

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 21, Sunday.—Passion Sunday.
 „ 22, Monday.—Of the Feria.
 „ 23, Tuesday.—Of the Feria.
 „ 24, Wednesday.—Of the Feria.
 „ 25, Thursday.—The Annunciation of the Blessed Virgin Mary.
 „ 26, Friday.—The Seven Dolours of the Blessed Virgin Mary.
 „ 27, Saturday.—St. John Damascene, Confessor and Doctor.

Feast of the Annunciation of the Blessed Virgin Mary.

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

St. John Damascene, Confessor and Doctor.

St. John was born at Damascus, in Syria, which was then under the dominion of the Mahometans. So great was his reputation for prudence and integrity that on the death of his father he was appointed, notwithstanding his religion, to the important post of Prime Minister of the Caliph. After some years he resigned this dignity, and placed himself under the direction of some holy monks near Damascus. He died about 780. St. John rendered great service to the Church by his writings against the Iconoclast heretics whose doctrines he triumphantly refuted.

GRAINS OF GOLD.

BEFORE THE TABERNACLE.

Thou gazest down with loving kindness,

Dear Lord, upon Thy suffering child;

And into light is changed my blindness,

As nigh before the sunbeams mild.

With many wounds, with deep, deep sadness,

I come before Thee, Lord, to day;

But all is changed to heavenly gladness,

And at Thy feet has passed away.

Thy love sheds blessings all around us,

As once in far Judea's land;

With many graces Thou hast bound us

Thy captives in a holy band;

And, oh! Thine eyes, with lovelight shining,

Console my griefs, and make me know

That I can rest, till life's declining,

Within Thy care Who lovest me so!

How sweet Thy Presence on Thine altar!

How near, how near, Thou art to me!

Oh, never let me change or falter,

My heart shall live alone for Thee.

Here let me kneel in adoration,

Here at Thy feet, beneath Thy gaze.

This is my rest, my soul's safe station.

Be Thou my all, through all my days!

Without the assistance of natural capacity, rules and precepts are of no efficacy.

The ideal function of criticism is to discern the true character of the thing criticised.

Honor is an old-world thing, but it smells sweet to those in whose hand it is strong.

Attend to the matter which is before thee, whether it is an opinion or an act or a word.

Prayer is the wing wherewith the soul flies to heaven; meditation the eye with which we see God.

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

The Storyteller

VALUE RECEIVED

He had kept the country store for twenty years. The sign read, 'C. P. Johns,' but he was 'Uncle Charley' to everybody. It was the only store at the village crossroads, and he prospered in a modest way. After the bad accounts were deducted, his profits were small, but he was able to support his family comfortably. They had a pretty little cottage with some fruit trees in the lot, kept some pigs, a cow, and a horse and buggy. They had enough, and were contented with that and their good name.

Then the old man took his nephew in as partner. They built an addition to the store and bought a big bill of new goods. It put them in debt quite heavily, but their trade increased and at the end of three years, when the farmers had brought in their wheat, they had enough to pay all their debts and a thousand dollars over.

The nephew took the money, three thousand dollars in all, and went to St. Louis to pay off the debts and buy new goods for the fall and winter trade.

The goods came promptly but the nephew did not return. He was called South, he wrote. One afternoon, a few days later, the old man received a letter from the wholesale house expressing surprise that he had not remitted for the past due account, and stating that unless such remittance was received by the tenth they would draw on him for the full amount, the new bill included.

The supper bell rang three times before the old man stirred. As he came down the walk his wife saw there was something the matter, and met him in the yard.

'We are ruined!' he said, in a lifeless tone, handing her the letter.

'Oh, no, not ruined. You can raise it, can't you?' she asked, hopefully.

'No,' he replied, listlessly.

'Surely there will be some way out,' she urged.

'There is no way out,' he said hopelessly, as he sank into a rocking chair. He looked very old, and his gentle face was blank weariness.

'No, there is no way out,' he repeated, in a monotonous tone. 'That money was all I could raise; it was everything I have made in twenty years.'

'But surely our neighbors will help us raise it. You have always been good to them,' encouraged his wife, trying to cover her own anxiety.

'No,' said the old man, bitterly, 'people never lend you money or go on your note because you have been good to them.'

The next day he made the only effort that seemed to offer any hope. He went to Adams, the money-lender of the community, and offered to mortgage everything.

'No,' said Adams. 'Your stuff isn't worth it. It isn't in my line, anyway. Get some good men who own land on your note, and I can let you have what you need.'

The old man went home, a forlorn figure, bent, grey, hopeless, and sat down to wait dully for the end.

They sat in the shade of the blacksmith shop. It was an informal gathering of farmers, who, on hearing the news, had ridden in to learn the particulars.

'Too bad for Uncle Charley?' said a farmer, digging at the grass beside him, with his pocket knife. 'Too bad!' and they all shook their heads.

'He's been a great help to this community,' said another.

'There never lived a more accommodatin' man,' added a third.

And then they talked of how they had always distrusted the nephew, and how soon the old man would be closed up. They wondered what he would do then for a living.

There was one, the poorest and most shiftless man in the neighborhood, who had not spoken.

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GODBERS.

'Something ought to be done, men.' He could hardly control his voice. 'It'll be a low-down shame to let Uncle Charley be sold out.'

'What can we do?' asked Jones, rather idly.

'I don't know exactly what we can do,' continued Todd, 'but let me tell you what he's done for me. When I came here I didn't have a red cent, and he trusted me for a whole year's living, and never asked me for it once. I couldn't pay him, but I got ashamed and wouldn't buy any more. Well, the next fall when I took down with the fever there wasn't a thing in the house to go on. I tell you, we were in a mighty bad shape, and didn't know what in the world would become of us, until one evening Mr. Johns came over and brought the doctor. Says he, "Doc. and I just thought we'd drop in." And while the doctor was fixin' me up some medicine, he called my wife to one side and says, "Mrs. Todd, you send one of the boys down to the store and get what you need, and Jim can pay when he gets well."'

No one spoke for some time. 'Now, see here,' continued Todd, 'I'm a mighty poor man, but Bill says he will give me 100 dollars for my bay mare, and I'm going to sell her and give the money to Uncle Charley to help pay off that debt.' Several others volunteered to help.

'I don't think,' said Mingus, 'that it would be best to give him the money. He wouldn't feel right about it, you know. It ain't so much the loss of the money; he can make that back in three or four years, but it's just taken all the stiffening out of the old man, and he's lost all heart. If we could fix it some way so he could go on with the store and see some way to pay out, it would be just the best he needs.'

'Say, don't you suppose Adams would loan him the money?' asked one.

'Oh, Adams would loan it to him quick enough, if he can get the security; but how's he going to get it?' said Willis.

'Well, I never went on a note in my life,' said Haney, 'but I'll be one to go on old man Johns' note for three thousand dollars.'

And so said every man there.

A note was made out and put in the hands of Haney. The word was quickly passed round, and for two or three days men kept coming in at all hours to sign that note.

'He lent me fifty dollars when I was hard up,' said one.

'He helped Tom get through school when I was too poor to help him myself,' said a father who was now well to do.

'After working all day many is the time he came over to my house and sat up with me when I was down with the slow fever,' said a neighbor.

'Fifteen years ago,' remarked a prosperous young man, as he sat down to sign the paper, 'I was too worthless to kill. But Uncle Charley called me into the store one day and persuaded me to go to school, got me some books and sold me clothes on credit. Nobody thought he would ever get a cent for it.'

'I want to put my name on that note,' said a poor widow. 'I know it's not worth anything, but I want it there. Nobody knows, Mr. Haney, how kind Uncle Charley has been to us. The winter after Jim died Lizzie went up to the store one day almost barefooted. He pretended to have her help him count some corn, then he gave her a pair of shoes. He's done lots of things like that.'

'He is always so jolly and whole-souled you can't help but feel that he is interested in you and wants you to be happy,' was another's tribute.

There were but four more days of grace. The old man sat crouching in his chair as if shrinking from the coming blow. The whimsical humor, the independence, the courage were all gone. He was a poor, hopeless old man, down never to rise again.

Two or three farmers came in and sat on the edge of the porch. He tried to be sociable, but made a pitiful failure of it. Others came in, and then more, until there were two or three dozen seated on the porch.

The old man knew they had come to sympathise with him, but he could not bring up the subject of his loss.

There was an awkward half-hour in which nobody talked of the important matter. At last Haney nudged Todd, and urged him to speak. Todd shifted his position once or twice, got up awkwardly and stood before Johns, trying to speak, but the words stuck in his throat. Then he fumbled in his pocket, drew out a paper, held it out to the old man, and managed to say:

'Maybe it'll help you.'

The old man tried to speak, but could only call:

'Mary!'

His wife came quickly and looked at the paper.

'Thank 'em, ma, I can't!' said the old man, with a sob in his voice. The tears were running down her face as she turned toward the men. They were all looking away.

'I can't, either,' she said, as she slipped down beside her husband, with her arm round his neck, 'but they know.'

'Looks sorter like rain over in the south-west,' said Todd. 'Guess we'd better be going, boys.'—*Catholic News.*

A HAPPY ACCIDENT

The face of the girl presiding over the fancy department of Messrs. Hinton and Company's great china emporium looked very wan and wistful in the grey November light. She was a little bit of a thing, 'only a handful,' as the old woman with whom she lodged was used to say of her, and the simple straight lines of the plain black gown which she wore and which was only redeemed from shabbiness by its entire neatness and the tiny bands of spotless cambric at her neck and wrists served but to accentuate the extreme slinness of her figure.

Kitty Delaney, with her fair hair and dark-fringed blue eyes and petite, delicate features, would have been an extremely pretty girl had she had but the faintest touch of color in her cheeks or a less obviously timid and unhappy air. Poor child, it would have been hard for her to look otherwise, with not a friend in the world whom she could really call her own and no other cheer or brightness in life save that derived from the long day's work under the watchful eye of Mr. Hinton, who was a hard taskmaster and took very good care to extract every half-penny of his money's worth from the weary brains and hands and feet of his ill-paid employees.

She was wrong, after all, in saying she had not a single friend in the world, for was not Father Donegan, the dear old priest with the kindly face and the child-like blue eyes, the best of all possible friends to her, in spite of his well-known poverty and other priestly limitations. It was he who had got her her position at Hinton's, such as it was, but he did not know, nor would Kitty have troubled him by telling him that she was still working for the same meagre wages that she had started with three years before, with the promise then of getting a speedy rise in salary if she suited.

She did suit all right, she knew, though the only outward evidence she had of the fact was an increase of duties and responsibility. Sometimes, when Mr. Hinton's manner had been particularly harsh and overbearing, she had thought of throwing up her situation and seeking another. But that might savor of ingratitude to Father Donegan, and she would not hurt or disappoint him for the world. Besides, she knew from the experience of some of her associates that it was not so easy to get another situation, especially on leaving an employer like Mr. Hinton, who as often as not, after bullying his unfortunate assistants into open rebellion, refused to give a recommendation for further employment. And there was old Mrs. D'Arcy to be thought of, who, despite certain good qualities of her own, would certainly look very blue if Kitty were to leave her many weeks running without the meagre salary which was barely sufficient to support her.

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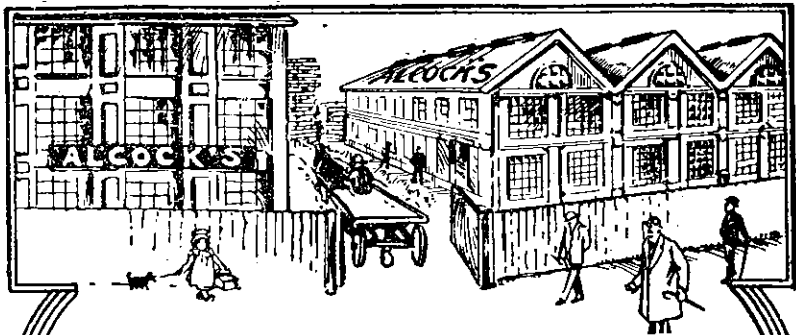
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As she stood now in the midst of the busy throng of early fall shoppers, seeking her best to please one customer and answer the questions and stem the impatience of half a dozen waiting ones at the same time, the utter hardness and thanklessness of her lot came over her with such supreme force as it had never done before. What were they all rushing and fussing about, these happy, well-dressed, inconsiderate folk, with thoughts of nothing else but preparing for Christmas gifts and Christmas greetings in their minds! Nobody ever gave her a gift, no one ever sent her a card save dear Father Donegan, whose Christmas pictures or tiny cardboard Christmas crib were valued beyond all her small earthly possessions by the lonely girl.

She had, it is true, the dimmest, faintest remembrance of a time when it was not so, a time when the holiday had been a season of joy and gift receiving for her as well as other children, when beautifully dressed dolls and the most expensive of toys and presents had come to her as her natural right. That was in the days before kind, good Granny Leary had gone to heaven, leaving her lonely little charge to battle the world as best she might under the Widow D'Arcy's roof in the back street of the great, noisy, bustling city to which they had come but such a short time before.

With dim but fragrant memories of the green and lovely country still lingering in her mind like the perfume of some sweet, old-fashioned flower, Kitty from the first had never been content with life in the city. They need never have come there, indeed, had not dear Granny Leary been stricken with a serious illness, which as soon as it was discovered necessitated a visit to a city specialist and subsequently to a city hospital. And that Granny Leary ever feared serious results from her illness could not have been likely, else she would not have left Kitty in the temporary charge of an almost total stranger like Mrs. D'Arcy, her landlady, without giving further directions as to what should be done with the child in case anything happened to herself.

As it was, she had to undergo an operation in the hospital, from which she never emerged alive, and poor Kitty was left lonely, apparently without a living friend or relation in the world. Other people, as Mrs. D'Arcy often took care to impress on the child, would have sent her to the workhouse at once, but she had showed herself more Christianly charitable and kind. Being a widow, lonely, and childless, she was, as a matter of fact, glad enough to have the company and help of the forlorn little creature, who, as the months and years passed on, spared no pains to make herself of real assistance to her benefactress.

Of late years, however, Mrs. D'Arcy had grown old and feeble, and (whatever of real affection she might have had for the girl) showed herself every day more ill-tempered and cantankerous and hard to get on with. Perhaps it was the many sleepless nights she has caused the girl lately by her unkind scoldings and arrogance that left her feeling now so light-headed and dizzy and weak.

A very charming and sweet-faced lady of middle age who had seemed to regard Kitty's face with a quite extraordinary look of interest and kindness, stood by examining a pair of handsome majolica vases that she thought of purchasing. But at that moment another less charming and decidedly fussy old lady plucked quickly in thoughtless impatience at Kitty's sleeve.

Turning around suddenly, the girl unfortunately swept one of the handsome majolica vases from its place on the counter. It crashed noisily to the floor, breaking into a thousand fragments.

At once a silence seemed to fall in the place. Even the customers were startled out of their noisy eagerness and self-complacency, gazing in consternation from the broken vase on the floor to the ashen paller in Kitty's terrified face. The other assistants glanced at her sympathetically, but their eyes fell, and they went busily about their work again as Mr. Hinton himself strode hastily down the shop, a look of apoplectic rage lighting up luridly his dark cast of features.

Possibly he tried to keep control of himself as he approached, for the sake of appearances and his other

customers, but there was a cold, steel-like glint of rage and malice in his eyes as he looked at her that terrified poor Kitty even more than one of his ordinary outbursts.

'Pick those pieces up!' he said sternly, pointing to the floor and glaring at the girl, whose utter look of guilt and misery proclaimed her aloud the offender. 'You will take a week's notice now from me for your carelessness and stupidity.'

