargill

(From our own correspondent.)

The date of the Pan-Southland gathering for 1915 has been fixed for Wednesday, February 10. The gathering will again take place at Riverton. The various secretaries in the country parishes are invited to communicate with the local secretaries—Messrs. J. McNamara and T. Pound—forwarding any suggestions for improvement on the last function.

The Irish national concert in aid of the Belgian Fund, which will eventuate on the 25th inst., will be opened by the Very Rev. Dean Burke, V.F., who will give a short address on the Belgians and the part they have played in the present war.

Last month the Very Rev. Dean Burke, V.F., conducted a most successful retreat for the local branch of the Children of Mary. On the concluding Sunday evening a procession took place in the Basilica, and it was most impressive. On this occasion over twenty aspirants were admitted to the sodality.

On Sunday next the committee of the Catholic Federation will be in attendance before and after both Masses, for the purpose of enrolling those who have not yet joined the Federation for this year.

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## A VICTIM OF THE WAR

(For the *N.Z. Tablet*.)

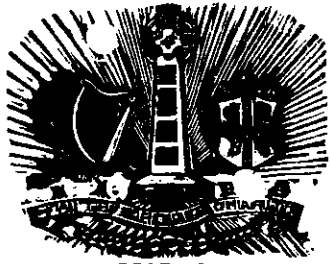
Europe, it has been pointed out recently, was within a year of celebrating the centenary of peace from any serious international strife when the present war broke out. Strife there had undoubtedly been between one nation and another, such as the Crimean war, but in the main, the European nations had lived at peace. And in that ninety and nine years since the battle of Waterloo, Europe had become a vast pleasure-ground, across which tourists, pleasure-seekers, and business men of every land travelled carelessly, hardly realising the difference between one territory and another. Language only, a solitary outpost of the immaterial army of nationality, kept faithful watch and ward between one country and another. That army was not dead, as had been thought by many, but only sleeping. And suddenly, first in one country and then in another, rose the dormant spirits of the different nationalities, rallying mankind to long forgotten standards. Their sudden apparition, wrapped, as it were, in graveclothes, had in it something terrifying and supernatural, and seems to make the war which has sprung forth at their bidding more deadly than the former wars of mankind.

This resurrection of the sanguinary spirits of internecine strife was responsible for the death of the late Pontiff, the great visible Father of united Christendom; and it was only natural that it should deeply affect the Superior-General of an international teaching Order like that of the Sacred Heart. The rise and marvelously rapid growth of this Order was probably due in great measure to Europe's century of peace. Founded in 1800, in a France hardly recovered from the throes of the great Revolution, it passed through its infancy during the Napoleonic wars, and at their conclusion, it spread with phenomenal rapidity over every part of Europe, and into America, Asia, and Australasia. It undertook in every country the higher education of girls, and, adapting itself to the circumstances and needs of different quarters of the globe, it gave to the young Catholic girls of a score of different nations an education essentially the same. While inculcating in every land a spirit of loyalty to established authority, there was a certain feeling of cosmopolitanism in its schools, due to the fact that religious of widely varying nationalities moulded in turn the characters and thoughts of the children. And on nothing was there laid greater stress than on the sisterhood which existed and should exist between pupils in the different countries. They were all, as the phrase is, 'Children of the Sacred Heart,' welcomed, in after life, to any convent of the Sacred Heart the world over; and between pupils, as between religious of different nationalities, though of course in a lesser degree, there was a tie of sympathy which transcended racial prejudices.

This feeling, for many years a matter of tradition in the schools of the Sacred Heart, found its first articulate expression in the Superior-General who has just succumbed to the horrors of the European conflict. Rev. Mother Janet Erskine Stuart came of an old and distinguished Scottish family, but was an Irishwoman by birth, the daughter of a Protestant clergyman. Born in the year 1857, her life up to 1879, the date of her conversion, was a singularly studious one for a young girl. Her father gave her an exceptionally fine classical education, and the bent of her mind led her to read much and deeply. At the age of twenty-one, she had read herself, in her own words, 'to the cross-roads, having understood that there were only two alternatives, submission to the Catholic Church, or no fixed beliefs at all.' At this juncture she was happily brought into contact with the celebrated Jesuit, Father Gallwey; and, under his wise guidance, the young girl quickly made up her mind to take the path of submission to the Catholic Church. Rapid, accurate, and decisive reasoning was evidently a habit with her even in her youth, for Father Gallwey remarked to a mutual friend after her first interview with him, that she was sure to come right, because she did not come back to the same point

once it had been answered. Despite the efforts of divers Protestant divines, and of such distinguished laymen as Gladstone, who used all his influence to dissuade her, and even, as she relates, wrote and 'pointed out the deterioration in mind and character which he had noticed in his friends who had been received into the Roman Church, and expressed every kind wish that I might not prove another example of it,' she was received into the Catholic Church. Three years later, in 1882, she discovered her religious vocation, and entered the Society of the Sacred Heart, where her commanding talents were soon recognised and made use of in various responsible positions, until, in 1911, she was elected the fifth successor of Blessed Madeleine Sophie Barat in the government of the Society. Before her election to this office, Rev. Mother Stuart had lived principally at Roehampton, near London, the English Noviciate of the Society; and while there, she utilised the scanty leisure of a very busy life in literary work. The English Catholic Truth Society has benefited much by her pen, and her name was on the list of writers for the new Catholic Library, Westminster. A great part of her work consisted of plays for the edification and instruction of school children, but fitted by their literary power and beauty, their fire, and, in many instances, their delicate wit and humor, to please much more critical audiences. Many fugitive papers of hers, published in such periodicals as *The Month*, will now, no doubt, be collected for the first time, and given more permanent form; but she will probably be chiefly remembered as a writer, by two works, *The Education of Catholic Girls*, which is bound to become a classic in Catholic educational circles, and a pamphlet first read to the Roehampton Association of past pupils, *Children of the Sacred Heart, Past and Present*. In both these publications, Mother Stuart gives most eloquent and touching expression to the inarticulate, but very real spirit of loyalty and fellowship which is alive in schools of the Sacred Heart throughout the world. And as she was privileged to express with her pen the ideal in the hearts of thousands of the religious of her Order, and of their spiritual children, so, during her short sway of three years, she was able to perform an inestimable work towards further uniting her Order, and strengthening still more the time-honored bonds of love and loyalty towards its earthly head. For the first time in the history of the institute, the Superior-General personally visited all the wide-spread houses, not forgetting even far-away New Zealand in her pilgrimage. Only those who had the great privilege of meeting Rev. Mother Stuart could realise how perfectly she filled her position as head of a great international association of religious teachers. The catholicity of her interests was marvellous. The men, the manners, the state of religion and politics, the aboriginal races, the animals, birds, and plants of the many countries she visited, all seemed of absorbing interest to her. Indeed her predominant characteristic might be expressed in her own words, as 'the keenness which shows forth a settled conviction that life is worth living.' She was neither tall nor imposing in person, yet her simple dignity of bearing, the outcome of a happy blending of rare natural and supernatural gifts, made her the true centre of every gathering organised in her honor, while the touching old-world ceremony of curtseying and kissing her hand seemed an altogether natural mode of paying homage to the unique position which she graced. The quick sympathy and ready mental response she gave to the various entertainments of welcome prepared for her in Timaru, Wellington, and Auckland, the three homes of her Order in this country, won the hearts of all the New Zealanders who were present at them. From this, as from the other countries visited by her, she returned to the Mother-House in Belgium last July, taking with her the loyal affection of thousands of hearts, in which her coming had revived and strengthened the old ideals of schooldays, the old sympathies and esprit de corps.

Scarcely, however, had she returned to her post before the war broke out, and in a few short weeks the multitudes of women and girls all over the civilised



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world, who looked to her with loving allegiance, were grouped by the exigencies of wartime into sharply-divided bodies of French, Belgians, British, Austrians, Poles, and other nationalities too numerous to mention. Communication from house to house of the Society was cut off, and the convents in the arena of warfare were soon turned into hospitals for the wounded. Rev. Mother Stuart herself, all her life a 'valiant woman,' spent the two months before her death in strenuous manual work for the wounded and destitute.