'A week's notice!' poor Kitty said to herself, with a troubled and aching heart, as she fell on her knees, awkwardly and hurriedly gathering together the broken fragments. But after all, where was the need of surprise? A few weeks would take them on to the end of the year, and it had been openly rumored in the place of late that the services of several assistants would be dispensed with on the 1st of January.

'I am sorry,' she said pleadingly, 'but, of course, I will pay for the vase.'

'You will, and for two of them!' her employer thundered. 'What use is the other vase now that its fellow is broken? They could not be sold except in pairs, and I have neither the time nor inclination to make up for your stupidity and carelessness by looking out for another to replace it.'

'Pardon me, sir!' interrupted the sweet-faced, beautifully dressed woman who had been about to purchase the vases. 'But I must say I think that is most unfair to this poor girl. The breaking of the vase was a mere accident, due to the unavoidable fuss and crush. And certainly she should not be expected to pay for two of them.'

'Oh, I will, I must!' Kitty protested, half-incoherently, in her champion's ear. 'Don't say another word; it will only make him far more angry and determined to get rid of me.'

'I will pay for those vases myself, both of them,' the lady said with sudden determination.

'That is really too good of you, madam,' said Mr. Hinton, surprised and staggered for the moment, yet with a half-sarcastic tone. 'As you please, but all the same Miss Delaney leaves here at the end of next week.'

The lady started visibly, but why Kitty was at an utter loss to know. Her defender was again scanning every line of her face, this time as it were with a newborn look of hope.

'Very well,' she answered for Kitty.

'And perhaps, as it is to be so, the young lady would trust herself to me now. I should like to befriend her.' Turning to the girl, she said then, with an infinite depth of tenderness and pleading in her voice: 'If you will trust yourself to me, dear, I will be a good friend to you. I am a very lonely woman and sorely in need of a companion to make up for the dear child I lost, and I feel that you would exactly fulfil my every requirement. If you come to me, child, I think I can safely promise you a happier Christmas than you are likely to have here--with a glance of some scorn at the now discomfited proprietor of the place. Though glad enough to get rid of some of his assistants in a sense, he would much rather have kept Kitty till the rush of the Christmas week was over.'

'If she goes now she goes without any salary,' he snarled, 'and she needn't look for any recommendation, either.'

'Never mind,' the lady said quietly. 'I think we can get over that. And now, my dear, if you will get your hat and coat and come with me, there is much that I should like to hear from you about yourself.'

There was no gainsaying the kindness and genuineness of her persuasion, and in another few moments after the lady had paid for the vases Kitty, greatly excited and bewildered, was sitting beside her benefactress in the depths of a luxurious carriage. No sooner had they sat down than the lady turned to her with a strangely tremulous and agitated air.

'Thank God, we are alone at last!' she said fervently. 'Tell me, child, what is your other name besides Delaney. I want so badly to know!'

'My name is Kitty,' the girl answered obediently. 'I had a second name, I know, by the initials on some

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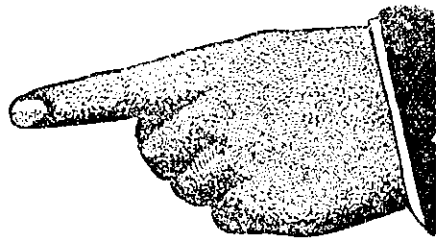
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AVENUE

TOSKA STUDIO

WANGANUI

of my clothes when I was a child. "K.M.D." the letters were.'

'Katherine Mary Delaney,' her companion cried, suddenly clutching the girl's hand and gazing into her face with a steadfast look, in which joy, hope, and a still lingering shadow and fear and doubt were curiously commingled. 'Have you any of those initialled garments still—tell me quickly!' she asked.

'Oh, yes!' Kitty answered; 'most of them are still lying safely at home in Granny Leary's big box.'

'Granny Leary! Why, that was the name of my old nurse, whom, along with my lost child, I have been vainly searching for all these years! Oh, Kitty, darling, is it really true? Can it be that you are my own very dear daughter, after all!' And with a little sob of tremulous happiness her arms went around the girl. 'Oh, Kitty, how very, very good God has been to me this day in giving you back to me at last, you whom I had thought dead and had lately given up all faintest hope of finding!'

It was all quite true, the glorious, wondrous truth, as Kitty learned bit by bit later on. Her father, an army captain, had been ordered to India with his regiment when Kitty was an infant, so as to save her from the dangers of the Indian climate both parents had decided to leave her home in charge of her mother's old nurse. The sudden and unexpected death of the latter, together with her removal from her native village to the metropolis, had swallowed up all trace of the child of whom she had charge. Her parents had advertised and sought for her everywhere in vain, but (possibly because the woman was illiterate) no word of their inquiries had ever reached as far as old Mrs. D'Arcy's ears.

But now all was different, and two people were to have a wonderfully happy future, two lonely people were to be made unbelievably happy and beloved for the rest of their days, all through the medium of what proved to be a singularly lucky accident. Nora Tynan O'Mahony in an Exchange.

Te Awamutu

On Sunday, February 28, at St. Patrick's Church, Te Awamutu, the balance sheet of the new presbytery was read, and it reflects much credit on the Catholics living in our midst (says the *Waipa Post*). The balance sheet shows that during the past two years, from subscriptions, bazaar, art union, and other sources, a sum of £1593 1s 10d has been received, and expended in an up-to-date presbytery built in brick; in furnishing, improving the grounds, in fencing, etc. A few years previous to this outlay the Catholic community purchased at Te Awamutu Church land property now valued for at least as large a sum as the above amount. On this property they also built a church costing not less than £400. To this outlay may be added a new church at Pirongia costing about £400, as well as substantial improvements effected to St. John's Church (Kihikihi), St. Michael's (Ohaupo), and St. Joseph's (Rangiaohia). The progress is the more commendable as it represents the work of less than a hundred families. Our Catholic friends deserve congratulation for the valuable Church property they have acquired in the parish during the past few years, and their inspiring example must have a good effect on the community.

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(A Weekly Instruction specially written for the N.Z. TABLET by GHIMEL.)

PRETEXTS FOR WAR.

When nations go to war they are not slow in putting forward some reason for so doing. That is man's nature: a reason, good or bad, he must give for his actions. Nations, too, have a conscience, and to satisfy it they must act on some sort of principle. It may not then be useless to consider some of the various objects for which men, in Christian times, have gone to war. Perhaps one of the most striking features of life in the Middle Ages was the place occupied by warfare: it was accepted as the natural condition of things. 'Kings,' remarks Father Ryder, 'hunt a good deal between whiles to keep themselves in wind, but fighting is the serious engagement of their life. Thus theologians, commenting on the sin of David, insist that he fell precisely because "at the time when kings go forth to war" he was lounging idly in his garden after his noonday sleep. Then if you have an army, and kings were bound to have armies, you must exercise it, or its armor will grow rusty and its horses wanton or weary in their stalls. And then what a shame to possess so noble an instrument and make no adequate use thereof!' One would be hard pushed to defend such wars.

When England and Scotland were not on happy terms, the inhabitants of the borderland spent a great deal of their time in fighting. 'The object was defence, but it was carried out by a succession, at longer or shorter intervals, of what were called "warden raids": each country in turn invaded the other, with the object, it would seem, of emphasising the blessings of peace, and of impressing upon its neighbor the necessity of practically confining itself to its own land: the limitation of the ebbing and flowing tide ultimately constituting a barrier. This is on a strictly conservative principle, and, regard being had to the wild habits of the time, may pass.'

The Crusades were undertaken for a noble object, even if some of the Crusaders had a keen eye to business. They were organised for the recovery of the Holy Places in Palestine, with their storage of pious emotion that was lying useless, and worse than useless, in the hands of the infidel.'

The modern philanthropic nation claims the right to open up countries, by force of arms if necessary, in the name of progress and civilisation. And no doubt in the abstract a savage race has no special claim, no exclusive right to a particular part of the world: others must live by the land as well as they; but that does not in any way justify the newcomers in their usual policy of absolutely conquering or enslaving the original inhabitants. In this connection too, we hear much of outlets required for expanding trade and surplus population, distractions necessary for unhappy peoples weighed down by taxation, spheres of influence, rectification of frontiers. 'Not one of these, nor all of them combined, give a just title to go to war. Statesmen allege the public good of their nation as a palliation for such predatory wars. But what may be for the common good of one nation, may be for the common evil of another—and no one State has a right to seek the common good of its own subjects by inflicting an injustice on another.'

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JOURNEY'S END.

SAND, SAND, SAND.

We left the Bishop of Auckland (Dr. Cleary) on his way, by saddle, from Matihetihe, on the west coast of his diocese, to the Hokianga River settlements. His Lordship was accompanied by Fathers Becker, Bruning, and Zangerl (of the Mill Hill Native Mission), by Heremia Te Wake (Whakarapa), and by sundry Maoris from Matihetihe. The first part of the way led along a fine sandy beach. After some distance the party turned off the beach up the sandy bed of a shallow stream, crossed some rough country of swamp and ti-tree, bounded on both sides by steep, wind-swept, and desolate looking sandhills. Then again up the narrowing stream, where the moving sandhills closed in to meet each other and overlay the running water. Near this point there grew beside the water great clumps of the finest *toetoe* (the New Zealand variant of pampas grass) that the visitors had ever seen, the long, feathery plumes reaching up to a great height and waving majestically in the westerly breeze. Through a break in the feathery line the party suddenly began the ascent of the steep sandhills, in which the horses bogged and plunged at times almost to the knees. Thenceforward for miles the way lay over sand, sand, sand—up and down steep pinches that tried the strength and mettle of the mounts, past fantastic cliffs and pinnacles rasped and torn and scored by the sandblast, over great dome-shaped hill-tops, down gullies, and past the place where a former lake lies buried full many a fathom deep beneath the wind driven accumulations from the western beach. An ooze of water that fans out into an inch-deep streamlet is now the only reminder of the sand-buried lake. And from the northern Head at the entrance of the Hokianga River the sandy desolations have been steadily spreading for many a year, overwhelming what was once pasture or tillage land, and overlaying what once were farms. A sharp contrast is presented by the country from the South Head of the Hokianga, and all the left bank of the big tidal river: it is green with forest and farm, and hopeful with areas of ringbarked trees and burnings which mark fresh clearings and new fields that spread over the hills and far away.

On the Hokianga.

The party's track over the sandhills was a short cut which saved a long and weary ride around the long nose of the north Hokianga Head. It brought the party to the broad river some two miles or so north of the Head. Near a spit of soft sand the visitors were met by Heremia Te Wake's motor launch skillfully engineered by his wife and navigated by his son. Here they parted with the horses and the Natives from Matihetihe, and after a run of less than two hours, the Bishop and Father Bruning were enjoying the genial hospitality of Father Becker and his two assistants, Fathers Zangerl and van Beek, at Purakau, near Rawene. That was on February 2nd.

On the following morning the Bishop and Fathers Becker, Bruning, Zangerl, and van Beek went on the back of the tide to the Native village of Whirinaki in the small, open mission launch. This launch is one of the venerable institutions of the river: it is now pounding the water with its second engine (a two-cycle one), which, even at half-throttle, sets the little craft in a tremor, its frail gunwale shaking like a palsied hand. On that broad tidal river, wind (which is mainly from the west) and tide are in frequent conflict. Then you have to ease yourself in waterproofs to meet the frequent onset of spray and of sheets of curling, green water. In roughish weather the open craft must act, at times, as if it thought it was a submarine; and in rough weather it has to stay at its moorings by the ti-tree wharf at Purakau. During his stay on the river, the Bishop got some heavy drenchings in the launch,

despite enveloping oilskins. Father Becker has been for the past two years trying to save part of the cost of a covered launch, and whites and Natives are, your correspondent understands, backing him up in an effort to provide the local mission with better and safer means of riding the troubled waters of the Hokianga.

At Whirinaki.

The Native village of Whirinaki is on a tributary of the Hokianga. It was reached about 1 p.m. After the customary Native welcome, and replies in Maori by Fathers Becker, Bruning, and the Bishop, the generous hospitality of the *kainua* (village) was partaken of. Then ensued an entertaining description of the Northern trip by Father Bruning, which proved a delightful entertainment to the grouped brown folk. Squatted on the ground in circles, in the Native fashion, the Bishop and the other visitors were, in turn, entertained by the Maoris with puzzling 'explanations' of old *whakataukis* or proverbial sayings, and with vivid descriptions of Hongi's and other rival tribes' attacks upon the two old local *pas*. The earthworks of one of these are still in a fine state of preservation, but (as elsewhere) the old timber stockades have long ago mouldered into dust. To the Bishop, at least, a highly amusing novelty in the long-drawn *koreros* or talks of that afternoon was a picturesque speech which a local Maori magnate delivered in fine Native style, and which (he declared) he would deliver at the funeral of Father Becker, who is greatly beloved by the brown people on and near the Hokianga. Father Becker was present, and also greatly enjoyed the hearing of his funeral oration long (it is hoped) before the event.

The Bishop passed the night in a neat room attached to the local church, with the cries of the wild birds round about. This is the second Catholic church of Whirinaki. The first was a *raupo* (bulrush) hut or *whare* hurriedly erected by the procrastinating Natives of a generation ago. Whirinaki was the first (or at least one of the first) place visited by Dr. Pompallier when he landed with the first Catholic mission to New Zealand over seventy-five years ago. Even after many of the people had embraced the Catholic faith, no place of worship was built. The venerable Dr. McDonald at last endeavored, on his periodical visits to the place, to have this defect remedied; but the Native policy of *tuhou* ('bide a wee') wore him down. Finally, on a summer day, he came to Whirinaki, accompanied, as was usual with him, by twelve Native servers—each endowed with a sturdy appetite. The Doctor and his youths stayed a week; and showed no signs of desiring a change of scene: then a second week, and still no sign: then a third week. Native politeness could not, of course, dream of suggesting to the visitors the benefit derivable from a change of air; but, meanwhile, the devastating appetites of the Native servers were making portentous inroads into the modest communal stock of village *kumeras* (sweet potatoes) and other victuals. Self-preservation at length moved the head men gently to sound the Doctor as to the length of time he and his companions would afford the village the light of their presence. The brief reply was: 'Till the church is built.' It was built in three days—in the Native fashion, with *raupo*, and without the use of a solitary nail. Then the most beloved and most famous of the Catholic Maori missionaries blessed the new edifice and the people and went his ways. So the story runneth.

On Thursday morning, February 4, the Bishop celebrated Mass, administered the Sacrament of Confirmation, and baptised a child (the fifteenth on this trip). By the noon tide the party left the fertile flats and slopes of Whirinaki and proceeded in Heremia Te Wake's launch to the entirely Catholic Native village of Motuti, on another tributary of the Hokianga River.

At Motuti.

There is a population of some forty souls (all Catholics) in and around Motuti. They have lately built a new church on a commanding situation over the hamlet. Lack of water is one of the trials of these Native owners; and the Bishop showed several of them how to use ti-tree twigs and *wiwis* (rushes) in locating

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underground streams. Several very strong indications were obtained in and near the village, and the experiments were watched with intense interest by the on-lookers. When the still darkness had wrapped the village round about, it was delightful to hear from the various houses the sweet strains of hymns and chanted night prayers—all in four-part harmony—floating upon and consecrating the air of night. The next morning the Bishop celebrated and confirmed as before. The whole population assembled to see the visitors off by launch on the afternoon tide; and, greeted by a Native farewell, as they had been greeted on arrival by a Native welcome, the party set out for Purakau.

At Motukaraka.