'She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

'She hath opened her hand to the needy, and stretched out her hands to the poor.'

But her work in this sphere was soon cut short by the fact that all British subjects were compelled to leave Belgium. Rev. Mother Stuart arrived at Roehampton a few weeks ago, worn out in body by the privations and hardships of her hurried flight, and lacerated in soul by the manifold anxieties of her position; for Mexico, as well as Europe, was in a state of turmoil, and her daughters there were in peril of their lives from the anti-clerical revolutionaries. The pressure of intense and protracted anxiety was too great for her enfeebled frame, and at the end of October, at the comparatively early age of fifty-six, Rev. Mother Stuart laid the burden of her office in the hands of God.

So far, no details of her death have been received in this country, but the description of the Requiem Mass offered in the chapel of the Rose Bay Convent, Sydney, makes touching and impressive reading, and will doubtless interest the many friends of the Society in New Zealand. The Catholics of Sydney united to make the occasion a memorable one, and to that end they utilised the large resources at their command. The Office for the Dead was chanted by forty priests in the presence of Archbishop Kelly, and the music of the Mass was also sung by the clergy. Sydney abounds in religious Orders, and the heads of all these were present, together with one or more representatives of the different institutes. Jesuits, Marists, Vincentians, Passionists, Franciscans, Missionaries of the Sacred Heart, Redemptorists, Sisters of Mercy, Little Sisters of the Poor, Sisters of St. Joseph, Good Samaritan Sisters, Sisters of Our Lady of the Sacred Heart, the members of the Little Company of Mary filled the convent chapel, and with a hundred ladies, former pupils and Children of Mary, overflowed even into the choir tribune. After Mass, the Archbishop delivered a touching discourse, and thus concluded a fitting tribute to one who had filled the post of Superior-General of one of the great teaching Orders of the Church. It was a remarkable manifestation of sympathy on the death of a saintly and distinguished woman, who, exemplifying so perfectly in herself the supra-national charity of her Order, fell a victim to international strife none the less surely than if her life had been cut short by the steel or the bullet of the soldier.

M. H.

Another Protestant clergyman has joined the Catholic ranks in England. This convert is the Rev. Henry Vernon Moreton, M.A., a graduate of Trinity College, Dublin, who has resigned the curacy of St. Augustine's, Victoria Park.

Captain John Knapp, U.S.N., commander of the United States flagship Connecticut, is a Catholic and an alumnus of the St. Louis University. Captain Knapp's sister, Sister Mary Coletta, is a nun in St. Michael's School, Erie, Pa.

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## ST. PATRICK'S COLLEGE ANNUAL SPORTS

The thirtieth annual athletic sports meeting of St. Patrick's College, Wellington, was held at the Athletic Park, on Wednesday, November 4, under exceptionally good weather conditions. The gathering was a most successful one, while all the events were keenly contested. There was a large attendance of friends and relations of the pupils, of the clergy, and old boys. Though the contests were keen and some good times were put up, no past records were beaten. The results of the various events were as follow:—

100 Yards Handicap (under 14).—First heat: Dealy ii. 1, Darby 2, Barrett 3. Second heat: Bernhardt 1, Beveridge 2, Fitzsimmons 3. Final: Dealy 1, Bernhardt 2, Darby 3. Time, 11 2-5sec.

100 Yards Junior Handicap (under 16½).—First heat: Griffiths 1, Dealy i. 2, Duffey 3. Second heat: Kennedy 1, Keith 2, Bernhardt 3. Third heat: Carmine 1, Bennett 2, Hikito 3. Fourth heat: McCrossan 1, Reeves ii. 2, Quinlivan 3. Fifth heat: Redwood 1, Foley 2, Dealy ii. 3. Final: Griffiths 1, Kennedy 2, Carmine 3. Time, 10 4-5sec.

100 Yards Grand Handicap (open).—First heat: Reilly 1, Te Weri 2, Joyce 3. Second heat: O'Donoghue 1, Cranston 2, Bourke 3. Third heat: Kelly 1, Redwood 2, Fitzgerald 3. Final: O'Donoghue 1, Kelly 2, Redwood 3. Time, 11sec.

Running Broad Jump.—Reilly (19ft 6½in) 1, Jones (18ft 9in) 2, Kelly (18ft 6in) 3.

50 Yards Dash (open).—First heat: O'Donoghue 1, Bourke 2, Kelly 3. Second heat: Champion i. 1, Dealy i. 2, Griffith 3. Third heat: Reilly 1, Murphy 2, Foley 3. Final: Champion 1, O'Donoghue 2, Bourke 3. Time, 6sec.

220 Yards Handicap (under 16½).—Griffith 1, Carmine and Dealy ii. (dead heat) 2.

Half-Mile Walk.—Knight 1, Quinlivan 2. Time, 4min 25 1-5sec.

120 Yards Hurdles Handicap.—First heat: Champion i. 1, Champion ii. 2, Parsons 3. Second heat: Joyce 1, Kelly 2, McCrossan 3. Final: Champion i. 1, Kelly 2, Champion ii. 3. Time, 19 1-5sec.

Half-mile Run (open).—Craighead 1, Grogan 2, O'Donoghue 3. Time, 2min 18 2-5sec.

Relay Race (under 16½).—Canterbury (Kennedy, Bennett, McCrossan, and Carmine) 1, Wellington (Dealy i., Dealy ii., Gamble, and Cullen) 2, Hawke's Bay and Wairarapa (Miller, Cotter, Murphy, and O'Connell) 3.

Throwing Cricket Ball.—Chapman (86yds 1ft) 1, R. O'Donoghue (80yds 6in) 2, W. O'Donoghue (75yds 6in) 3.

440 Yards (under 16½).—Griffith 1, Dealy ii. 2, Redwood 3. Time, 58 3-5sec.

High Jump.—Kelly (5ft) 1, Reilly (4ft 11in) 2, Brownlee (4ft 10in) 3.

Half-mile (under 16½).—Dealy i. 1, Griffith 2, O'Connell 3. Time, 2min 20sec.

220 Yards Grand Handicap.—Reilly 1, O'Donoghue 2, Joyce 3. Time, 24sec.

Medley Race.—First heat: O'Donoghue and Hunt 1, Halpin and Jones 2, O'Donoghue and Gamble 3. Second heat: Brownlie and McBreasby 1, Chapman and Champion 2. Third heat: Craighead and Carmine 1, Cranston and Cotter 2, Darby and Bernhardt 3. Final: Craighead and Carmine 1, Brownlie and McBreasby 2, O'Donoghue and Hunt 3.

Hop, Step, and Jump.—Chapman (40ft 8in) 1, Kelly (39ft 6in) 2, O'Connell (38ft 8in) 3.

440 Yards Grand Handicap.—Reilly 1, Craighead 2, O'Donoghue 3. Time, 57 1-5sec.

Relay Race (open).—Wanganui (Champion i., Bourke, Champion ii., and Te Weri) 1, South Canterbury 2, Wellington 3.

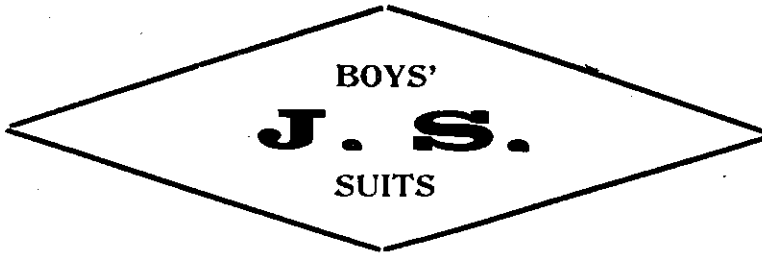
100 Yards Championship.—Toomey 1, Kelly 2, Champion i. 3. Time, 10 3-5sec.

Thread-the-needle Race.—Miss Corby and Dealy 1, Miss M. Fulton and Seymour 2, Miss Stubbs and Craighead 3.

Consolation Race.—McKenna 1, Joyce 2, Seymour 3. Time, 11 2-5sec.



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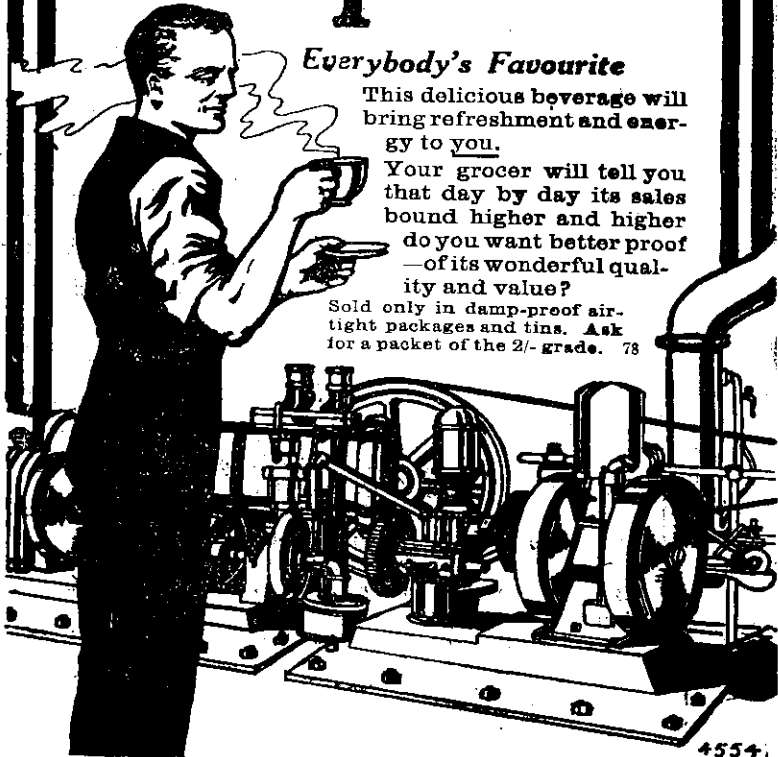
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## ROME LETTER

(From our own correspondent.)

### THE CRUCIFIX IN THE CATACOMBS.

In the first years of the life of Christianity the Cross, the symbol of our redemption, was unreservedly spoken of and portrayed without fear. But gradually a certain amount of reticence on the part of the Christians was born. They soon found that it became a source of danger to themselves, the butt of pagan ridicule, and accordingly subterfuges had to be resorted to for the sake of blinding the enemies of the Cross to the real significance of the sacred sign. How infamously the Sign of the Cross was travestied by the pagans is well exemplified in the well-known caricature, which was found in a chamber of the palace of Caligula on the Palatine Hill in 1857. Describing this blasphemous caricature, Liddon, in one of his lectures, says: "The lowest order of the populace were as intelligently hostile to it (the Cross) as were the philosophers. Witness that remarkable caricature of the adoration of our crucified Lord, which was discovered some ten years ago beneath the ruins of the Palatine palace. It is a rough sketch, traced, in all probability, by the hand of some pagan slave in one of the earliest years of the third century of our era. A human figure with an ass's head is represented as fixed to a cross, while another figure in a tunic stands on one side. This figure is addressing himself to the crucified monster, and is making a gesture which was the customary pagan expression of adoration. Underneath there runs a rude inscription—"Alexamenos adores his god." Here we are face to face with a touching episode in the life of the Roman Church in the days of Severus or Caracalla. As under Nero, so, a century and a-half later, there were worshippers of Christ in the household of Caesar. But the paganism of the later date was more intelligently and bitterly hostile to the Church than was the paganism which had shed the blood of the Apostles. The Gnostic invective which attributed to the Jews the worship of an ass was applied indiscriminately to Jews and Christians. Tacitus attributes the custom to a legend respecting services rendered by wild asses to the Israelites in the desert: "And so, I suppose," observes Tertullian, "it was thence presumed that we, as bordering upon the Jewish religion, were taught to worship such a figure." Such a story, once current, was easily adapted to the purposes of a pagan caricaturist. This memento of persecution days is now kept in the Kircherian Museum, Rome, where it can be seen daily.

No wonder, then, with such beliefs abroad, the early Christians did their utmost to baffle unbelievers in their attempts to get a clear idea of the symbol of our redemption. The figure of an anchor was used to represent the Cross, as the traveller sees exemplified repeatedly when wandering in the Roman catacombs to-day. In the crypt of St. Lucina an inscription on a *loculus* aptly illustrates this. Upon the slab covering the abode of the dead one is engraved the name 'Faustinianus,' and beneath it are carved figures of an anchor with a lamb lying dead beside it. What did the pagan eye see in all this? Simply nothing. But to the faithful it represented the Cross and the dead Christ. A more interesting example is furnished in the 'Chapel of the Sacraments' in the Catacomb of St. Callixtus on the Appian Way, which every visitor to Rome must have seen. Here, besides pictures of the Eucharistic banquet and the punishment of the prophet Jonas, we find represented a trident, from the middle prong of which a dolphin is seen hanging. To the uninitiated such a strange combination was meaningless; to the Christian it spoke volumes. We know that Greek was the language of the Church in her early days, and that in this tongue was written the inscription on the tomb of every Pope for the first 250 years of Christianity. To Greek, then, the elders of the Church went for a word that would stand for the full title of the Saviour. How beautifully they worked it out!

'Ichthus,' the Greek word for 'fish,' veiled what they wished to be hidden from the Gentiles, the initial letters of the five Greek words meaning—'Jesus Christ, Son of God, Saviour,' being in, English, i, ch, th, u, s, the elders grouped them together and formed the Greek word 'ichthus'—'fish.' Thus, the Christians kept a profound secret in the sign of the fish that which the pagans so vainly sought after. Thanks to the 'Disciplina Arcani'—the discipline of the secret, so well had the Christians concealed from unhallowed eyes the truths and teachings of their religion, that in the fourth century S. Jerome's words summed up the situation in its entirety: 'Blasphemant quod ignorant.' 'They blaspheme that of which they know nothing.' And even in Tertullian's day, the day of 'the fierce Tertullian,' so ridiculous were the ideas pagans held of the Christian religion that with the most perfect truth he wrote in his own cutting style: 'Somniasis caput asinum esse Deum nostrum'—'You are maudlin about an ass's head being our God.'

But the darkest night, no matter how long it may be, must give place to dawn. Yet with the freedom of the Church clear representations of the Crucifix came not into being. Strangely enough, in all the Roman catacombs only a single painting of the Crucifixion has been found, and this of a date not anterior, in the opinion of Marucchi, to the seventh century. This precious fresco was all but destroyed by a piece of stupid vandalism: for the wall on which it was painted was bored right through for the purpose of transforming the place into a wine cellar. Truly, in Italian wine-growers the vandals of old had brothers to whom ancient remains mattered little for a couple of centuries. However, thanks to Christian archaeologists, the precious fresco on the wall of clay has come down to us in its sacred surroundings. And Marucchi, the archaeologist, who has spent half his life down in the catacombs, and whom Popes and kings have honored, describes it as follows, writing of the Catacomb of S. Valentine: 'It represented,' says the Roman savant, 'the Redeemer fastened to the Cross, clothed with the *colobio*, or long sleeveless tunic. At each side of Him stood the Virgin Mother in an attitude of prayer, and S. John, the beloved disciple. This last figure, which is the only one that survives uninjured, is represented as clad in a tunic and mantle, having on its breast the Book of the Gospels. The Cross was not very high, and the Christ was nailed to it by four nails. A support rested under the feet. Above the head the title was affixed, and at either side of the dying Lord were painted heads representing the sun and moon, to signify the Paschal full moon during which occurred the death of Christ. At the lower part of the fresco appeared the battlements of Jerusalem. Of all this little now remains. Besides the figure of S. John, one sees only the left arm of the Crucifixion, some traces of the head, part of the tunic, and below the staves that served to keep the cross firm in the soil. The Crucified belongs undoubtedly to the ancient style, since it is festooned by four nails, has a rest under the feet, and is clothed in a tunic. Although the figure cannot be called a good one, it does not possess that crudeness which we see in works of art pertaining to the ninth century and afterwards. The type of the Crucified and the whole group possesses a similarity to the miniature of the Syrian Codex, or to the mosaics of John VII. . . . and also to the few remains in the Vatican grottoes, the Lateran Museum, in S. Maria in Cosmedin, and in S. Mark's, Florence.'