On Saturday afternoon, February 6, the Bishop and the local clergy proceeded to Motukaraka, a big Catholic Native village opposite Rawene. It commands a beautiful position on the river, and its handsome church, with its tall spire, is the most remarkable landmark of the Hokianga, and the most beautiful religious edifice north of Whangarei. It was built entirely at the expense of the Native congregation. The formal Native welcome to the Bishop took place in the handsome *whare-hui* or meeting-house of the village. His Lordship, as usual, replying suitably in the Maori manner and in the Maori tongue. Next day (Sunday, February 7) the Bishop celebrated Mass at 8 o'clock, and administered Confirmation and the temperance pledge after the 10 o'clock Mass.

At Waihou.

The same afternoon the Bishop and Fathers Becker, Bruning, and van Beek went by a Motukaraka launch to Waihou. A fierce and turbulent wind tossed the surface of the Hokianga, and Father Zangerl took known risks when he set out in the little open mission launch for Purakau. He, however, wisely remembered that 'little boats should keep near shore'—he kept as much as possible in the lee of the heights on the western bank, and, after sharp buffetings in rounding various points, reached Purakau wet and smiling. There he was picked up by the big, covered launch from Motukaraka, and, after a bumpy passage, the party reached their destination, the Catholic village of Waihou, on another tributary of the Hokianga. The village is situated on the edge of rich, cultivated flats—the individualised property of the tribe—and the people are all earnest Catholics. An open air welcome was speedily organised, and replies were made in Maori by the Bishop and Fathers Bruning and Bressers. Later on, in the evening, Father Bruning addressed a meeting of Natives, presided over by the Bishop, and spoke to them in eloquent terms regarding matters of interest to the Native race. Among these he voiced the Bishop's expressed feeling regarding the necessity of the Catholic Maoris retaining their own lands there, cultivating them, and otherwise utilising them to the best purpose, introducing, for that purpose, the best methods adopted by European land holders. This is a favorite topic with the Bishop, and Father Bruning set it forth with a power and vigor that made a deep impression.

Mass by the Bishop, Confirmation, and temperance pledge took place, in the customary form the next morning. The visitors then left the Waihou village to meet Heremia Te Wake's launch about a mile away. The whole population accompanied the party to the point of departure, and, while awaiting the arrival of the launch, sang with much sweetness a series of hymns in four-part harmony, concluding with a fine rendering of the *Magnificat* as a parting song.

Whakarapa

was reached the same afternoon, and yet another of the feeders of the broad Hokianga. The place has improved since the Bishop's visit of three years ago: it has a better landing, a public telephone, and a stretch of graded road, partly metalled through the village, and the Native owners (whose ownership of the tribal lands has been individualised) are still working with marked success at clearing, grassing, cultivating, and otherwise usefully occupying their respective farms. A tower of

strength and industry and acumen among them is Heremia Te Wake, who carried through the difficult negotiations for individualising the Native titles, and inaugurated the era of dairying among the brown men on the river. The Bishop was, as before, Heremia's guest, and in front of his house took place the formal *korero* or welcome.

Arrangements had been made by the Bishop, when in Whangape, to reach the latter place from Whakarapa, by horseback, on Tuesday, February 9, for high tide. This necessitated, on that day, a strict punctuality as to hours for various functions, to which the Maori mind does not readily adapt itself. However, on this occasion, the Whakarapa Natives rose splendidly to the occasion. All were assembled at 8 o'clock, a.m., the hour appointed for Mass and Confirmation. At the early dinner hour in the big *whare-kai* (food-house), the massive Native hospitality was duly dispensed at the appointed hour, 11 o'clock sharp. Riding and pack-horses were tied up outside at the moment required—11.45 a.m., and at 12 noon the visitors were in their saddles and moving away to the wild hills and forests—exactly as had been pre-arranged by the Bishop. 'The tide waits for no man,' said the Bishop to the people; 'so, *kai* (food) or no *kai*, I leave at mid-day; if, with horses, well and good; if without horses, then on foot. If I miss the tide at Whangape, all my arrangements up to Whangarei will be upset. I keep my engagements with you: I expect you to keep your engagements with me.' And, to the surprise of many who thought they knew the Maori, the Whakarapa Natives were, on this occasion, as punctual as the great clock on the Parliament of Westminster.

Among the Mountains.

The cavalcade departed amidst cheers from some three hundred happy Natives. The way led up through wild mountain tracks—apparently impassable in places during the winter,—past clearings in the rough, near scattered settlers' huts, and down break-neck declivities of clay that, in winter, must be extremely dangerous to negotiate, even with the clever and unshod horses of those remote and roadless backblocks. At one place the party (consisting of the Bishop, Fathers Bruning and Zangerl, Heremia Te Wake, and his daughter, and two other Natives) came across a settler's wife—a woman of refined speech and appearance—washing the household linen at a stream in the wild heart of the mountains, near the shack that forms their remote and solitary home. A little further, the party crossed a river (it was about the sixth crossing of it) to see a wonderful crop of maize that stood nearly nine feet high. But there is no way for settlers to get this or any produce to market except by pack-horse. The senseless and topsy-turvy policy of successive New Zealand Governments to this hour, is to plant luckless settlers in those shaggy forest wilds without a road by which to receive supplies or to send their hard-won wealth to market. Canada's sane and business-like policy is to push rail and other roads into the western and northern wilds, and thus to create, in advance, broad tracks on which colonisation shall move forward, and the newly-won wealth backward to its market. Instead of spending some millions sterling upon showy Parliament Buildings and massive post offices and railway stations in the big-vote centres—where such things catch the eye and, no doubt, have the price—New Zealand legislators might well be content to make laws and post letters in iron sheds until they have given the pioneer prime producers some sort of civilised communications. As matters stand, the legislators, sitting on down, and stepping on velvet-pile carpets, have left the pick of our sturdy citizens and producers to 'road' conditions that would be a reproach to the Grand Turk. These are the sentiments to which, after a long experience of the back-blocks, the Bishop has time and again, both in public and in private, given indignant expression.

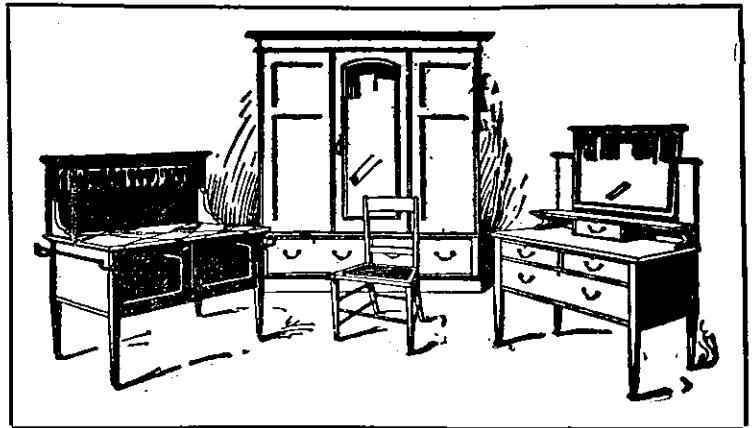
Nearing the End.

In this long ride of three hours over the rugged mountains between the Hokianga and Whangape, the Bishop was generally in the lead, and made the pace

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(where this was possible) fairly fast. On arrival at the Whangape River, the Maori launch party was found to have kept its tryst to the minute—another proof that the Native can, on occasion, be taught the virtue of punctuality. The Bishop and Fathers Bruning and Zangerl bade farewell to their Maori cavaliers, and set out in the launch for a trip of an hour and a-half to the Awaroa bridge, seven miles from Herekino. 'Six miracles of Native punctuality,' the Bishop remarked, 'have occurred to-day. It is hardly reasonable to expect the seventh.' In point of fact, the seventh event did not come off. Three Native families beyond Herekino had pledged themselves to meet the Bishop's party at 4.30 p.m., at the Awaroa bridge with pack and riding horses. They did not appear, so the little party arranged with a white contractor to pack their belongings to Herekino. Father Zangerl took charge of the operation, while the Bishop and Father Bruning set out, at a strong pace, to walk the seven miles of dusty clay road to Herekino. When near the latter place, the lagging Native mounts appeared. They were sent back to release the *pakeha's* (white man's) borrowed ponies. The Bishop and Father Bruning finished their dusty walk to Gartner's boarding-house at Herekino. A visit by the Bishop to the three Natives' houses (three miles north of Herekino) had been arranged on the understanding that the party was to have been met at the appointed time at the Awaroa bridge. In the circumstances, the episcopal visit did not take place. Instead, Father Zangerl was deputed to minister to the three families concerned. Next morning representatives of the Natives came to Herekino; there were many expressions of regret and affection on their part. The Bishop replied in suitable terms, explaining the necessity of punctuality in a series of engagements so interwoven that failure in one affected the remainder of the series. Expressions of cordial affection by his Lordship, and a promise to visit them on his next trip, provided they adhered to arrangements, left the deputation very happy. Some of them afterwards accompanied the Bishop a part of the way in his motor car, which had been 'stabled' in an open paddock adjoining Gartner's boarding house during the episcopal visit to the west coast settlements and the Hokianga.

A great quantity of sand and dirt was cleared off and out of the car, and the driving mechanism of the big Cadillac was in perfect order, despite the rough experiences through which it had gone in its long journeys over sand and swamp and through scrub and t-tree.

The End.

Still accompanied by Father Bruning, the Bishop's course, on February 10, lay through Kataia, the Victoria and Peria valleys, and Mangonui, to Waitaruke. There the two travellers met with a warm welcome from the Natives at Father Bruning's home. Next day the two set out for Kawakawa. On their way they called to Mr. Swan's, at Kaeo, where the Bishop, by request, delivered a short and stirring address to a number of young men who were leaving for the Trentham Camp. The Bishop celebrated Mass and administered Confirmation at Kawakawa on February 11, and there bade good-bye to his genial travelling companion, Father Bruning. Accompanied by Father McDonald, the Bishop motored the same day to Whangarei, stopping at Hikurangi on the way. Confirmation was administered at Whangarei, and visitation made, on Sunday, February 14. In the afternoon of the same day members of local public bodies and a considerable concourse of people of various faiths gathered in the convent grounds to meet and greet the Bishop. The 'record' motor trip to the 'roadless North' was, throughout, the chief topic of conversation, and the Bishop's car was inspected by many motorists and others. On Tuesday, February 16, his Lordship left Whangarei, alone, for Onerahi, where he placed the car on board the steamer Manaia. This was done in order to avoid some miles of freshly-laid metal on the road from Whangarei to Auckland. On the same evening the Bishop reached Auckland. And thus ended the most

remarkable trip ever made by a motor car in New Zealand.

Timaru

(From our own correspondent.)

March 8.

Rev. Father S. Mahony, of Wanganui, and Rev. Father Edge, of Auckland, were in Timaru during the week.

On Sunday, at the early Masses, the women of the Sacred Heart Society made their monthly Communion. At 11 o'clock there was a *Missa Cantata*, sung by Rev. Father Mahony, after which there was Exposition of the Blessed Sacrament until the evening devotions, when the usual procession, in which the various sodalities of the parish were largely represented, took place.

Great interest is being taken in the concert which is to be held on the evening of St. Patrick's Day. The programme, which is now almost completed, is a varied and high-class one, and promises to excel any that has been presented on similar occasions in Timaru. Besides singers from Christchurch and Dunedin, the children of both schools are to contribute items, consisting of songs, drills, and Irish dances in costume.

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BELOVED DIOCESANS,—

We have celebrated Christmas as never in life before, Christmas in the world-war, serious and sorrowful but also rich in grace, blessing, and supernatural joy. The war was a stern Advent school; it has brought us and our people nearer the Saviour. The more fearfully the war-clouds gathered over our country the more clearly, to use a beautiful word of the Apostle, did that God Who once said 'out of darkness let the light shine forth' light up within us the radiant knowledge of the Glory of God in the face of Jesus Christ.

Like a hurricane the war burst on the cold clouds and the evil vapors of infidelity and scepticism and on the unwholesome atmosphere of an unchristian over-culture. The German people recovered their senses; faith returned to its right; the soul lifted up its eyes and recognised the Lord. We saw His glory as it were of the Only-begotten of the Father full of grace and truth.

Following the attractions of grace, following the voice of their Pastors and the exhortation of their God-fearing Kaiser, the people entered the churches and found there the Saviour; many found Him again who had wandered far from Him. In the hour of misfortune the truth was realised that He alone was holy, He alone Lord, He alone most-high. We heard Him saying to us the earnest and consoling words—when you hear of wars and rumors of wars fear not for such must come to pass.

Our soldiers before their march renewed with Him in Holy Communion their covenant for life and death. If their spirits began to sink in the superhuman exertions, privations, and deadly dangers they raised themselves up to Him Who said of Himself 'I have come not to be served but to serve and to give my life as a ransom for many.' They invoked Him before the battle and during the battle, and implored Him in the trenches 'Lord remain with us for the evening is nigh.' And He remained with them and gave them to strengthen them His Flesh and Blood in the Most Holy Sacrament.

Like a compassionate Samaritan He made His way over the blood-soaked field of battle and through the hospitals, consoled the wounded, blessed the dying, and said to those who tended them 'Whatever you do to the least of My brethren ye do to Me.' He visited the parents bowed down with sorrow and the heart-broken widows and orphans and said to them 'Weep not' and consoled them as only He can console.

He has raised us all up when our own spirits began to sink. 'Have confidence, it is I, fear not.' He has above all opened the fountains of His mercy which united into one mighty stream of love and beneficence beside the blood-stream of the war.

In Him was and remained established the bond between us and ours in the field, between the fighting hosts abroad and the praying hosts at home, an unconquerable victory pledging union of all in Christ Jesus our Lord.

Thus have these hard times brought us nearer to the Saviour. We could rejoice in the special mercies of His divine Heart and hear throughout all the noises of war the beating of that quiet loving soul-seeking Heart. It we thank for these salutary fruits of the war. It we thank for the glorious successes and victories with which heaven has blessed our arms. Truly in us has been accomplished the word of the great Pope Leo XIII. in his Encyclical of May 25, 1899, with which he announced the dedication of the whole world to the Sacred Heart of Jesus: 'When the Church in the early ages groaned under the yoke of the Caesars the Cross appeared in heaven to the young Emperor Constantine as the sign of a speedy and glorious victory. Before our eyes stands another propitious sign, the most holy Heart of Jesus surmounted by the Cross shining brightly in the midst of flames.'

This sign which has remained to us till now the sign of salvation would we also give, Beloved, for the

entry into the year 1915, which must take over from its predecessor the bloody inheritance of the war. We do it in the conviction that nothing can bring more to our minds, can make more easy for us our first and weightiest duty in this world-war than an affectionate strong-willed adhesion to the most holy Heart of Jesus.

What is this principal duty? We answer without hesitation: Penance and Expiation. The war is a judgment for all nations afflicted by it, and therefore a loud call to penance and expiation. Time of war is time of penance. Woe to the nation which even this terrible chastiser can no longer bring to penance; it is ripe for destruction and even victory would be for it a defeat.

War opens the account-book of nations before all the world, and registers the result of its reckoning in human blood. We do not want to occupy ourselves with the account-books of other nations but with our own; we do not want to examine the consciences of our enemies but our own. We are innocent of the outbreak of the war; it has been forced upon us; that can we testify before God and the world. Still we do not want to boast of our innocence.

In us, too, has the war laid bare heavy guilt. Our people themselves have very clearly pronounced judgment thereon; things could not go on as they were. How often have we Bishops in the distress of our hearts loudly bewailed the decay of the religious and moral life (of religion and morality!). Now has the war restored religion to its rights and again inculcated on mankind the commandments of God with fire and sword.