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## Methven

(From an occasional correspondent.)

The parishioners of Methven are eagerly looking forward to the beginning, during this month, of a presbytery—a permanent home for the priest. Plans are being prepared by Messrs. Luttrell Bros., the well-known architects of Christchurch, and it is hoped that the work will be well in progress within a few weeks. The presbytery will be a one-storey brick building, and will be erected on the recently acquired property adjoining the church. Rev. Dr. Kennedy is at present conducting an appeal to the parish for funds, and so far his appeal has resulted in a gratifying response, close on £500 being already given in cash or promises. Since the establishment of this parish—two and a-half years since—the priest has resided in a house rented in the township, and at an inconvenient distance from the church, therefore the parishioners are all anxiety to see him settled in a suitable presbytery.

Mass will be celebrated at Springburn, in the schoolroom, for the future, quarterly—beginning on Sunday, November 29. This arrangement will enable a number of Catholics from the Alford Forest, Mount Somers, and other districts to approach Holy Communion more frequently than was possible in the past owing to the great distance they live from Methven.

The examinations in practical music, under the auspices of Trinity College, London, were held at the Methven centre, by Mr. H. St. George, on November 3. Sixteen candidates were presented, and all were successful. The following is the list of candidates, the teachers' names being bracketed:—Licentiate (piano and violin)—Miss E. M. Cullen (Sisters of Mercy). Senior—Honors: Kathleen McKendry (Sisters of Mercy); Thecla Cullen, violin (Sisters of Mercy). Intermediate—Honors: Patricia McKendry (Miss Twomey, A.T.C.L.); Rufine McKendry, violin (Sisters of Mercy). Junior—Colleen Morland (Convent, Rakaia); Bertha Clarke,

Constance Anderson, Merle Moore (Miss Twomey, A.T.C.L.). Preparatory—Winnie McKendry, Monnie Kennedy, Arthur O'Reilly (Sisters of Mercy), Paul Cullen (cello, honors), Wave Wilkinson (Miss Cullen, L.T.C.L.). First Steps—May Peckham (Convent, Rakaia), Lorna Moore (Miss Twomey, A.T.C.L.).

The collection for the Belgian, etc., relief fund in the Methven-Rakaia parish amounts to £65 2s 6d, which amount was made up as follows:—Methven church collection, £29 12s 6d; concert, promoted by Catholic parishioners, Methven, £17; Rakaia church collection, £18 10s.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.

It would be a good thing if every Catholic man could take a week every year and spend it on a retreat. Away from the world, face to face with God, he could examine his conscience as to the state of his soul, and see whether or not he had profit or loss on the annual balance sheet of his inner life.

Holiday season is approaching. Do you intend going away? If so, there's a way to travel without having any bother with baggage. Check through us. No trouble then. We collect baggage, check on, deliver at far end. Note.—To facilitate checking, get us to take out your ticket.—The N.Z. EXPRESS CO., LTD.

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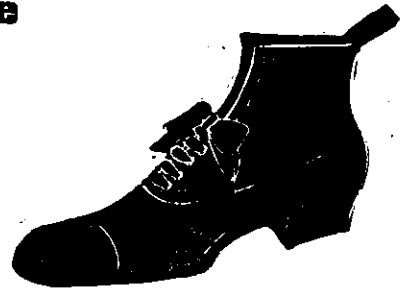
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## On the Land

### GENERAL.

Many farmers in Denmark have 25 per cent. of their land in alfalfa and 25 per cent. in roots. This explains to a great extent the large stock maintained there on small farms.

Large areas are being planted to potatoes in Tasmania in anticipation of a shortage in the mainland States, but the continued dry weather has caused a curtailment of the area under barley. An increased area has been sown with varieties of spring wheat.

Among the 113 people who visited Moumahaki Experimental Farm last month was Professor Rutherford, the famous New Zealand scientist, who was accompanied by several of the leading farmers of Taranaki. They all spoke highly of the work being done for agriculture at Moumahaki.

Sheep have been turned on to several crops of oats in various parts of South Canterbury (says the *Timaru Post*). The oats had, owing to the long dry spell, matured too early, heads being on stalks that are not more than nine inches long. It is rich feed for sheep, but, no doubt, will result in loss to the farmers.

There is need for the more extensive testing of the Soya bean. Small quantities of seed and inoculated soil will be supplied from the Moumahaki Experimental Farm to a limited number of farmers who will undertake to record the effect of inoculation. The Soya bean is harder than the cow-pea, and is most desirable for fodder and for soil-treatment.

If a farmer is offered a bullock or a horse at an exceptionally low price, he naturally examines the animal with unusual care, suspecting that the low price must be due to some fault in the animal, but when it comes to manures many farmers seem to act differently, and to buy just because the price of the article seems cheap.

It is stated by a Wairarapa paper that as a number of men who usually undertake shearing work in the Masterton district and other parts of Wairarapa have joined the Expeditionary Force, it is feared that some difficulty will be experienced by farmers and station-holders in obtaining full complements of men this season. For the same reason it is probable that there will be a scarcity of harvest hands throughout the Masterton district in the coming season.

'The New Zealand farmer is too prosperous to go in for poultry farming,' said Major Norton during a lecture at Ashburton. 'Yet you will be surprised to learn,' he continued, 'that in the United States of America twice as much poultry produce is sold as any other farm produce.' The speaker referred also to the fruit-growing and honey industries, which were gaining a big hold in America and in South Australia. It has been found that these two industries were inseparable. Science had proved that the successful fruit-grower must keep bees.

The growth of lucerne (says a writer in the *Journal of Agriculture*) would appear to depend to a large extent upon the origin of the seed. Those varieties which have been raised under severe climatic conditions exhibit a long dormant period during the winter months: such varieties include Dryland, Hungarian, and Provence. Those varieties which have been raised under warmer climatic conditions grow exceedingly well during the winter months: such varieties are Peruvian and Arabian. For general excellence for both winter and summer growth the Marlborough and Hunter River varieties are as yet unsurpassed at Moumahaki Experimental Farm.

Fat Cattle.—There was a smaller yarding at Burnside last week, only 134 being penned. Owing to the shorter supply the demand was keen, and the fall of 15s per head recorded the previous week was fully made up at this sale. Heavy-weight bullocks brought to £17 17s 6d; good, £14 10s to £16 10s; medium, £12 10s to £13 10s; light, £9 10s to £11; best heifers, to £14 2s 6d;

good, £10 to £12 10s; medium, £8 10s to £9 10s; light and aged, £5 5s to £6 17s 6d. Fat Sheep.—Of the 2364 sheep yarded, a considerable number were of excellent quality, and the yarding on the whole was an improvement on that of the previous week. Although there was a good demand, the extreme rates ruling at the end of previous week's sale were not obtainable. Prices this week were about equal to the opening rates of last sale, but were 1s 6d per head lower than those obtained at the close of that sale. Extra heavy-weight wethers in the wool made 35s to 44s; prime wethers, 29s to 33s; medium, 25s to 28s; light, 22s to 24s; shorn wethers, to 24s 9d; extra prime ewes, to 36s 3d; prime, 27s to 30s; medium, 23s to 25s; light, 18s to 21s. Lambs.—86 were yarded, for which there was a fair demand at prices about equal to those ruling previous week. Best lambs made from 18s to 22s 6d; medium, 16s to 17s; light, 14s to 15s. Pigs.—The entry consisted of 67 fat and 75 store pigs. With the exception of heavy baconers all classes of pigs declined in value, and in many cases sales were difficult to effect at a decided reduction in price. Heavy baconers met with fair competition at prices on a par with those ruling previous week, say, 60s to 70s; light baconers at 42s to 55s; and porkers at 30s to 40s were quite out of favor, and could be sold, even at these prices, only with difficulty. Slips met a slow sale at 15s to 20s, and suckers at 10s to 13s.

### BENEFITS DERIVED FROM LIMING.

There is no form of manure, artificial or otherwise, which can wholly make up for a deficiency of lime in our soils, hence the special need for its application to all calcareous, sandy, and peaty soils (says *Farm, Field, and Fireside*). On these soils the best results are obtained when applied in a caustic state, as quicklime, and in small quantities at a time. To dress heavily with caustic lime has an injurious effect on the necessary nitrifying bacteria in the soil. One has only to study for a little the benefits soils derive from lime to realise its great value. It sets free and available for the immediate use of plants the fixed potash the soil may contain. It decomposes the particles of humus or vegetable matter in the soil, and sets free the ammonia, water, etc., thus rendering them available for the use of plants. It neutralises organic or poisonous acids in the soil, and thus sweetens it. It fixes the nitrogen formed in the soil, and stores it as available plant food. It is a plant food in itself. It greatly helps in the formation of silicates or earthy salts, so useful to all our corn crops, by stiffening and hardening the straw, and rendering it less liable to get hard in storms and heavy rains. It has an undoubted tendency to make light land heavy and more retentive, and heavy land light and more easily worked. Summed up in a sentence, lime, from the chemical changes it brings about in the soil, liberates many forms of plant food that would not otherwise become available to plants. For example, potash, one of the most important constituents of plant food, is of little avail, except in a very small way, where the soil is deficient in lime. It is simply a waste of energy and money to apply potash to a soil deficient of lime. The best results are derived from lime when it is applied to the land frequently and in small quantities, say, from 8cwt to 10cwt per acre, and applied broadcast in preparation for any of our grain crops. Seeing lime has a tendency to sink into the soil, it should be kept as near the surface as possible. Caustic lime may be obtained in a very convenient form as ground lime, and can be applied to the land in a fine state by any of the machines now used for distributing slag or superphosphate. Much, if not all, of the poisonous acids formed in the soil could be avoided by thorough tillage and the judicious use of artificial manures with plenty of lime.

Be it noted, the application of quicklime to green crops is not to be recommended, as it should not come in direct contact with dung, guano, or any active nitrogenous manure, which would cause a reaction and a considerable loss of nitrogen.

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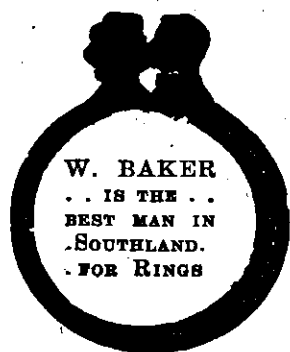
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# The Catholic World

## CHINA

### A FOLLOWER OF DAMIEN.

The world which gratefully canonised Damien as the modern martyr of charity, knows too little of Damien's heroic successors. An American, the Rev. L. L. Conrardy, priest and physician, is now caring for the spiritual and physical wants of nearly seven hundred Chinese lepers in the Kwantung settlement in China. As they come to him, most of the patients are truly the outcasts of the world. 'Until they embrace Christianity,' writes the venerable missionary, now in his seventy-fourth year, 'these poor people seem to be four-fifths animal and one-fifth human.' For the support of the colony the Government allows the munificent sum of four and a-half cents daily for each leper. Father Conrardy is assisted in his heroic work by two priests, one a Frenchman, the other a Chinese, and by five Sisters, one of whom is a native. Were it not for the fact that these priests and Sisters cheerfully give their services without remuneration, it would be quite impossible to maintain the colony upon the pittance granted by the Government.

## ENGLAND

### CARDINAL AND NONCONFORMIST LEADER.

In the course of an address at the City Temple, London, a few Sundays ago, the Rev. R. J. Campbell said that he recently had a conversation on the subject of war with Cardinal Merry del Val. They were talking of the desirability of bringing the Christian forces of the world to bear upon the question of the reduction of armaments, and the substitution of arbitration for the sword in the settlement of international disputes between civilised Powers. The Cardinal cordially agreed that that was a worthy object of Christian action, but reminded him that the Catholic Church could not admit, and never had admitted, that all war was of necessity anti-Christian. Would any man in that congregation remain passive while women and children were tortured and murdered by savage assailants?

### 'FOR PEACE AND FOR THE DEAD.'

'To pray for peace and for the dead' was the object of a solemn procession to Westminster Cathedral which was made on the afternoon of Sunday last (the Feast of Our Lady of Sorrows), under the auspices of the Guild of Our Lady of Ransom (says the *Catholic Times* of September 25). Despite the showery weather, about 2000 men and women assembled in Lincoln's Inn-fields, while Belgian and French refugees who joined in the demonstration gathered in the Church of St. Anselm and St. Cecilia, Kingsway. The start was witnessed by a large crowd, who uncovered respectfully as the processionists, reciting the Rosary, commenced their march. Among them were parties of Belgians and French, carrying their national flags. A party of Poles carried a banner with the inscription, 'Poland, 1830-63.' Male members of the guild bore the Union Jack and Irish flags, and the remainder of the procession consisted of about a thousand women and girls. Along the Strand and Whitehall hymns to Our Lady were sung. On reaching the Cathedral the procession was reinforced by hundreds of Catholics, and the great edifice was soon filled. The service consisted of prayers for all who are suffering through the war, for the killed, and, finally, for peace. A collection was made for the Belgian Distress Fund.

## FRANCE

### DEATH OF A NOTABLE CATHOLIC.

Catholic France loses one of its most faithful sons in the death, early in October, of Count de Mun. This

distinguished French patriot had been tireless in his work since the war began, and it is doubtless to the fatigue of the new labors undertaken by him at the outbreak of the present struggle that his death may be ascribed. He died of heart failure. Count de Mun came of a family notable for service rendered to France. His grandfather, Marquis de Mun, was an official of the great Napoleon. The Count himself fought with distinction in the Franco-Prussian war, and three of his sons are in the French army at present. He represented Finistere in the French Chamber of Deputies, and was a constant and consistent opponent of the atheistic policy of the French Government in recent years. He was at one time Minister of Foreign Affairs.

## HISTORIC FRENCH SEE.

Bossuet's historic see of Meaux, which has seen some fierce fighting during the terrible European war, is a place of much historic interest to Catholics. It is not far from Paris, in North-eastern France. One of its greatest bishops was the illustrious Bossuet, called from his eloquence and his learning the Eagle of Meaux. He was Bishop of Meaux from 1681 to 1704. The reading of his works made many converts; among the most distinguished of these converts was the late Ferdinand Brunetiere, the famous critic and editor of the *Revue des Deux Mondes*. Another great Bishop of Meaux was Pierre de Versailles who, commissioned by King Charles the Seventh of France to examine Joan of Arc, declared himself convinced of the divine mission of the Maid of Orleans.

## ITALY

### AN ADVANTAGE TO ITALY.

If a press despatch from Milan is true, Italy has taken advantage of the European War to get out of a difficult position. The despatch says that Italy has cancelled her participation in the Panama-Pacific Exposition at San Francisco in 1915 'on account of the gravity of the situation.' Thus does Italy get rid of Nathan, the Italian Commissioner to the Exposition, whose rabid anti-Catholic tirades when he was Mayor of Rome made him objectionable as Italy's representative at San Francisco.