What shameful degrading treatment, depreciation, contempt, had religion been obliged to endure openly, or rather, have we not allowed ourselves to endure in our own weakness and cowardice! That is our fault, our most grievous fault.

In God's war tribunal it has been made apparent how certain vices gnaw at the vitals of a nation so that its strength dries up in the time of need and it falls to pieces. But with the deepest confusion we must admit, we have let it come to pass, that even these vices have also crept in amongst our people to a considerable degree, that also amongst us marriage has been desecrated and deprived of its blessing of children. Our fault, our grievous fault.

It has been shown in this war that a nation cannot be more terribly injured than when its religious life blood has been drained. But, alas! endeavors to the same effect have not remained quite unknown to us either. Among us also secret forces have been working for a separation of Church and State, for the greatest possible exclusion of Christian spirit and Christian principles from the education of youth, from public and social life; their ideal is a maximum of freedom even for the most dangerous tendencies of the time, but the closest restriction and tutelage for the Church and religious movements.

The war has cited the modern anti-Christian irreligious (mind) culture before its tribunal and has exposed its worthlessness, its hollowness and emptiness, its guilt. But into our country, too, had this culture already considerably penetrated, an over-culture un-Christian, un-German and unsound in its whole being, with its external varnish and its internal rottenness, with its coarse pursuit of wealth and pleasure, with its no less arrogant than ridiculous supermen, with its dishonorable imitation of a foreign infected literature and art, and even of the most shameful extravagances in the fashions of women.

This is our people's and, therefore, our own grievous and most grievous fault. It demands penance and expiation. Our soldiers have heard at once in the call to war a call to penance; and, therefore, their first march was to the confessional. Their good example has been imitated in all classes of the people, public opinion has changed about; there breathes in German districts a different spirit from that of a few months ago.

But it would be a fatal mistake to think that now all guilt has been blotted out and the German people have been born again together to a new and better life. Long guilt is not atoned for by short repentance. True repentance blots out the guilt but not all the punishment as well. And the guilt of an entire

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nation is only expiated by the earnest penance and radical conversion of the entire nation.

Therefore, do your Bishops invite you all with one voice to a common and decisive act of expiation on the Sunday after the feast of the Epiphany, January 10. Our invitation is addressed to all, but quite particularly to men and youths; for they must here, as in the field of battle, stand in the first line for people and country. We shall also inform our soldiers in the field, and invite them to take part as far as they can.

We will above all purify and sanctify ourselves by a devout reception of the holy Sacraments; we will next, on the three preceding days, united in divine worship, make solemn reparation to the divine Heart of our Saviour and through it to the Triune God, above all for our own sins, for our negligence in God's service, for our weakness and cowardice, for our tepidity and lukewarmness; then for the guilt of the entire nation, for so much blasphemy and denial of the eternal Truth, for such shameful transgressing of God's eternal commandments, for so much contempt of grace, for so much ingratitude towards the infinite Saviour love of our Redeemer, for so much injury done to God's kingdom.

We will cry to Heaven with the Prophet Daniel: 'O Lord God, great and terrible, Who keepest the covenant and mercy to them that love Thee and keep Thy commandments, we have sinned, we have committed iniquity, we have done wickedly and we have gone aside from Thy commandments and Thy judgments. O Lord, to us belongeth confusion of face, but to Thee, the Lord our God, mercy and forgiveness.'

How graciously will the divine Heart of Jesus and the Heart of the Heavenly Father receive this reparation from so many thousand repentant sorrow stirred hearts! So do we pay off the war debt of our nation. So do we do our part to shorten the time of the visitation, to hasten the return of peace, to make our people be born again to truth.

Let the act of atonement be followed by the act of dedication. Ye know, Beloved, that Pope Leo XIII., on June 11, 1899, dedicated the entire world to the most holy Heart of Jesus. We will, at the beginning of the year 1915, dedicate afresh to the most holy Heart of Jesus our hearts, our families, our parishes, our dioceses. The gravity and the needs of the time force us thereto.

In all Europe the nations stand opposed to each other in two hostile camps. The fire is already flaming from the west over into the east. A great turning-point in the world's history has made its appearance. On the bloody field of battle the fate of the nations is being decided. Everything suffers from the consequences of the war, and there is scarcely any longer a house that has no dead member to bewail. Still there is no end in view. So much only is sure, that much misery still awaits us.

Therefore will we do everything to make of a time of need a time of grace by closest union with our Saviour and Redeemer. And so let children and adults, men and women, youths and maidens, those at home and those in the field, priests and bishops, unite together for this solemn act of consecration.

In truth, this union with the Saviour will bring us blessings and make of the year 1915 a year of salvation. In the Heart of our Saviour our hearts become sound again and their life beats stronger. From His Heart shall we draw strength in the pains and sorrows of the war, to live a life of strict self-denial, as every one is bound to do in time of war, to endure in patience and prayer; strength to take our victories humbly and the final victory which may God grant us soon; yes, strength and grace that the victory may not make us arrogant, that we may not be overcome by our own victories but in humble thanks give God the glory and after the return of peace remain on the right path and strive to advance mindful of the Prophet's word: 'Thus saith the Lord thy Redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest. O that thou had'st hearkened to My commandments: thy peace had been as a river, and thy justice as the waves of the sea, and thy seed had been

(numerous) as the sand (of the sea).—Is. xlvi. 18-19.

Such good results do we expect for ourselves and for our whole country from the holy exercises to which we urgently invite you. In this glad conviction we, your Pastors, united with you in spirit, consecrate before all ourselves and our dioceses to the most holy Heart of Jesus. We commend to this divine Heart full of love and grace each and every one of you—for you are all in our hearts in life and in death—our soldiers, to whom our thoughts and prayers go forth day and night; the widows and the orphans of the war on whose wounded hearts may descend, we pray, the balm of divine consolation; our dear country, to which our hearts are devoted with very special love and loyalty at such a time as this.

O sword of the Lord, how long still wilt thou not rest! Return to thy sheath, calm thyself and be still. Jesus, holy Lamb of God that takest away the sins of the world, have mercy on us and grant us peace! Holy Mary Virgin Mother of God, entreat for us from thy divine Son pardon, grace, and peace. Amen.

* * * * *

In accordance with the above Pastoral, it is hereby ordered:

(1) The Pastoral shall be read in all Churches on the Sunday after Christmas, December 27, taking the place of the sermon. Those who have care of souls have thus the opportunity of giving the people timely and repeated notice in the Church and by the press—of the religious ceremony, so that all may be able to regulate themselves accordingly.

(2) On January 7, 8, and 9, a Triduum shall be celebrated with a sermon where that is possible, and at least with one evening service or several hours' Adoration *cum SSmo Exposita*; there shall be increased opportunities for confession.

(3) The faithful are recommended to spend one of these days as a fast day.

(4) On the Sunday after the Epiphany, January 10, the day for the Exposition of the most holy Sacrament, there is to be general Communion and solemn divine service with a sermon in the morning, either at the end of the morning service or after the solemn service with procession of the Blessed Sacrament; in the evening the solemn consecration shall be made in the temple of Leo XIII.

(5) The school children shall be enlightened in a catechetical instruction on the signification and object of the devotion, and shall be induced to take a proper part in it.

(6) The military chaplains will be informed through the army-bishops or their ordinaries, and shall induce the men to join as far as possible in the celebration. Relations can also communicate with their friends in the army to the same effect.

Third Sunday in Advent, 1914.

FRANCIS Cardinal von BERTINGER, Archb. of München-Freising—FELIX Cardinal von HARTMANN, Archb. of Cologne—*THOMAS Archb. of Freiburg—*JAMES Archb. of Bamberg—*EDWARD Archb. of Gnesen and Posen—*ADOLF Prince-bishop of Breslau—*M. FELIX B. of Frier—*ADOLF B. of Strassburg—*FERDINAND B. of Würzburg—*PAUL WILLIAM B. of Rottenburg—*AUGUSTINE B. of Kulm—*ANTONY B. of Regensburg—*WILLIBROD B. of Metz, O.S.B.—*MAXIMILIAN B. of Augsburg—*GEORGE HENRY B. of Mainz—*LEO B. of Eichstätt, O.S.B.—*SIGISMUND FELIX B. of Passau—*JOSEPH DAMIAN B. of Fulda—*AUGUSTINE B. of Emden—*CHARLES JOSEPH B. of Paderborn—*MICHAEL B. of Speyer—*JOHN B. of Münster—*AUGUSTINE B. of Limburg—*WILLIAM B. of Osnabrück—*HENRY Titular B. of Eisano, and Catholic Head Military Chaplain of the Field Army—GEISTL. RAT FISCHER, Administrator of the Apostolic Vicariate in the Kingdom of Saxony—DOM-CAPITULAR HAGEMANN, Vicar-Capitular of the Bishopric of Hildesheim.

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Current Topics

A Purely Newspaper 'Sensation'

Under the heading, 'A Nun Divorced,' and the sub-heading, 'Strange Case in Melbourne,' many New Zealand papers have published a sensational and grossly incorrect account of the facts in a recent divorce or rather marriage nullity suit heard at Melbourne. The account opens with the statement that 'A Roman Catholic nun was respondent in a divorce suit before Mr. Justice Hodges, in the Divorce Court at Melbourne on the 12th February.' That statement is absolutely false. Before proceeding to give the facts on that particular point we may mention that the lady in question was at the time of the marriage a non-Catholic; that the parties never lived together, but separated the day after the wedding; that even in the statements made in the petitioner's claim there was not the faintest imputation of any sort of impropriety against the respondent; and that there was nothing disclosed derogatory to her character except her unspeakably foolish blunder in the first place in marrying any man 'in a spirit of bravado.'

For the rest, it only remains to be said that the lady was not and is not a nun; and the petitioner was entirely in error in so describing her. In none of the letters put in as evidence did she suggest that she was a nun, or that she had any wish to become one. She merely stated what was the simple truth that she had given up her position at the Girls' High School, Sale, and had gone to Loretto Abbey, Ballarat, 'to teach German and mathematics.' The sensational account of the case based on the erroneous statement of the petitioner which appeared in the Melbourne and New Zealand press evidently found its way also into the Queensland papers, and Archbishop Duhig set himself to investigate the facts, which he found to be substantially as we have stated them. In an interview with a representative of the *Catholic Advocate*, Brisbane, his Grace stated that he had been surprised to read the report referred to, and that he had immediately set to work to get first hand information about the matter. Continuing, Dr. Duhig said: 'As I surmised, the lady in question is not a professed nun, nor was she ever such. The mistake of calling her a nun arose, no doubt, through the fact that she was a teacher in a Catholic secondary school with the Sisters of the Order of Loretto, who have convents in Sydney, Melbourne, and Ballarat. The lady may have wished to become a nun, but if so she never got past the postulant or petitioning stage to be so. It is well known by Catholics that no one is professed a nun without being first personally examined as to qualifications by the bishop of the diocese or his representative. It is certain that in this case the lady would not have been admitted to membership in any sisterhood, and it is probable that the Sisters with whom she taught knew little or nothing about her private affairs.' It may be added that the petitioner's claim was for a divorce on the ground of desertion or for a declaration that the marriage was null and void on the ground of non-consummation.

Plain Speaking from Sir Edward Grey

Nothing could have been more tactful, and at the same time more plain-spoken and direct, than Sir Edward Grey's handling of the situation arising out of that remarkable legislative achievement of President Wilson's, the Ships Purchase Bill. The object of this measure, as is well known, was nothing more nor less than to enable the German ships interned in American ports to transfer to an American registry and calmly take the seas again under the Stars and Stripes—thus completely depriving Britain of the legitimate advantage gained by her superiority at sea. It was not to be expected for a moment that the Allies would tamely submit to such a flagrant piece of political hanky-

panky; and an intimation was despatched to Washington that the United States would become involved in a serious controversy with Great Britain, France, and Russia if it purchased and operated interned German and Austrian vessels, as proposed under the then pending Bill. A written statement to this effect was sent to Secretary of State Bryan, and is summarised in American papers now to hand. Great Britain, as the nation with which the United States has had occasion most frequently to discuss maritime questions during the war, took the lead in conveying to the United States a clear warning as to the view which the Allies would take of the contemplated action under the pending legislation. Sir Edward Grey informed Secretary Bryan that the British Government would not look with complaisance on the purchase of the interned ships by the American Government. In the British communication on the subject Sir Edward indicated that a mere commercial transaction, such as was involved in the Dacia case, was not to be confused with the larger issue of a general release of German and Austrian vessels through their purchase by a Government. He went much further and suggested that the purchase of ships would be intimately related to the question of neutrality. He asserted the British view that if a neutral Power intervened in the course of a war with the result of relieving one of the belligerents from the consequences of the military action of the other belligerent, such intervention in effect would be of an unneutral character.

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The British communication did not mention the United States Government or the pending ship purchase bill specifically, but its purpose and application were clear. The British Government was prepared to hold that the United States would commit an unneutral act if it turned out on the seas under the American flag the German and Austrian vessels then penned in American ports as the result of British superiority on the water. Purchase and operation of these ships in the view of the British Government, would be an act offsetting an advantage which the British had won in the war and would be resented as such by his Majesty's Government. This view was endorsed by the French Government. France had not had occasion to discuss the issue with the United States, but early in the war it took action quite as unmistakable in its meaning as that of Great Britain. Ambassador Jusserand notified Secretary Bryan that the Admiralty rules adopted by the French Government two years ago would be enforced during the war. These rules instructed French commanders to seize as enemy vessels any ships which had been transferred to neutral registry after the beginning of hostilities. This notice by the French Government has never been modified, and these rules are in force to-day, thus insuring the seizure of the first interned vessel sailing under the proposed plan which encountered a French cruiser, and thus absolutely justifying the capture of the Dacia as lawful prize. Though the Russian Government is not in a position to act on the seas to any considerable extent at present it was made known that it was in entire accord with the position of the British and the French, and that all three Governments did not intend to look quietly on while action of the United States Government relieved the enemy of one of the misfortunes of the war. Altogether, it was made perfectly clear that there would be serious trouble if the Stars and Stripes were hoisted over interned German ships; and under the circumstances it is easy to understand why President Wilson's pet measure was quietly and unostentatiously dropped.

German Women and the War

It has often been said, as an argument against granting women the franchise, that they would be weak and timid and would vote for a peace-at-any-price policy in time of war. The indications, so far, in the present war hardly confirm that anticipation. In France, in England, and, as we know, in our own over-

seas Dominions, the women have but one thought—the comfort and well-being of our troops; and one determination—to work for them and to encourage and inspire them until an honorable and lasting peace has been achieved. Precisely the same spirit animates the women of Germany, and it is the simple truth to say that they are heart and soul with their men in the field, and are bravely supporting and sustaining them in the heavy and hopeless struggle in which they are engaged. Not only are they knitting socks and mittens and every variety of comforter for the men at the front, but they are also, in increasing numbers, acting as tram conductors, booking office clerks, accountants and cashiers, and as level crossing guards on the railways. It is generally understood that their help is to be utilized also in getting in this year's harvest—unless, perchance, the war should be over by then. Some idea of the activity and self-sacrificing spirit of the German women may be gathered from the statements of a *Daily Mail* contributor: 'The woman is a great feature of railway station life in Germany at present. At every large station on the lines used for troop traffic there are long tables with refreshments and cigarettes and flowers and picture post cards for the men going to the front or for the wounded and sick returning. The Red Cross women in charge of these open air buffets do everything in their power for the men. Even at lonely little frontier stations in East Prussia I have seen poor women, thinly clad, rush out in the cold rain with hot coffee, soup, and bread for the soldiers.'