## JAPAN

### SUCCESS OF THE TRAPPISTS.

The Trappist Fathers are meeting with success in Japan, where the very people who were most hostile to them on their arrival are now seeking conversion at their hands. As one Catholic family soon wins other souls, the Fathers are in hopes that soon a flourishing Christian community may be established in their midst. Many little babies have been secretly baptised before death, and in their heavenly home will surely intercede for the conversion of those dear to them on earth.

## UNITED STATES

### OBSERVANCE OF PEACE SUNDAY.

All over this country (says the *Sacred Heart Review* of October 10) last Sunday, in accordance with the proclamation of President Wilson, special attention was given to the subject of peace, and prayers for peace were offered in churches of all denominations. In the Catholic churches of the land, the fact that last Sunday was the Feast of the Most Holy Rosary gave special significance to the request for peace prayers. His Excellency the Most Rev. John Bouzano, D.D., Apostolic Delegate to the United States, was present at the solemn services held at the College of the Holy Land, Mt. St. Sepulchre. Last Sunday was the Feast of St. Francis, and a special observance was made at this well-known Franciscan institution.

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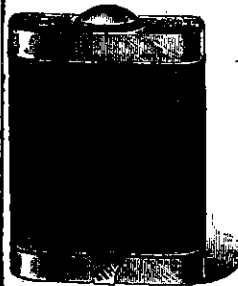
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## Domestic

By MAUREEN.

### CROQUETTES OF EVERY SORT AND KIND.

Croquettes, rissoles, and things of that sort are such useful dishes. They are made of odds and ends of 'left-overs,' which would be very unappetising if eaten cold, but which can be cooked up to really tempting dainties if they are made into croquettes. During the summer months people always fancy them more than heavy slices of roast or boiled meat. They are easily cooked, too, which is a decided advantage in warm weather.

**Veal Croquettes.**—Ingredients: Some remains of cold veal, a little bacon, a little thick gravy, puff pastry, loz of breadcrumbs, 1 egg, parsley, pepper, salt, and lemon rind. Chop the veal finely, and add to it the bacon, also chopped, and the parsley, lemon, rind, pepper, and salt. Mix these ingredients well together, and moisten them with a little thick gravy. Make some puff pastry, cut it into rounds, and put about a dessert-spoonful of the veal mixture on each. Cover with a second similar round, press the edges well together, dip them first into the egg, and then into the breadcrumbs, and fry in hot fat.

**Poached Rabbit Croquettes.**—Ingredients: Lard for frying, some rabbit, some stock, 1 egg (yolk only), ½oz butter, spinach, seasoning to taste. Pound the rabbit flesh smoothly, place half of it in a stewpan with some stock, and stir until smooth. Then add the other half in a basin, also the butter, seasoning, and yolk of egg. Form the mixture into croquettes, sprinkle them lightly all over with flour, and fry them till brown in boiling fat. Prepare the spinach in the usual way, pile it on a dish, place the croquettes on it, and serve with dried crumbs scattered over.

**Codfish Croquettes.**—Ingredients: 4 cupfuls of mashed potatoes, 3 cupfuls of boiled cod, a little butter, 2 well-beaten eggs, lard for frying. Mince the fish finely, and add the potatoes and butter, mixing all well together. Then add the eggs, mixing them in thoroughly, and drop the mixture by spoonfuls into hot lard. Fry until crisp and brown.

**Chicken Croquettes.**—Ingredients: 2 cupfuls of minced chicken, ½ cupful fine breadcrumbs, some gravy or melted butter, 2 well-beaten eggs, 2 hard-boiled eggs (yolks only), pepper, salt, and chopped parsley to taste. Mix into a paste the chicken, breadcrumbs, and eggs, adding enough gravy to moisten the whole. Next put in the seasonings and the yolks of hard-boiled eggs, rubbed fine with the back of a silver spoon. Mix up into a paste, which must not be too wet. Flour your hands, and shape the mixture into croquettes with your fingers, coat them well with flour, and fry a few at a time in dripping or half lard and half butter. When the croquettes are well browned, lay them in a hot colander, so that all the fat may drain away. Serve in a heated dish with watercress.

**Ham Croquettes.**—Ingredients: ½lb of cooked ham, ½lb of cooked potatoes, 2 hard-boiled eggs, 1 yolk of egg, 1 tablespoonful of minced parsley. Chop the ham and eggs, and mix them with the parsley; then add the potatoes and seasoning, and, lastly, the yolk of egg. Mix all well together. Form into croquettes with your floured hands, and fry till brown in boiling fat.

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**New Plymouth**

The Month's Mind for the repose of the soul of Father Joseph Paul Kehoe was held in St. Joseph's Church on Wednesday, November 4. A very large congregation assembled in the sacred edifice, desirous of showing their respect, love, and veneration for the good priest whose last days had been spent in ministering to their spiritual welfare and consolation. Most of those present at the Solemn Requiem approached the Holy Table for the benefit of the deceased. Thirteen priests (nine from Taranaki, three from Manawatu, and one from distant Hawke's Bay) attended the sacred function. Apologies for unavoidable absence were received from his Grace Archbishop O'Shea, Monsignor Brodie, Archdeacon Devoy, Archdeacon Hackett, and many other priests from different parts of the Dominion. Father Doolaghty (Marton) was celebrant of the Mass with Father Moore (New Plymouth) and Father O'Beirne (Inglewood) deacon and subdeacon respectively. The music of the Mass was impressively rendered by the other priests in the sanctuary, Very Rev. Dean Power (Hawera), Rev. Father Maples (Stratford), and Rev. Father Cronin taking the leading parts. Very Rev. Augustine Keogh (Hastings) preached a beautiful and brilliant sermon on the life, labors, and character of his deceased namesake. The preacher, always a facile, fluent, and happy speaker, was evidently in his best form, thoroughly in sympathy with his subject, and delivered a discourse brimful of interest and instruction, which captivated the minds and hearts of all present. Being, like deceased, a native of Dublin City, the local coloring which he was able to give to his theme lent an additional charm to his eloquent words. He impressed upon the congregation the duty of following in the footsteps of the good priest recently called to his reward, drawing particular attention to his deep and tender devotion to our Lord in the Tabernacle and his strong and filial devotion towards our Blessed Lady, the help of Christians and the refuge of sinners.

**Lower Hutt**

(From an occasional correspondent.)

November 9.

The Sacred Heart Convent had the favor of a visit the other day from the well-known and popular tenor, Mr. Walter Kirby. He sang several songs, and the good Sisters and children were charmed. Mr. Bourke, also from Auckland, who was accompanying Mr. Kirby, delighted the Sisters and children the previous evening by his fine rendering of many popular songs, which were very attractive and humorous.

The devotion of the Forty Hours' Adoration took place in the convent chapel and was well attended. The Rev. Father Hickson, of Wellington, sang the Mass of Exposition, Father Walsh the Mass of 'Pro Pace,' and Father Quealy, Petone, sang the Mass of 'Reposition' and also preached a very devotional sermon in the evening. Dean Lane was master of ceremonies.

On Sunday week last a collection was taken up at the church door on behalf of the distressed in Great Britain, Ireland, and Belgium. A sum of £13 18s 6d was received, and at Pahautanui £6 10s, making a total of £20 8s 6d for this laudable object.

**Westport**

(From our own correspondent.)

November 4.

On Tuesday evening, October 27, his Grace the Most Rev. Thomas O'Shea, S.M., Coadjutor-Archbishop of Wellington, was welcomed by a large number of parishioners in St. Canice's Clubrooms, the occasion being the first visit to Westport since the elevation of his Grace to the episcopate. The Ven. Archpriest Walshe, on behalf of the parishioners, tendered a hearty

welcome to his Grace, and during the course of his remarks said that the people rejoiced at the honor which the Church had conferred on him, and felt certain that the Church in New Zealand would continue to prosper under his wise and able administration. The speaker concluded by calling on Mr. J. S. Matthews to present his Grace with an address, beautifully illuminated, the work of the Sisters of Mercy of the local convent. Archbishop O'Shea, in replying to the address of welcome, referred to his long acquaintance with the Ven. Archpriest Walshe, and spoke eulogistically of the good work accomplished by the Archpriest during his long term of over forty years' labor in this parish. His Grace also referred to the special interest he had in this district on account of his parents being married at Charleston. During the evening an excellent concert programme was submitted, the following contributing:—Misses T. Doyle, I. Austin, K. Pain, B. Doyle, Mrs. De Vere, Messrs. R. D. Kiely, R. H. Annibel, and F. M. O'Gorman, the accompaniments being played by Misses C. Radford and B. Doyle.

On Sunday morning, November 1, the members of the local branch of the Hibernian Society and St. Canice's Club approached the Holy Table in a body at the 7 o'clock Mass. After Mass the members marched to the club rooms, where breakfast was partaken of. The beautifully decorated tables bore eloquent testimony to the work of the lady friends of the members, who had prepared the breakfast. Bro. W. Lauder, president of the H.A.C.B. Society, presided over the gathering, and during the function took occasion to welcome his Grace Coadjutor-Archbishop O'Shea on behalf of the local branch of the society, concluding by calling on Bro. F. M. O'Gorman to read an address of welcome to his Grace. Several toasts were honored, the speakers being Archbishop O'Shea, Rev. Father Arkright, Bros. W. Lauder, F. M. O'Gorman, J. S. Matthews, J. Radford, and J. Carmine.

The undermentioned results gained by the pupils of St. Mary's College at the recent examinations give excellent proof of the ability of the Sisters and of the excellent work being done in the local convent schools: Theoretical Examination in Music, Trinity College—Higher Local—Mary Parsons, 60. Senior Grade—Bridie Doyle, 77. Intermediate—Eileen O'Brien, 73. Junior—Dorothy Morony, 96 (honors); Mollie Skinner, 87 (honors); Maggie Fisher, 78. Higher Local—Mary Parsons, 90 (honors). Senior Division—Bridie Doyle (singing), 87 (honors); G. Parkhouse (singing), 82; V. Rogers, 68. Junior Division—Dorothy Morony (singing), 87 (honors). Intermediate—Nora Crabb (singing), 87 (honors); Lena McKenna, 78; Isabel Palmer, 75. Royal Academy of Music.—Lizzie Martin (teacher's certificate), L.A.B., 150. Advanced Grade—Bridie Doyle, 132 (honors); Nora Crabb, 124; Ina Sunley, 113. Lower Division—Flossie Morley, 122; Maggie Corby, 125; R. Daybourne, 120. Elementary—Olga Taylor (distinction), 130; M. Dixon, 116; L. Taylor, 110. Primary—M. Organ, 125; J. O'Sullivan, 123; G. Fish, 116. The National Business College, Sydney, N.S. Wales.—Elementary Typewriting—Eileen Curtin, 85; Agnes Simpson, 85; Celcie Radford, 90; Kitty Brown, 85. Intermediate Typewriting—Eileen McCormack, 90; Rachail Martin, 85; Kitty Brown, 95; Dorothy Morony, 100; Mollie Skinner, 95; Nora Martin, 90; Josephine Maloney, 90. Intermediate Book-keeping—Eileen McCormack, 90; Margaret Corby, 90; Celcie Radford, 85.

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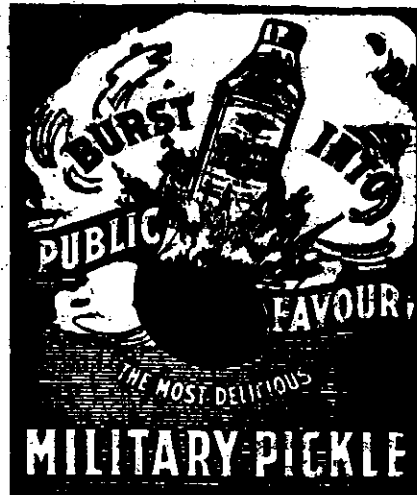
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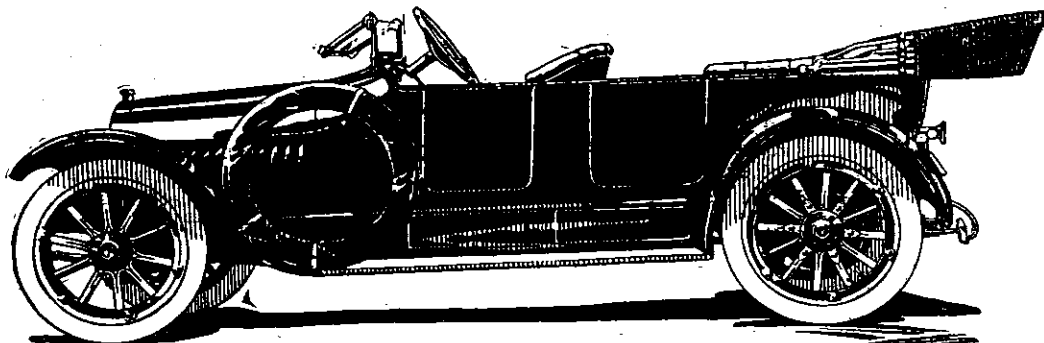
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BY THE REV. M. J. WATSON, S.J.

(Author of 'Within the Soul,' and 'The Story of Burke and Wills.')

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### IV.

#### THE STORY OF A GARDENER.

'The Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.—Gen. ii. 15.

In ancient days, when pagan emperors ruled the world from the city of Rome, a man named Phocas lived near the town of Sinope, in Pontus. He led the life of a hermit, sweetening his daily toil with holy contemplation and constant prayer. From early morn through the golden hours of the day he labored in his garden, training and pruning the fruit trees, tending the flowers, and removing hurtful insects and weeds; and his soul, at the sight of the abundance with which the earth repaid his industry, was wont to ascend in a rapture of love and thanksgiving to God, the Giver of all good gifts. Around him he saw the white rose and the red filling the air with fragrance, the lilies, which held up their silver chalices to catch the rain and the dew of heaven; modest violets, 'covered up with leaves'; the passion flower, with its mystic symbols; and the 'pastoral eglantine'; and at his frugal meals he used cool, sweet roots of the earth, and the fruit of bush and tree—the blushing apple, the purple clusters of the grape, the luscious fig, the golden pear, and the red heart of the pomegranate, for he shunned the gross and heating meats obtained by the slaughter of innocent animals. Thus, he led a pure and blameless life, and with the abounding produce of his garden he fed the poor, the orphan and the widow, and he was revered in all the country round for his gentleness and charity. He held it ever true, as the Lord spake, that it was more blessed to give than to receive. Many of the homeless he sheltered, and his loving words sustained and strengthened the soul of the listener. The crowded street and the busy mart of the city he frequented not, but, content with little, he found happiness in his lowly cot and garth, where he studied Nature's open book and learned secrets of true wisdom. In union with the singing birds, he praised the Divine Spirit for the marvels of Almighty power and love which he beheld in the flower and the leaf, and to him was revealed a heavenly vision, in which angels hymned the Creator's goodness unto men. And so he grew in faith and hope and love, his soul becoming indeed, in the sight of the Most High, 'a garden enclosed,' until he reached hoary age, and the end of his earthly pilgrimage drew near.

He was well known to be a follower of Christ, and a hater of false pagan gods, and the Roman Governor, dispensing with the formality of a public trial, sent some soldiers to put him to death.

One calm summer eve the executioners drew near his house, and entering, found him at supper. He bade them welcome and gave them food and provided a resting place for the night. 'What errand brings you hither?' he asked. They replied: 'We seek a certain Phocas, who is a Christian, and we are sent to slay him. Knowest thou the man?' 'I know him well, and when morning dawns I will lead you to him.' They were content and slept.

And Phocas went out into his garden and rejoiced beneath the moon and the silver stars that God had willed to grant him the martyr's palm. No fear of death troubled his soul, nor thought he of flight; but, taking a spade, he delved in the good brown soil, where roses and lilies clustered, the trees embowered a quiet nook, delved until he had made a deep trench. It was his own grave, whence he hoped to rise when the angel's trump should herald the day of doom.