*

Unfortunately they have imbibed also the spirit of hate against England and her Allies which has been so sedulously fostered amongst their men folk. Women, when they let themselves go, are notoriously good haters; and the German women at the present time are giving themselves up without reserve to white-hot detestation of their enemies. The Paris paper, *L'Éclair*, in its issue of December 21, reproduces from the *Journal de Rome* the translation of a letter found upon a wounded German prisoner and it illustrates not only the hopes and fears and anxieties which fill the hearts of the German women, but also the fierce and passionate hatred with which they are inspired against the enemies of the Fatherland. We translate from *L'Éclair*:

Hamburg, 21st August, 1914.

My dear Johann. It is a long time since you have given me any news of yourself, but it is doubtless impossible to write, otherwise you would certainly have given some sign of life. How are you, my Johann? I certainly breathe a hundred times a day a prayer to Heaven, that He will be pleased to let you return safe and sound, as also the others who are dear to us. My brother-in-law has received a bullet in the right arm, in Russia, but that will not be serious, for he has already detached from it a letter to-day. He writes to us with great confidence that in eight days the war will be concluded in the East, but he has no idea of what is passing in the West. How numerous are our enemies! The victory must be ours, for so much red and innocent blood cannot be shed in vain. An indescribable fury possesses me on the subject of the war. I would like to spring at the throat of every Frenchman and of every Englishman, and to strike my fist in his face, these base dogs. Also at the Russians, half-savages, and also the Japanese, with their bits of eyes. What splendid valor to fall from all sides upon a single empire! That is what the crew will in a honorable war; it is pure treachery. And meanwhile we—the women and young girls—do nothing. We must remain inactive, and wait in anguish and uncertainty, which may become an insupportable calamity, but we can do nothing. Willingly would we endure everything, privations and work. The only thing is that we should find ourselves, and that will be, my Johann, I know. It cannot be otherwise, you will return as you went. My thoughts which are ever with you, will encompass you everywhere. Now adieu my Johann, God protect you and bring you home again. Your Hélène.'

The Church and the Kaiser: A Hint to Germany

As might well have been expected, the publication of the full text of Cardinal Mercier's Pastoral has made a profound impression in England. In a great world crisis one of the disappointing features of which is the moral poverty of the leaders of men, the utterance is welcomed as showing that there is at least one 'who can make his voice heard above the fray to remind us of the rule of something higher than mere force.' This is the tribute paid to the Cardinal in a very remarkable article which appears in the *Manchester Guardian*, signed 'L.T.H.' and entitled 'From Ambrose to Mercier.' The writer is presumed to be Mr. L. T. Hobhouse, the well-known professor of London University. After pointing out the failure of the thinkers, the literary men, and the men of light and leading, amongst the non-combatants, to sound a clear note on the rights and wrongs of the war, and to give a lead to public opinion, the writer continues: 'But if there has been throughout the world no one who could thus put himself above the combatant nations and compel them to listen to him, there has been one man among the combatants who has spoken out for his own people, and by sheer moral force has compelled the world to listen, and will, we may well believe, win a large measure of redress for the sufferer. Cardinal Mercier is not only a man of learning and of high personal distinction, but he has the advantage of great position in an international Church which commands the loyalty of a third or more of the German people. His denunciation of the treatment of Belgians is by far the weightiest indictment that has yet appeared, and it will travel all over the world. Every German in America will know, and every German in Germany will know that they know, of this shame. Nor can the German Government seek to stifle Cardinal Mercier without making matters worse for themselves. His pastoral has gone forth, and the indictment is on the record. No suppression of the witness will now avail.'

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Mr. Hobhouse is evidently quite clear that Cardinal Mercier's action and utterance will live in history; and he places the Belgian Primate on a level with one of the greatest and noblest figures in the long list of the Church's heroes. In thus withstanding the tyranny of a revivifying temporal power Cardinal Mercier, he says, 'is only the latest not, we may be sure, the last in a very notable and honorable company of prelates.' His action recalls to this writer the incident of St. Ambrose defying the Emperor of Rome, and forcing him to do public penance. The people of Thessalonica having given offence by murdering the commander and some officers of the Gothic garrison, the Emperor Theodosius, the last great ruler of the undivided Empire of Rome, had ordered a general and perditionally arranged massacre by way of revenge. Several thousands of both sexes and all ages were slain, and a thrill of horror ran through the Roman world. Mr. Hobhouse quotes a 'fair passage from Gibbon, which describes how St. Ambrose stopped the Emperor from entering the famous church at Milan when he would perform his devotions. 'He was stopped in the porch by the Archbishop, who, in the tone and language of an ambassador of Heaven, declared to his Sovereign that private contrition was not sufficient to atone for a public fault or to appease the justice of the offended Deity,' writes Gibbon. 'Theodosius humbly represented that if he had contracted the guilt of homicide, David, the man after God's own heart, had been guilty not only of murder but of adultery. "You have imitated David in his crime; imitate, then, his repentance," was the reply of the undaunted Ambrose. The rigorous conditions of peace and pardon were accepted, and the public penance of the Emperor Theodosius has been recorded as one of the most honorable events in the annals of the Church.' It was not until after a delay of about eight months that Theodosius was restored to the communion of the faithful.

Mr. Hobhouse draws the moral of the Ambrose and Mercier incidents, and throws out a pointed hint to the German ecclesiastical authorities. 'We know that in every country ministers of religion ask themselves anxiously why faith is declining. Well, the leaders of the German churches just now have a magnificent opportunity for arresting the decline. Let the Germans see one of their ecclesiastical authorities ordering the Kaiser out of church until he will make good the wrongs of Belgium, and they will very speedily be convinced that a religion which can so inspire its leading exponents must at least command respect. Respect is not the same thing as belief, but in religion there can be no belief without respect. Cardinal Mercier has won the world's respect. He has also shown every Christian minister the simplest and surest way of re-establishing his religion in the minds of men.'

SIDELIGHTS ON THE WAR

GENERAL.

Mr. Rocco Mazza, an Italian, a member of St. Patrick's congregation, Leeds, who has seven sons serving in the British Army, has received a letter of appreciation from H.M. the King.

It is calculated that approximately 1000 Catholic churches have been destroyed in Poland during the present war. A committee has been appointed to consider means for their reconstruction and repair.

Information has reached Renton that Private Andrew O'Neill, of the King's Own Scottish Borderers, has been wounded for the second time since going to the front. He is one of five brothers whom this 'Scottish' family has sent to the front.

Another Irish member of Parliament has gone to the fighting line. Dr. Esmonde, M.P. for North Tipperary, has just been commissioned as a Captain in the R.A.M.C. His eldest son is already an officer in the Royal Irish Regiment with the Irish Brigade at Fermeux.

Colonel Laurence Gratian Esmonde has been appointed to command the Fourth Battalion of Tyneside Irishmen enrolled in the Tyneside Irish Brigade. The colonel is the brother of Sir Thomas Gratian Esmonde, Bart., M.P., who has now taken over the position in the Wexford and Waterford Irish National Volunteers which Colonel Laurence Esmonde previously held.

'Hearing confessions in the orthodox way in confession boxes is not generally possible,' wrote a Jesuit Father, chaplain with the Second Royal Irish Rifles. 'One Saturday I had three hours, but the greater part of the work has to be done by button-holing the men, and helping them through on the spot often in a shower of rain, and generally standing in an inch or two of mud. Their dispositions are quite good, and they are most sincere in their confessions.'

Information has reached Mrs. Young, Kirkealdy, that her nephew, Lance-Corporal William O'Leary, of the Hampshire Regiment, has been killed in action. The deceased belonged to a family which has given many members to the service of King and country. His brother, Denis, is at present a member of the Royal Irish Fusiliers; another brother, John, is in the ranks of the Hampshire regiment, while a third brother, Dan, is serving with the Kirkealdy Highlanders. His father, grandfather, and great-grandfather were also soldiers, and served respectively with the Hampshires, the 87th Royal Irish, and the Argyll and Sutherland Highlanders.

FIELD-MARSHAL FRENCH PRESENT AT BENEDICTION.

A Redemptorist Father, who is chaplain to the 2nd Battalion of the Royal Irish Regiment, fighting gallantly at the front, has just written to tell how Field-Marshal Sir John French attended Benediction on the first Sunday of January, 1915. The reverend chaplain says:—

'Invitations were issued by the head priest to General French and the Staff and to my Commanding Officer and his officers. At 5.45 General French made his appearance, and he was duly escorted to a special seat near the altar rails. His whole Staff turned up to a man. The Mayor and Aldermen of the town were present, and the people of the town flocked in in such numbers to the church that evening that many were forced to stay outside.

'REMEMBER YOUR RACE AND YOUR COUNTRY.'

Lord Kitchener on January 18 inspected the 2nd Battalion of the Irish Guards, under the command of Lieutenant-Colonel the Earl of Kerry, Major the Earl of Rosse also being on parade. Addressing the battalion, the Secretary for War said he was proud to have been honored by being appointed Colonel-in-Chief of the Irish Guards, who upheld the most glorious traditions of their race in the present war, and were making an imperishable name for themselves. It was only a short time since their late colonel, Lord Roberts, stood on that spot to encourage the regiment, and he (Lord Kitchener) felt deeply the honor which had been paid him as successor to so great a soldier. Those who were going out to join their comrades should remember their race and their country. Those who were in training should determine to be ready and fit when the call came to carry on the great example.

SOME FOREIGN NAMES.

Undoubtedly the correct pronunciation of Przenysl is Pjzenysl (says a correspondent of the *Catholic Herald of India*). In the Polish alphabet *rz* is merely a compound symbol for the simple sound *j*. So a Gdician friend of great literary abilities told me many years ago. I remember his illustrating the precept by the proper name Brzozowski which, he said, is pronounced Bjozowski. Should anybody wonder at the titles of *z*, to stand for *j*, I can only say that a Pole might possibly ask to be informed why the English *shell* and the French *chat* are not pronounced respectively *shell* and *chat*.

So this ought to settle 'Przenysl.' As for 'Ypres' which seems to come second in the list of difficulties the natives of Belgium speak of it as 'Eprel.' It is all so simple once one knows, isn't it? Analogies are of no use. Otherwise, why would 'Isleworth' for instance, not have its first syllable pronounced as 'isle' instead of 'izel,' as the dictionary gives it? Do any one go by analogy in the pronunciation of 'Beau-Séjour' and 'Beauchamp'?

THE WAR AND RELIGION.

There is one patch of sunlight in the dark clouds that overshadow Europe (says the *Catholic Magazine* for South Africa). For once the question of religion is not made the bone of contention. There is no lack of religious persecution in the bosom of some of the fighting nations; but religion has not been made the pretext for the fight, nor has it been dragged into the arena as a supplementary cause after the war began. The so-called wars of religion in the past have rarely been fought on a fair and square religious issue; but a religious war-ery has only too often been used to influence the passions of the mob, as was done during the Reformation struggles, especially between England and Spain. We know now that the real issue between England and Spain was a commercial one. In the present struggle Catholics are to be found on both sides, Protestants are likewise divided, and even the Mohammedans are split up into opposing factions. In so far as this removes a source of peculiar bitterness, it is a matter for congratulation.

FATHER BERNARD VAUGHAN'S VIEW.

Father Bernard Vaughan, S.J., speaking in the East End of London recently, said that from one important view-point Cardinal Mercier's arrest was about the best bit of news that had been flashed to them

from the front for the past three months. Usually a Pastoral did not get carried far beyond the diocese for which it was written, but there was a demand for Cardinal Mercier's Pastoral right round the civilised world. It was being read by every man in his own tongue. Surely imprisonment, even with hard labor, would be but a small price to pay for world-wide circulation of truths, historical and doctrinal.

The Cardinal had shown himself, like St. Thomas of Canterbury, to be a true shepherd of his flock. If he (Father Vaughan) were asked, 'Has the Cardinal been diplomatic in his fearless attitude?' he would reply: 'No.' Indeed, like his Divine Master, he was not diplomatic, but apostolic.

'It was the vitalising spirit of an Apostle, not the temporising attitude of a diplomatist, that was going to strengthen and encourage Belgium to push her way through the dark night of adversity to the dawn of the day of victory awaiting her.

A CATHOLIC HERO.

From all parts of South London there assembled on Saturday afternoon, January 23, thousands of enthusiastic Catholics, who foregathered in the ancient borough of Bermondsey to welcome home Corporal Holmes, one of their co-religionists. For exceptional bravery on the field of battle he had received the Victoria Cross and the French Military Medal. On August 26, Holmes carried a wounded officer out of the trenches under heavy fire, and later assisted to drive a gun out of action by taking the place of the driver, who had been wounded. His return to Bermondsey, after being discharged from Millbank Hospital, was made the occasion of a demonstration unique in character. At the Parliamentary boundary Holmes was welcomed by the residents *en masse*, and escorted in triumph to the Town Hall, where a presentation ceremony took place. The line of route to the Town Hall presented a blaze of color. The Mayor's carriage was followed by motors containing members of the Bermondsey Corporation, representatives of the Worshipful Company of Leather Sellers, the United Irish League of Great Britain, Chelsea pensioners, and Belgian wounded. When Holmes entered the hall the entire audience rose to its feet, cheering wildly and waving hats and handkerchiefs. Alderman Clark, who presided, announced that the sum raised for Holmes had amounted to £245 14s 2d. Another presentation was made to Holmes from the National Reserve of Bermondsey, this consisting of a handsome marble clock.

CATHOLIC AND NATIONALIST RECRUITS FROM GREAT BRITAIN.

Mr. F. L. Crilly, general secretary of the United Irish League of Great Britain, gives the following figures for a few of the towns in England and Wales as an illustration of the scale on which recruiting has gone on amongst Irish Catholics and Nationalists: In Yorkshire 3500 were enrolled at Leeds, 2500 at Middlesbrough, 1500 at Sheffield, the same number at Bradford, 750 at Hull, 500 at Huddersfield. In Lancashire the number of Irish Catholic and Nationalist recruits was 12,000 at Liverpool, 9000 at Manchester, 3000 at St. Helens, 2500 at Wigan, and 1500 each at Warrington, Bolton, and Blackburn. In London 45 districts supplied an average of 120 recruits each. The Tyneside towns gave a total of 15,000, and the quota of the Welsh industrial centres was also high.

The record of the Catholics and Nationalists of Scotland, as given by Mr. Derrick, United Irish League organiser, is one that is highly creditable to their martial ardor. Many of the Catholic congregations have given 200 or 300 of their number to the army or navy. Two thousand Irishmen or sons of Irishmen have gone from Coatbridge. From thirty districts in and around Glasgow 8041 Irishmen have joined the colors. No less than 1648 from Edinburgh are now serving their country. Particulars from 60 districts in Scotland make it clear that they have placed 21,160 Nationalists in the fighting ranks. Full particulars have not been received from eighty other dis-

tricts, but from all parts of the country Mr. Derrick has obtained sufficient details to enable him to assert with confidence that there are now in his Majesty's forces 25,000 Irish Nationalists who reside in Scotland.

IRELAND AND POLAND.

Both those Catholic peoples expect to receive the grant of self-government before or at least at the conclusion of the present war (says the *Catholic Times*). And there need be little doubt that their demand will be conceded. There is a curious similarity in their experiences during the last two or three generations. Both have got rid of the power and burden of the aristocracy which held the land, and in both the peasants have largely become owners. After the last rebellion in Poland, which Russia crushed by overwhelming force, the Government of the Czar won the peasantry by freeing it from the duty of compulsory labor on the estates of the nobles and by large grants of lands to be held as freehold. Since then the Polish peasants have become more complacent with Russian rule. In Poland, as in Ireland, the dominant power is looked on with a friendly eye, and plenty of Poles believe that they are surer of freedom under Russia than under Prussia. But the national spirit and aspiration remain unquenched. In Poland, as in Ireland, the desire of the people is for self-government, for the right to rule themselves in their own way. The rise or the resurrection in Europe of two nations so strongly Catholic, will be a pleasing spectacle and will help on the progress of the cause of democracy. For Ireland and Poland, whatever be their fortune, are certain not to be false to the ideas of government for the people by the people.

FATHER VAUGHAN AND THE GERMAN JESUITS.

Preaching in the Church of the Holy Name, Manchester, Father Bernard Vaughan, S.J., replied to some of the strictures passed upon his book by the Jesuit Fathers of the German Province, and reported in the public press.

'My brethren,' he said, 'before I plunge into my discourse this evening I feel it my duty to answer some questions that have been put to me by all manner and conditions of men in all parts of the United Kingdom. The questions resolve themselves into two: "What do I think about our German Jesuit Fathers?" and "What do I think about their attack upon me and my new book entitled *What of To-day?*" Well, I have known the German Province of Jesuits for over thirty years, when I was rector of the church in which I am now standing, and when it was often the privilege of my parishioners to receive spiritual ministrations from our German Fathers. What do I think of them? Why, I think they are a zealous, learned, loyal, and patriotic body of men. I know them, and I can vouch for their sterling qualities. They are a splendid body of men, and I am proud to be not dissociated, but associated, with them. My brethren, they are loyal and patriotic. Do I resent their attacks upon me? Not at all. I have not the monopoly of the right of speech. I utter my mind, then why should they not utter theirs? There is no principle involved, no dogmatic question; rather may I say it is a question of policy. The German Fathers are as sensitive about any caustic humor made use of in reference to their Kaiser or Fatherland as I should be if they made use of cynical remarks about my King or country. At the present moment our feelings are all somewhat strained and are highly strung, and I think that the good that has come out of the German attack on poor me is this: that it has knocked the very bottom out of the contention that all Jesuits are just alike, like bricks out of an old wall. We differ; we have as individuals our own sense of patriotism, our own loyalty; and, as I struck out, they have hit back. And cannot we shake hands over it? Has any principle, Christian or otherwise, been spoiled by it? None that I know of. Their attack has made no difference in my relations with them. I still esteem and love my Jesuit German brethren.'

Father Vaughan thought that this answer was best given in his old church where in days gone by he had seen a good deal of fighting in that trench. He had fought many such battles from there, and he hoped he had never made an enemy. He had never felt any unkindness towards those arrayed against him. He was not prepared to be carried out on a stretcher yet. He took a great deal of killing, and he hoped he might live to go forth, with both hands, when the war was over, to welcome his German brethren.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 13.

The ladies of the Hibernian Society are aiding the Belgian fund by selling green ribbon badges with the words 'It's a long way to Tipperary' printed thereon.

Mr. J. A. Scott, of the Agricultural Department, and a member of the Hibernian Society, has received advice that he has passed the final section of his B.L.B. examination.

Mr. M. Healy, son of Mr. W. Healy, of Brooklyn, was a member of the Australian Expeditionary Force which captured New Guinea. Mr. Healy, who is on a visit to Wellington, was engaged in commercial pursuits in Sydney when the war broke out, and was one of the first to enlist in the Expeditionary Force. He leaves for Sydney on Friday, and will join the next Australian Expeditionary Force.

As a result of recent deliberations by the Dominion Council of the Catholic Federation, it has been decided to erect in the camp at Trentham a large and commodious building for the use of the Catholic members of the Forces, of whom there are generally some 400 in each reinforcement. The building will be erected by fatigue parties, the Federation supplying the material, the arrangement being that the Defence authorities will have the work carried out on condition that the building is to be available for their use when required. The cost of the building is being defrayed by each of the four dioceses, and gifts of furniture, literature, and so forth will be gladly received by the Federation executive.

The mission conducted by the Mariist Fathers of St. Anne's Church has proved most successful. The seating capacity of the church has been taxed to the utmost at every service, even the early Masses. The

Rev. Fathers Taylor and McCarthy, who are conducting the mission, preached alternately, and, by their stirring and impressive sermons, made a great impression on the congregation, this being noticeable by the great number of communicants each morning. The missionaries have greatly assisted the various societies and sodalities, and the Catholic Federation by materially increasing their ranks. The mission will conclude tomorrow, when there will be a general Communion, which will be followed by a breakfast for the members of the Hibernian Society and the men of the parish in St. Anne's Hall. On Sunday evening a mission will be commenced by the same Fathers at St. Patrick's (Kilbirnie), and will continue for a week. On Passion Sunday they will begin a mission at St. Francis' (Island Bay). After Easter they will open a mission at the Basilica of the Sacred Heart, Thorndon.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 15.

The entrants in the various sections from the Sacred Heart College pupils (Sisters of the Missions) were conspicuously successful on Saturday last, in the Dominion Competitions, now in progress. A complete list of Catholic successes will be given at the conclusion of the Competitions.

A large number of Riccarton residents gathered at the Oddfellows' Hall, Upper Riccarton, to say goodbye to Mr. and Mrs. J. C. Chase, who are leaving Christchurch. Mr. G. Witty, M.P., who presided, referred to the untiring work of Mr. Chase in Upper Riccarton, and said that Mr. and Mrs. Chase had been ever ready to help any cause within their power. Mr. Chase had done valuable work in aiding the establishment of tennis and cricket clubs, and it was mainly through his efforts that the residents of Riccarton had their Domain. During the evening several presentations were made. An illuminated address was handed to Mr. Chase on behalf of the residents of Riccarton; a silver tray to Mr. and Mrs. Chase; a gold ring to Mrs. Chase on behalf of Riccarton residents; a gold brooch to each of Mr. Chase's three daughters, also from Riccarton residents; a framed photograph of the members of the Riccarton Domain Tennis Club, and a framed badge certificate from the Riccarton Oddfellows, to Mr. Chase; and a manicure set and dressing case to Mrs. E. Burke's safeguard staff. Songs were given by Messrs. E. Cooper, L. Croft, W. McKay, and W. Townsend, a violin solo by Mr. E. Forsyth, and a flute solo by Mr. A. Hutton. Mr. Lamm played the accompaniments.

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in Southland.

himself, referred to the good times they had had in Riccarton, the many friends they had made, and their unfeigned regret at severing their connection with the district. No matter where they might be they would always remember the good friends they left behind in Riccarton.

By last Home mail, the Sisters of Notre Dame des Missions, Lower High street, received advice from the Phonetic Institute, Bath, that their pupils have been successful in obtaining certificates for Pitman's shorthand as under: First-class speed certificates--120 words per minute, Gwendoline Wilson, Dorothy Mc-Inerney; 100 words per minute, Irene Mahon; 80 words per minute, Rita Bradford, May O'Donoghue; Theoretical certificate, Hilda Haydon. Full certificate theoretical and practical knowledge, 100 words per minute, Clarice Bell.

At the Cathedral on Sunday in anticipation of the Feast of the Apostle of Ireland, upwards of 200 members of the H.A.C.B. Society (St. Patrick's and St. Mary's branches) approached the Holy Table at the 7 o'clock Mass, celebrated by the Rev. Father Long (branch chaplain). At the conclusion of Mass all (in regalia) marched in return to the Hibernian Hall, presenting a very fine spectacle. At the hall the annual breakfast was partaken of, being served by a number of the young lady friends of the society. The president (Bro. J. Griffin) presided, the Rev. Father Long and Bro. Calixtus (principal of the Marist Brothers' School) being present. A lengthy toast-list was honored. Quite a feature of the function was the address on Catholic Federation given by Mr. G. Girling-Butcher. After Vespers an eloquent panegyric of St. Patrick was preached by the Very Rev. Father Graham, S.M., M.A., Rector of St. Bede's College.

Timaru

(From our own correspondent.)

March 15.

On Sunday last, Rev. Father Murphy, S.M., went to Orari to celebrate Mass for the Catholic members of the Territorials who are in camp there.

The ladies of the Altar Society held their usual monthly meeting yesterday. Their director (Rev. Father Murphy) presided. The annual balance sheet, which was read, showed that the finances of the society were in a very satisfactory state. The resignation of Miss A. Knight, who has for many years held the position of secretary, was accepted with regret. The election of officers resulted as follows: President, Mrs. Doyle; treasurer, Mrs. O'Connor; secretary, Miss K. Donovan; delegates to Catholic Federation, Mrs. O'Connor and Mrs. A. Kane.

Hokitika.

(From our own correspondent.)

March 5.

Mrs. A. E. Stapleton, the wife of Mr. A. E. Stapleton, of Revell street, passed away at her residence yesterday. For some time past the deceased had been suffering from a severe illness, and her death was not altogether unexpected. She was a daughter of Mr. J. Kirk, formerly borough inspector, a native of Hokitika, and 35 years of age. A young family of three daughters and two sons are left to mourn their loss, and to them and the bereaved husband the sincere sympathy of the community is extended. —R.I.P.

The sixty-five nuns at the Convent of the Sœurs Oblates, about five miles from Louvain, have sheltered and fed for weeks 400 homeless children whose parents are either lost or dead. But at last food failed. Fortunately, delegates of the Commission for Relief were able to supply provisions and save the children and the nuns from starvation.

The Nelson *Mail* states that the average price which is being paid in the Motueka district for the best sorts of apples for export to South America is 5s per case. The growers are required to pick the fruit and provide the cases.

DECREE OF POPE BENEDICT XV.

ACTA BENEDICTI PP. XV.

DECRETUM.

PRECES PRO PACE CERTIS DIEBUS DICENDAE
PRAESCRIBUNTUR.

(OFFICIAL VERSION)

Decree of Pope Benedict XV., appointing Sexagesima Sunday (February 7) in all European countries, and Passion Sunday (March 21) in all dioceses outside of Europe as a Day of Expiation and Intercession for Peace.

DECREE.

His Holiness our Sovereign Lord, Pope Benedict XV., in deep affliction at the sight of a war which destroys thousands of young lives, brings misery to families and cities, and rushes flourishing nations to the brink of ruin, yet bearing in mind that Almighty God, whose prerogative it is to heal by chastisement and through pardon to preserve, is moved by the prayers which spring from contrite and humble hearts, desires ardently that above the clang of arms may be heard the voice of Faith, Hope, and Charity, alone capable of welding together the hearts of men in one mind and one spirit. Therefore, while He exhorts the clergy and the faithful of the whole world to works of mortification and piety in expiation for the sins by which we have called down upon ourselves the just wrath of God, the Holy Father has ordained that throughout the Catholic Church solemn prayers shall be offered in order to obtain from the mercy of Almighty God the peace which all desire.

For this purpose it is hereby decreed that in every Metropolitan Cathedral, Parochial and Conventual Church in all European countries, on the 7th day of February next (being the Sunday called Sexagesima), and in all dioceses situated outside of Europe on the 21st day of March (being Passion Sunday), there shall be celebrated special religious functions in the following order:

In the morning, immediately after the Conventual or Parochial Mass, the Most Blessed Sacrament shall be exposed with all solemnity, and duly incensed: after which the Psalm *Miserere mihi, Deus* (Ps. 50) shall be sung with the Antiphon: *Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis nisi Tu, Deus noster*, followed by the V. *Fiat pax in virtute tua, R. Et abundantia in turribus tuis*; and the Collect, *Deus, a quo sancta desideria*, etc.

The Most Blessed Sacrament shall then remain exposed to public veneration till evening: and it is desirable that arrangements be made whereby children also should take due part in the public adoration.

In the evening, previously to the deposition of the Most Blessed Sacrament, the third part of the Rosary is to be recited, followed by the annexed prayer, expressly composed by His Holiness in order to obtain the benefit of peace: then the Litanies of the Saints, according to the form prescribed for the devotion of the Forty Hours' Prayer in the *Rituale Romanum* of the year 1913. Immediately after the Litanies shall be sung the *Parce, Domine, parce populo tuo; ne in aeternum irascaris nobis*, with the Versicles and Prayer usually recited after the Procession in *quacumque tribulatione* as in the *Rituale Romanum*, with the addition of the Collect *Deus, a quo sancta desideria*. The sacred function shall conclude with the *Tantum Ergo* and Benediction of the Most Blessed Sacrament, *more solito*.

In the hope that Almighty God may pour forth in yet greater abundance His Divine Grace, the Sovereign Pontiff exhorts the faithful to approach the Sacrament of Penance and to receive Holy Communion, and grants to all those who, after Confession and Communion, shall assist at one or other of the sacred functions as above ordered, or shall pray for some time before the Mr. Chase, in responding on behalf of Mrs. Chase and

Most Blessed Sacrament while solemnly exposed, a Plenary Indulgence.

From the Vatican, January 10, 1915.

PETER CARDINAL GASPARRI,
Secretary of State.

ORDER OF DEVOTIONS.

The following will be the order of devotions:—

After Mass the Blessed Sacrament is exposed with all solemnity and incensed. The psalm 'Miserere mei, Deus' is sung (where possible).

PSALM L.

Miserere mei, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quoniam iniquitatem meam ergo cognosco, et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci, ut justificeris in sermonibus tuis, et vincas cum iudicaris.

Ece enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ece enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti mihi.

Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et letitiam, et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et Spiritum sanctum tuum ne auferas a me.

Redde mihi letitiam salutaris tui, et spiritu principali confirma me.

Docebo iniquas vias tuas, et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis mee: et exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique holocaustis non delectaberis.

Sacrificium Deo spiritus contribulans: cor contritum et humilatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium iustitie, oblationes, et holocausta: tunc imponent super altare tuum vitules.

Gloria Patri, etc.

Antiphon. Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis nisi Tu, Deus noster.

V. Fiat pax in virtute tua.

R. Et Abundantia in turribus tuis.

Oremus.

Deus a quo sancta desideria, recta consilia et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per.

At the evening devotion: (1) five decades of the Rosary, (2) the following prayer by his Holiness Benedict XV.:

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge: O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine charity, so that discord might end and love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men: in this hour, made terrible with burning hate, with bloodshed, and with slaughter, once more may Thy Divine Heart be moved to pity. Pity the countless mothers in anguish

for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe, over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before, to the cry of the Apostle Peter: *Save us, Lord, we perish*, Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquillity.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection, and our safeguard. Amen.

3. The Litany of the Saints as prescribed for the Devotion of the Forty Hours is sung.

4. Antiphon: *Parce, Domine, parce populo tuo, ne in aeternum irascaris nobis.*

V. Deus refugium nostrum et virtus.

R. Adjutor in tribulationibus.

V. Salvos fac servos tuos Domine.

R. Deus meus sperantes in Te.

V. Sanctus Deus, sanctus fortis, sanctus immortalis.

R. Miserere nobis.

V. Adjuva nos, Deus salutaris noster.

R. Et propter gloriam nominis Tui, Domine, libera nos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobis cum.

R. Et cum spiritu tuo.

Oremus.

Ne despicias, omnipotens Deus, populum tuum in afflictione clamantem: sed propter gloriam nominis Tui, tribulatis succurre placatus. Per D.

Deus a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint Tua protectione tranquilla. Per D.

Tantum Ergo and Benediction.

PSALM L.

1. Unto the end, a psalm of David,

2. When Nathan the prophet came to him, after he had sinned with Bethsabee. (II Kings, xii.)

3. Have mercy on me, O God, according to Thy great mercy. And according to the multitude of Thy tender mercies blot out my iniquity.