As soon as morning came, and the birds began to sing, his guests arose, and he ministered while they broke their fast. When they asked, 'Canst thou show us the man we seek?' 'I can,' and he beckoned them to follow. He led them to the grave which he had dug, and said: 'I am Phocas. I worship Christ, the God of Heaven, and willingly do I give my life for Him.' Full sorely grieved they, and were loath to kill one who had treated them in such kindly fashion, but the Governor's command they dared not shirk, and, as he knelt smiling by the trench, they struck one swift, merciful blow, and buried him in the sweet, flower-decked earth, which he had loved so well. St. Phocas suffered martyrdom about the year 303. His feast is kept on the 3rd July, and he is the object of special devotion in the churches of the East. One of the Greek Emperors erected a great temple in his honor in the city of Constantinople.

#### Prayer To Be Said Often.

'May my soul die the death of the just, and may my last end be like unto theirs.'

#### Hymn for a Martyr.

O thou, of all Thy warriors, Lord,  
Thyself the crown and sure reward;  
Set us from sinful fetters free,  
Who sing Thy martyr's victory.

Right manfully his cross he bore,  
And ran his race of torments sore;  
For Thee he poured his life away;  
With Thee he lives in endless day.

## THE FAMILY CIRCLE

### WHO LIKES THE RAIN?

'I,' said the duck. 'I call it fun,  
For I have my pretty red rubbers on;  
They make a little three-toed track  
In the soft, cool mud—quack! quack!'

'I,' cried the dandelion, 'I!  
My roots are thirsty, my buds are dry.  
And she lifted a touzled yellow head  
Out of her green and grassy bed.

'I hope 'twill pour! I hope 'twill pour!  
Purred the tree toad at his grey back door;  
'For, with a broad leaf for a roof,  
I am perfectly weatherproof.'

Sang the brook, 'I laugh at every drop,  
And wish they never need to stop,  
Till a big, big river I grew to be,  
And could find my way to the sea.'

'I,' shouted Ted, 'for I can run,  
With my high-top boots and raincoat on,  
Through every puddle and runlet and pool  
I find on my way to school.'

### NOT FLATTERING.

Two red-faced individuals, attired in corduroys and gaiters, were strolling through a picture gallery, where they looked, and apparently felt, decidedly out of place. But at last they brought up before a picture which really seemed to please them—a portrait of a lovely girl with a particularly ugly bulldog.

'This is something like, Dick!' said one.

'What is it called?'

Dick referred to the catalogue.

'"Beauty and the Beast,"' he said.

The other man looked closer at the bulldog.

'Ah!' he sighed, appreciatively, 'he is a beauty, too!'

**"Pattillo"**

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## AN AWKWARD BLUNDER.

The governor of the prison was escorting a party of women visitors through the building. They entered a room where three women were busily sewing. As they turned to leave the room one of the visitors said:

'What vicious-looking creatures! What are they in for? They really look capable of committing any crime.'

'Well,' replied the superintendent, 'you see, they have no other home. That is my private sitting-room, and they are my wife and two daughters.'

## ABOUT THE UNIVERSE.

To form some idea of the largeness of the earth one may look upon the landscape from the top of an ordinary steeple, and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth.

Place 500 earths like ours side by side, yet Saturn's outermost ring could easily enclose them. Three hundred thousand earth globes could be stored inside the sun, if hollow.

If a human eye every hour were capable of looking upon a fresh measure of world material 5400 square miles large, that eye would need 55,000 years to overlook the surface of the sun.

To reach the nearest fixed star one must travel 20,500,000,000 miles, and if the velocity were equal to that of a cannon-ball it would require 5,000,000 years to travel that distance. Besides single stars, we know of systems of stars moving round one another. Still, we are but a short way into space as yet. Outside our limits of vision and imagination there are, no doubt, still larger spaces. The Milky Way holds at least 20,191,000 stars, and, as each is a sun, we presume it is encircled by at least 50 planets.

Counting up these figures, we arrive at the magnitude of 1,000,955,000 stars—a thousand million stars! Who can comprehend it?

Yet this is only a part of the universe. The modern telescopes have discovered more and similar Milky Ways still farther away. We know of some 3000 nebulae which represent Milky Ways like ours.

Let us count 2000 of them as being of the size of our Milky Way; then 2000 by 20,191,000 equals 40,382,000,000 suns, or 2,019,100,000,000 heavenly bodies.

## SAVING MOTHER STEPS.

There are so many steps for mother to take every day. She is kept busy, trotting about from morning till night. Her work is unending. Does it ever occur to you to save mother steps by offering to run up or down stairs for her to fetch some needed article?

A helping hand in the kitchen is always acceptable. Willing feet to run errands will not be refused. Mother's hands and feet get tired, and she is ready and glad to make use of service proffered by her boy or girl. Such service is sweet to her, and how happy it will make you who offer it!

Mother would be less weary, too, at night, if she did not have to repeat things so often! Prompt obedience would save her voice, as willing errands her feet.

One way of serving God is to serve mother. Our Saviour was obedient to His parents and did their bidding. He had nothing to regret, when recalling His boyhood days.

Help your mother, boys and girls! Save her all you can and thus lengthen her days! Remember that 'Honor thy father and mother' is the first commandment with promise!

## ELECTRIC MASSAGE

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## FAMILY FUN

## TRICKS, ILLUSIONS, AND INDOOR AMUSEMENTS.

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

**A Match Trick.**—This is a splendid after-dinner trick. Showing his hands empty, the performer takes a few matches from a box and wraps them in a handkerchief. The next moment he shakes the handkerchief out and the matches have vanished. They are afterwards produced from the inside pocket of a spectator's coat. The secret of the trick is a rubber band. It is stretched round a box of wooden matches. Circling the end of the labels of these boxes there is usually a heavy black line. Where there is not, the lines may be made with ink, and it is over one of these lines that the rubber band is placed, being practically undetectable. The box of matches may be lying on the table at the commencement of the trick, together with the handkerchief. As the performer picks up the box, his right thumb rests on the top, at one end, and the first and second fingers push in the end so as to open the box. As the left hand takes out some matches the right thumb rolls the rubber-band backward so that it encircles the two fingers, which are then closed in on the palm so as to conceal the band. Laying down the box, the conjuror picks up the handkerchief with his left hand and spreads it over the right. Under cover of the handkerchief the right thumb joins the fingers inside the rubber-band. The left now stands the matches upright in the centre of the handkerchief, and the right hand grasps them. The handkerchief is then turned over, and, at the same moment the band is stretched over the matches, through the handkerchief. The left hand takes hold of one corner of the handkerchief and shakes it. The matches do not fall to the floor; they have gone. Before commencing, the performer conceals a second lot of matches in a fold of his trousers leg. These he gets hold of, and having them in the palm of his hand plunges the latter into the pocket of one of the spectators and produces the matches one by one. The subtle movements described above will render the trick positively undetectable at close quarters.

**A Card Trick.**—The performer takes two cards from the pack and, holding them tightly together, they appear as one. Holding them up, he calls attention to the value of the bottom card, calling it by name. He then places the two cards in the middle of the pack, which is in the left hand, allowing them to protrude about an inch. The two cards are held between the first finger and thumb of the right hand. These fingers draw the top card of the two slightly forward, while, at the same time, the forefinger of the left hand, which is under the pack, pushes the bottom card, which is the known card, back into the pack. By keeping the cards slightly tilted downwards at the front and the left thumb extended alongside the pack, the card will slide between the thumb and second finger of the left hand, without showing itself. Now the cards below the protruding card, which the audience suppose to be the card that was shown to them, are placed on top of the pack, the protruding card being thus brought to the bottom. In this position, the pack is placed on the bottom of an upturned goblet. Then the bottom card is pushed slowly home. 'Where is the card now?' asks the performer. Of course everyone declares that it is at the bottom; but much to their surprise it is found not at the top, but at the bottom.

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