4. Wash me yet more from my iniquity, and cleanse me from my sin.

5. For I know my iniquity, and my sin is always before me.

6. To Thee only have I sinned, and have done evil before Thee (Rom. iii. 4): that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

7. For behold I was conceived in iniquities: and in sins did my mother conceive me.

8. For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom thou hast made manifest to me.

9. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow. (Lev. xiv.)

10. To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

11. Turn away Thy face from my sins, and blot out all my iniquities.

12. Create a clean heart in me, O God: and renew a right spirit within my bowels.

13. Cast me not away from Thy face: and take not Thy holy spirit from me.

14. Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

15. I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

16. Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

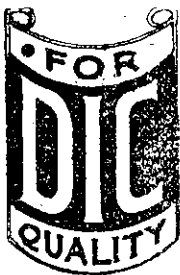
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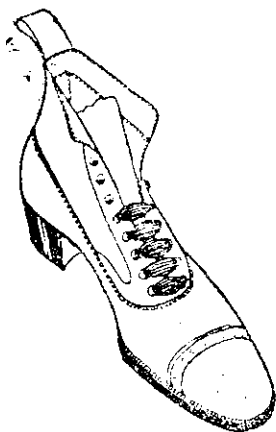
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17. O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

18. For if Thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings Thou wilt not be delighted.

19. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

20. Deal favorably, O Lord, in Thy good-will with Sion; that the walls of Jerusalem may be built up.

21. Then shalt Thou accept the sacrifice, of justice, oblations, and whole burnt-offerings; then shall they lay calves upon Thy altar.

O God from Whom holy desires, right counsels, and just works proceed, give unto Thy servants that peace which the world cannot give: that our hearts being devoted to Thy commandments, and the fear of enemies removed, our times may by Thy protection be peaceful. Through, Christ, Etc. Amen.

CATHOLIC FEDERATION

CATHOLIC IMMIGRATION COMMITTEE, AUCKLAND.

The following is the report of the Auckland Catholic Immigration Committee, presented at the meeting in St. Benedict's Hall on Feb. 21, and Feb. 17, 1914, the C.I.C. was formed by the Dominion organizer (Mr. George Girling-Butcher). There was a large attendance from the different parishes of Auckland, who were formed into a committee, the following officers being elected:—President, Right Rev. Bp. Giblin, V.G.; secretary, Miss A. Lorrigan; assistant secretary, Miss Kersting. During the year a fair amount of work was done. Boats and trains were met, whenever information was received of their arrival. The members always took the keenest interest in welcoming the newcomers to Auckland, and in finding them nice homes, and situations for both men and girls. The actual number of girls and men for whom work was found, or who were assisted to find work, was 357. Most of these people were found employment somewhat easily. We pay, also, in nearly every case, kind attention to these strangers, and on the whole the work has been satisfactory, considering the difficulty under which we have to labor. We have no hostel or club to receive the girls, and, as our members live in various parts of the city, a good deal of work was entailed in order to get in touch with them, sometimes on very short notice, when the boats were signalled, or the train was already on its way. However, we have always found them most enthusiastic, self-sacrificing, and anxious at all times to do their best for the girls, by many instances taking them to their own homes, and hospitably entertaining them until the time of their departure by boat, or otherwise. During last winter schools were given, so as to bring the new arrivals together, and to get them into touch with the members. No meetings were held in the months of November, December, and January, there being very little to do, as the number of immigrants had fallen off considerably owing to the war. A few newcomers were met; work was found for them, and others thrown out of employment on account of the war and other causes. We are very thankful indeed for the assistance given us through the secret collection; it has made our committee self-supporting, and it would have been impossible to carry on the work without some means at our disposal. We gratefully acknowledge the sum of £5 16s 4d taken up at our meetings, the expenditure for telegrams, stamps, stationery, fares for the immigrants to their destinations, meals and beds being £5 6s 4d, leaving a balance of 10s.

ST. MARY'S PARISH COMMITTEE, WELLINGTON.

The monthly meeting of the committee was held on February 26, Mr. T. P. Habin presided, and there was a large attendance of members. A considerable amount of correspondence was dealt with. It was decided that at the next meeting the question of compiling a complete

census of the parish be considered. The secretary reported that over 300 members had paid their subscriptions for the current year.

CHRISTCHURCH DIOCESAN COUNCIL.

(From our own correspondent.)

Mr. G. Girling-Butcher, organizer and general secretary of the Catholic Federation, arrived in Christchurch on last Saturday morning. Although it is his intention to commence an organising tour of this diocese, which, owing to various causes, has been delayed, Mr. Girling-Butcher will first of all work the Westland portion, beginning at Greymouth on next Sunday. Meanwhile, he is filling in his time in real solid endeavor. He spoke three times on Sunday to large and sympathetic audiences—first at the Hibernian Society's annual breakfast, at noon at Little River, and in the evening in St. Joseph's Schoolroom, Lyttelton, after devotions. He will probably speak at Lincoln on Tuesday, and is due to attend a Catholic Federation demonstration and picnic at Akaroa on St. Patrick's Day, thus finishing the whole of Bank's Peninsula.

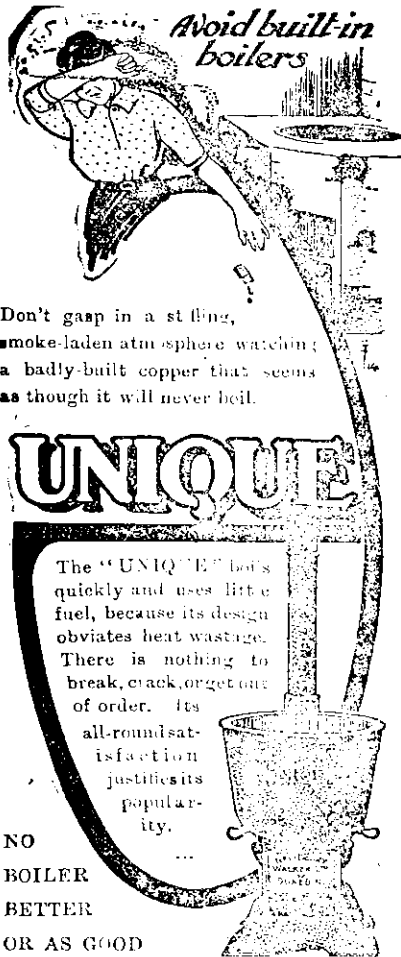
Little River.

Journeying to Little River by motor car, the organizer and general secretary was accompanied by Mr. J. R. Hayward (vice-president) and the secretary of the Diocesan Council, and two representatives of city branches. On arrival, Mass was just being commenced in the local Church of St. John by the Rev. Father Melu, S.M. (Maori Missioner from Otaki). A fair number of the Native race was present among the remarkably good congregation. Father Melu spoke briefly but impressively on the approaching festival of the Apostle of Ireland, exhorting his hearers to avail themselves of the opportunity of hearing Mass on that day, and shaping their lives on the lessons taught, and noble deeds of the great St. Patrick. After reading the day's Gospel, he concisely expounded the truths and lessons therein contained in both the European and Native language. Father Melu also paid a generous tribute to the usefulness of, and excellent work accomplished by the Catholic Federation, urging the people to remain after Mass to hear the delegates from the city, and form a branch.

The perfect weather conditions prevailing enabled all to gather outside in the church grounds, Mr. T. Quealy presiding. In opening the proceedings, the diocesan secretary said that the Little River branch was already practically formed, with a membership enrollment of about seventy, and all that remained to be officially done was to elect the officers and branch committee. This part of the business was soon accomplished, and, with the pastor of the district (the Rev. Father Bonetto) as president, resulted as follows:—Vice-president, Mr. T. Quealy; treasurer, Mr. F. Fehey; secretary, Miss Cassidy; committee Mrs. J. Glynn, Miss Newton, Miss L. Fahey, Messrs. T. Brankin, J. Doherty, and John Keenan; representatives of church organisations, Mr. John Glynn and chairman of the church committee; representing the Native race, Mr. J. Tini. Mr. J. R. Hayward congratulated the district on its excellent start on Catholic Federation, and expressed his appreciation of the cordial welcome accorded the visitors. He also outlined some of the activities in which the newly-formed local branch could engage. Mr. T. H. C. Williamson, too, gave a brief address on similar lines.

Mr. G. Girling-Butcher then delivered one of his characteristically forceful and impressive addresses, which was listened to with the closest attention throughout. On the motion of the chairman, the speakers were accorded a vote of thanks by acclamation, a like compliment being extended to the chairman and the representatives of the Diocesan Council. Among those present were Mr. M. Daly (secretary), and Mr. Le Lievre (treasurer) of the Akaroa branch. After the meeting, the visitors were most generously and hospitably entertained by Mr. and Mrs. W. Newton at their residence, Little River.

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

CATHOLIC READERS.

TO THE EDITOR.

Sir,—The *Catholic Education Series* is neither a mere Reader, nor a work on pedagogy for the use of teachers. It is what its title indicates, as will be gathered from the following descriptive account of the series, given by the authors:—There are four books completed. *Religion: Book First* deals with the child's instinct, and it is not a catechism, but a book on religion, reading, nature study, social science, and aesthetics.

Religion: Second Book, although it introduces a law of right and wrong, is not a theological treatise, but it is a continuation of the beautiful themes developed in the *First Book*.

Religion: Third Book tells of the Redemption, and gives the child its first knowledge of institutions. It is not necessarily a Bible History, although it presents in a concrete whole the dealings of God with His people.

Third Reader, preparation for literature and history. This book is based on the same general principles as books on religion, viz., the necessity of centring all education about the truths of religion.

From the foregoing description it will be evident, I think, that 'Delegate' has been somewhat hasty in forming his judgments as to the contents of the books. He also jumps to a false conclusion in imagining that the introduction of the series into our schools would involve or necessitate a change in the secular syllabus, or in the methods of teaching secular subjects. Of course, it is within our power to use one of the corresponding books of the series in each of the respective classes within the time allotted to religious instruction. They would help to supplement, explain, and apply the lessons taught through Bible history and the text of the Catechism. 'Delegate' will agree with me, I feel sure, when he has read the books. I am, etc.

SAGBRI.

March 9, 1915.

FEDERATION BUILDING AT TRENTHAM CAMP.

TO THE EDITOR.

Sir.—As your readers will have learned from the report of the proceedings of the Dominion Council the erection of a building for religious and social purposes, at the military camp at Trentham, is to be proceeded with forthwith, in order to give the Catholic soldiers the same facilities for attending religious services, etc., as are enjoyed by the men of other denominations. The camp is a permanent one for the training of our soldiers from every part of the Dominion and at a later period—when the war is over—as a place of dispersal for the returned New Zealanders. The permanent military hospital will be situated there, and it is expected that our boys will be in greater or less numbers in occupation for a very considerable time to come.

The four Diocesan Councils have been asked to contribute their quota of the expense of the building, and it is confidently anticipated that sufficient funds will be provided for that purpose.

I desire, however, to appeal to the parents, relatives, and friends of our Catholic soldiers, and to the general body of the Federation, for contributions towards the cost of furniture, fittings, and lighting. Gifts of stationery, inkstands, books, games, and other requirements, to enable the building to be of the greatest service to those in training for the defence of the Empire will be very welcome. It is hoped that we shall be able to provide a piano and a gramophone for the amusement of the men. It has been suggested that if the sum of one penny per head was subscribed by the children (over 15,000 in number) attending the

Catholic schools of the Dominion, both could readily be provided. Perhaps some of our zealous and patriotic branches will act upon the above hint.

Contributions in money, or of the articles above mentioned will be gratefully received and acknowledged. Remittances should be addressed to the treasurer—Rev. Father Hurley, Box 958, Wellington.—I am, etc.,

GEO GIRLING-BUTCHER.

51 Lower Cuba Street, Wellington.

ST. JOSEPH'S HARRIERS, DUNEDIN

The annual general meeting of the St. Joseph's Harriers was held last week, when there was a record attendance of members and intending members. The report and balance sheet, which were adopted, showed the club to be in a sound position financially. Although the club was not numerically strong, the standard was well maintained. The election of officers for the ensuing year resulted as follows:—Patron, Very Rev. Father Coffey; president, Mr. J. B. Callan; vice-presidents—Rev. Father Buckley, Rev. Father Delany, Dr. E. J. O'Neill, Messrs. C. A. Shiel, J. J. Marlow, Claude M. Collins, T. Quinlivan, Mrs. M. A. Jackson; captain, Mr. J. O'Farrell; vice captain, Mr. C. Maloney; timekeeper and starter, Mr. Hector Burk; handicapper, Mr. A. E. Ahern; delegate O.C.N.Z.A. A.A., Mr. E. W. Spain; auditor, Mr. E. W. Spain; committee Messrs. G. Walsh, P. Walsh, E. Nolan, Nelson, O'Farrell, Maloney, Hector Burk, A. E. Ahern, E. W. Spain, J. McKenzie; secretary and treasurer, Mr. J. A. McKenzie; assistant secretary, Mr. A. E. Ahern. A good deal of correspondence was dealt with, and other routine business was transacted. Twenty-two new members were elected. After passing a vote of thanks to Mr. McErlain for presiding, the meeting closed with the singing of the National Anthem.

COMMERCIAL

Messrs Stronach, Morris, and Co., report for week ended March 16, as follows:—Hideskins.—Our next sale will be held on Monday, 22nd inst. Sheepskins.—Our next sale will be held on Tuesday, 23rd inst. Hides.—At our sale on Thursday, 11th inst., we offered a medium-sized catalogue to the usual attendance of buyers. Competition was dull, and prices showed a decline of from 1½d to 2d per lb on last sale's rates. Quotations: Prime ox, to 2½d; medium, to 8½d; light, to 8½d; heavy cow hides, to 9s; medium, to 8½d; light, to 8d; inferior, 4d to 6½d; catkins, to 10½d; medium, 8d to 9½d; inferior, 4d to 7½d per lb. Tallow and Fat.—We held our usual weekly sale on the 13th inst., and offered a fair catalogue to the usual attendance of buyers. Competition was keen throughout. Best tallow in tins, to 22s 6d; medium, 18s to 20s; inferior, 17s to 17s 6d; best rough fat, 17s to 18s 6d; medium, 15s to 17s; inferior, 10s to 14s. Oats.—During the last week there was a keen demand and more especially for prime milling samples. The market, however, the last few days, is not so firm. Prime milling, 4s 2d to 4s 3d; good to best feed, 4s to 4s 1d; medium, 3s 10d to 3s 11d per bushel (sacks extra). Wheat.—Threshing has become more general, and a good few sales have been made at on a basis of 7s per bushel on trucks, for forward delivery. Millers are not operating so freely just now, however, and the market is a shade easier. Chaff. Supplies have not been coming to hand so freely during the last week, and there is a good demand more especially for prime samples. Prime oat sheaf, £6 to £6 2s 6d; choice black oat, to £6 5s; medium to good, £5 10s to £5 15s; prime new chaff, £5 10s to £5 12s 6d (sacks extra). Potatoes.—Large consignments have been coming forward during the last week and prices are easier. Quotations: Best table samples, to £4 15s; medium to good, £4 5s to £4 10s per ton (sacks in).

J. M. J.

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- ¶ The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.
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- ¶ The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.
- ¶ Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.
- ¶ The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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T. COTTER, Proprietor,
Christchurch

MARRIAGE

TANGNEY—DELAHUNT.—On February 16, 1915, at St. Joseph's Church, Morven, by Very Rev. Dr. Kennedy, S.M., assisted by Rev. Father Aubry, S.M., and Rev. Father Taylor, S.M., Joseph Tangney (late of Temuka), to Annie Agnes, second daughter of Mr. Frank Delahunt, Gore.

DEATHS

DUNFORD.—On March 7, 1915, at her parents' residence, Bayfield, Anderson's Bay, Susan, third daughter of William and Susan Dunford: deeply regretted.—R.I.P.

FITZGIBBON. On March 1, 1915, at Inglewood, Monica, beloved wife of Thomas Fitzgibbon, Inglewood, and daughter of the late Thomas Dillon, Timaru: aged 32 years: deeply regretted. R.I.P.

LAW. On March 9, 1915, at his residence, 17 Lloyd street, Wellington, Amos, dearly beloved husband of Maria Law: aged 80 years. R.I.P. West Coast papers—please copy.

POWER.—On March 5, 1915, at Napier, Michael Power, eldest son of Catherine and the late Maurice Power, Dromore, County Waterford, Ireland.—R.I.P.

IN MEMORIAM

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

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ANSWERS TO CORRESPONDENTS

AN OLD BOY OF THE SCHOOL, Napier. The photo, which you send bears the date 1913 14, and unless this is a misprint the competition must have been decided a very long time ago. Let us know the exact date when the shield was won: also send your name and address.

VERITAS, Browns.—In its spirit and in its main lines the matter you send is certainly not authentic history. Kindly let us know exactly from what publication the extracts are taken.

W.F.J., Wellington. Many thanks for forwarding matter. The document is already on file, awaiting attention when occasion seems to require it.

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, MARCH 18, 1915.

THE LATE BISHOP GRIMES

DEATH is the great revealer—not alone to those who cross the threshold, but in a sense, also, to those who are left behind. As in a flash, it displays to us the life and character of the departed in their true setting and perspective. The element of imperfection, the common inheritance of our poor humanity, is now seen and judged in its relation to the whole life and life-purpose: and where these have been sincere and earnest, the noble effort, the lofty aim, the high ideals stand out in clear outline, and all else is as if it were not. The human heart, with all its faults, has no need of the precept which bids us to think and speak nothing but good of the departed. We would not if we could, and could not if we would, cherish other than kindest thoughts of those who have gone. The memories of unwearied labors, of unceasing and unselfish devotion, of unnumbered and at the time almost unnoticed acts of goodness and kindness, crowd upon the mind, and fill the heart with grief. The dead are dearest, be who will alive.

It is with some such sentiments as these that the sorrowing hearts of the Catholics of the Christchurch diocese—and in a measure, also, the hearts of all the Catholics of the Dominion who have ever come in contact with the late beloved prelate will now be filled. The detailed story of his life and life-work is told elsewhere in our columns. Viewed merely in its external aspect, as expressed in bricks and stone, in provision for the spread of religion and education, and for easing the burdens of the sick and suffering and destitute, it is a noble record. It is with the erection of the great Cathedral, that beautiful and stately pile, that the late Bishop's name will be especially associated. It is a pathetic circumstance that the good Bishop should have been called away when the one great object of his later years—the extinction of the debt on the Cathedral and the solemn consecration of the building to God was within sight of being realised. Thanks to his untiring energy and indomitable purpose, the liability had been rapidly reduced from the sum of £30,000 to the trifling amount of some £3000 or £4000. But though, like Moses, taken away when just within sight of the realisation of his hopes, his great work was really done. As one looks upon the long colonnades, pilasters, and walls of massive stone and the soaring, bronze-clad domes of this 'tabernacle of God with men,' the words of Ruskin's

J. S. TINGEY

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Seven Lamps come before the mind. 'Therefore,' says he, 'when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone, let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: "See! this our fathers did for us."' That time has now come; and every pillar and column of this noble edifice will be sacred to the memory of Bishop Grimes.

*

Of the personality of the beloved Bishop, of his hold on the hearts of his people, of his place in popular esteem and in the public life of the community, and of the tremendous work which he accomplished for God and the Church during his arduous episcopate, it is not necessary for us to speak. Few men of his province—and certainly no other ecclesiastic of any religious denomination have such an honored record of public and civic activity. To this the daily papers of his city—papers which hold a place in the forefront of New Zealand journalism—bear cheerful witness. 'Of singularly amiable disposition,' wrote the *Lyttelton Times* on the occasion of his episcopal jubilee, 'and possessed of an unaffected manner in which kindness and courtliness are admirably blended, Bishop Grimes has won the whole-hearted love of his own people and the sincere respect of those outside his pastorate. . . . While he has proved himself a good Churchman, a capable administrator, and a worthy exponent of the Christian virtues, Bishop Grimes has not neglected the duties of citizenship. His erudition and his experience in affairs, as well as his kindly heart and generous hand, have made him a valuable member of the community, and he has not allowed denominational barriers to hamper his activities in co-operative service. The people of this city and province, no matter what their creed, will join with us in offering hearty congratulations to his Lordship upon the completion of a quarter of a century of faithful service on behalf of his Church and his adopted country.' And the *Christchurch Press*, commenting on the public meeting held in his honor on the same occasion, remarked: 'He has, indeed, during his twenty-five years' occupancy of the episcopate, rendered magnificent service to his Church. His zeal and energy in promoting its welfare and its usefulness have triumphed over all obstacles, and Mount Magdala, Nazareth House, and the great Cathedral, which must be for ever associated with his name, to say nothing of numbers of churches and schools, stand to-day as monuments to his untiring devotion to good works. But Bishop Grimes has been more than the head of the Catholic Church here: he has proved himself a good citizen, ever ready to lend his eloquence and his wise counsel to humanitarian movements, and concerning himself with the work of higher education, while on numerous occasions he has shown himself possessed of a spirit of patriotism of a high and noble standard. He can hardly have needed the assurance afforded by the representative character of last night's gathering that he holds a high place in the esteem of the community, but it is gratifying that an opportunity was given to the citizens of demonstrating their personal regard for him. *Ad multos felicissimosque annos* may he live for many and most happy years— is a wish in which all who know his Lordship, and the still larger number who know of his work, will heartily join with the members of his Church.'

*

It has been said, and truly said, that the magnificent Cathedral, the finest of its kind in these southern lands, will stand as a monument and memorial of the late Bishop. But beautiful and worthy though that memorial is, it is in the hearts of his devoted people that Bishop Grimes has won for himself an even greater memorial. The bond between Bishop and people was very real, and the affection between them increased with the increasing years. Though the end, latterly, had not been unexpected, the irreparable loss will be none the less keenly felt; and profound sympathy will be ex-

tended to the people of Christchurch in the heavy blow which has fallen upon the diocese. Gifts of head and heart, grace of speech, an attractive and lovable personality, a burning zeal for the glory of God and the salvation of souls, a profound humility, a fatherly affection for his priests, a great-hearted love for all his people, unfailing kindness and charity for those who are not of the household of the faith, public-spiritedness and statesmanlike breadth of view in civic affairs—these are some of the qualities which made Bishop Grimes revered and beloved of his people, and admired and esteemed by all who knew him. '*Ecce sacerdos magnus.*' Behold a great priest, who has added lustre to the Church in the Dominion and made the Catholic name respected wherever his influence has been felt. And now the laborer's task is o'er, and the battle-day is past.

'Life's race well run,
Life's work well done,
Life's victory won;
Now comes rest'—

and, let us pray, rest eternal!

Notes

Held Over

Owing to extreme pressure on our space, a quantity of late correspondence is unavoidably held over.

The Late Bishop Grimes

On the occasion of his episcopal jubilee, less than three years ago, Bishop Grimes was the recipient of many notable tokens of personal affection and esteem from the visible Head of the Church, the Holy Father himself. In addition to a cordial cable message granting his special Apostolic Blessing, his Holiness Pius X. was pleased to appoint Bishop Grimes a Bishop Assistant at the Pontifical Throne, to make him a Domestic Prelate, and to proclaim him noble in the form entitling him to rank with those nobles who are born of parents, both of whom are of the order of Count. The appointment as Domestic Prelate made his Lordship a member of the Holy Father's household; and the honor of Bishop Assistant at the Pontifical Throne was at that time enjoyed by only 11 other Bishops in the English-speaking world. The Holy Father conferred, also, on his Lordship, through the Patriarch of Jerusalem, the further distinction of Knight Commander of the Order of the Holy Sepulchre; and the star and insignia of the Order were worn by his Lordship on this occasion, for the first, and, as he prophetically remarked, 'probably for the last time.'

A Deserving Charity

Charity, like mercy, is twice blessed, blessing him that gives not less than him that takes. For months past the people of New Zealand have been contributing freely to a perfect multitude of calls, yet nobody seems a bit the poorer, and there is always a little left for a really deserving cause. Some time ago we published an article which gave a hint that the great work carried on by Father Baus at the Crusade of Rescue, London, was seriously imperilled owing to the financial stringency caused by the war. The response on the part of our readers was quite surprising—cheques both numerous and substantial coming freely to hand. The following note of acknowledgment, which we have received from Father Baus, speaks for itself:—'Thank you very much indeed for the amount you have sent me, collected by your valuable paper. I am indeed grateful to you for your great kindness in calling attention to our great need. I have received several other donations from your readers. God bless you, and all who have helped in any way. I am sending you a receipt for the full amount, and have sent acknowledgments to Mr. Fitzgerald and Mr. Collins. Wishing you and your paper much success.—I am, yours sincerely,

'E. BANS.'

The Plight of the Belgian Nuns

His Grace the Archbishop of Melbourne (the Most Rev. Dr. Carr) has received the following letter, which throws an interesting light on the plight of the unhappy nuns of Belgium, on the need for help, and on the profound gratitude with which assistance is received:—

Bishop's House,

St. George's Road, Southwark, S.E.

My dear Lord Archbishop, Allow a humble brother in Christ, the Auxiliary Bishop of his Eminence Cardinal Mercier, Archbishop of Malines, to send you the hearty expression of his deep and respectful gratitude for the generous assistance which your Lordship conveyed, through his Eminence Cardinal Logue, to our poor nuns in Belgium. I have the great honor to acknowledge two drafts, each of £500, for that purpose. I have already distributed a part of the first cheque. How happy and grateful they looked! There are hundreds of them in the United Kingdom, deprived of everything. Their convents and schools are burned; their spare money in many cases was found by the Germans; they had no clothes but what they were wearing at the moment of the flight. All our cloistered nuns at Malines and in some other small towns had to flee, as well as the others; it was a very sad sight to see the crowded streets and roads filled with groups of old and crippled nuns, dragged along by their younger and stronger Sisters. Rumors had been spread about the bad behaviour of the Germans towards the nuns, and the poor creatures fled for their lives and their more precious purity and integrity. I could not say how far these rumors were grounded, but the fright was tremendous. Well, my dear Lord Archbishop, your extreme kindness and generosity afford some comfort to these poor souls. I'll forward, of course, the amount of the two drafts to Cardinal Mercier, but I presumed to relieve already here in various instances the poverty of our afflicted nuns. I beg to remain, my dear Lord Archbishop, with the deepest respect, your very humble brother in Christ.

A. DEWACHTER.

Auxiliary Bishop and Vicar-General of his Eminence Cardinal Mercier.

I am the guest of the most hospitable Mgr. Amigo, Bishop of Southwark, S.E.

December 30, 1914.

DIocese OF DUNEDIN

Mr. J. A. Macedo, who for some years had been in business in Dunedin as a Catholic bookseller, died recently in Buenos Aires. R.I.P.

Mr. F. Cullen, who had been stationed in Dunedin for some time as Receiver of Land Revenue, has been promoted to a similar position in Auckland.

In anticipation of the Feast of St. Patrick, the members of the St. Joseph's and St. Patrick's branches of the Hibernian Society approached the Holy Table at the 9 o'clock Mass on Sunday at St. Patrick's Basilica, South Dunedin.

On Sunday at St. Patrick's Basilica, South Dunedin, there was Exposition of the Blessed Sacrament from the last Mass until after Vespers, when there was the usual procession, followed by Benediction of the Blessed Sacrament. Next Sunday the collection in aid of the distressed Belgians will be made at St. Patrick's Basilica.

On yesterday, the Feast of St. Patrick, Solemn High Mass, *Coram Episcopo*, was celebrated in St. Patrick's Basilica, South Dunedin. Rev. Father Liston (Rector of Holy Cross College, Mosgiel) was celebrant, Rev. Father Corcoran deacon, Rev. Father Falconer sub-deacon, and Rev. Father Buckley master of ceremonies. The panegyric of the National Apostle of Ireland was preached by Very Rev. Father O'Donnell (Gore). Amongst the clergy present in the sanctuary were Very Rev. Father Coffey and Rev. Father Edge, of the Auckland diocese.

Sincere regret was felt in Dunedin on Monday afternoon when the sad news was received by cable from Sydney, that his Lordship Bishop Grimes had passed away after undergoing an operation in the Lewisham Hospital. The clergy and people of Christchurch have the sympathy of the Catholics of Dunedin in the great loss they have sustained by the death of their beloved and zealous Bishop.—R.I.P.

The St. Kilda and Musselburgh stallholders, in connection with the forthcoming bazaar, in aid of St. Patrick's School, South Dunedin, held a very successful drawing-room entertainment and gift evening on Friday last, at St. Patrick's School. There was a large attendance, and the entertainment was of a high order of excellence, and every item had to be repeated. The following contributed:—Mrs. Wyatt's pupils (character songs and dances), Misses Millon (piano solo), Heffernan, Leonard, Davis, and Scott (songs), Neenie Kenny (recitation), Messrs. J. Rodden (songs), C. McKenzie (dance), and D. Fitzpatrick (cornet solo). The accompanists were Misses Heffernan and Millon. Many useful and dainty gifts were received.

A number of friends and schoolmates of Lieutenant E. Salmon, of the Hibernian Cadets, met at the Fire Station on Wednesday evening to bid him farewell on the occasion of his departure for Trentham. The Rev. Father Buckley, on behalf of a large number of friends, presented Lieutenant Salmon with a handsome wristlet watch and sovereign belt, and wished him a safe return to his home. At Messrs. Mackerras and Hazlett's, Mr. T. Hussey, on behalf of the employees, presented Lieutenant Salmon with a dressing case, fountain pen, and a case of pipes. The Green Island platoon of the National Reserve also sent a handsome cigarette holder. Sergeant H. J. Salmon, a brother of Lieutenant Salmon, left with the third reinforcements.

CATHOLIC SEWING GUILD.

There was another very good attendance of the Catholic Sewing Guild for Belgian relief on Wednesday, and a large amount of good work was done. Donations were received from the following:—Mrs. Court, 10s 6d; March, 5s; Miss Fahey, 10s; Mrs. Brent, Mrs. Carter, Mrs. Court, Mrs. Dunne, Mrs. Frazer, Mrs. Fenton, Mrs. Hogan, Mrs. Heffernan, Miss Hegarty, Mrs. Hayes, Mrs. Hoare, Miss Lamb, Mrs. Marlow, Mrs. Mead, Miss Murphy, Miss Mullins, Mrs. Noonan, Mrs. Nelson, Mrs. J. O'Brien, Mrs. J. O'Neill, Mrs. Russell, Mrs. Rodden, Mrs. Robertson, Mrs. W. Shiel, Mrs. Tonner, Miss H. Wheelan, Mrs. Young.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

March 15.

Very Rev. Father Clune, C.P., is at present at Rotorua.

Rev. Father Stephenson, of Maitland, returned from his southern tour on Saturday afternoon, and leaves for Sydney to-morrow.

His Lordship Bishop Cleary was at Maketu during last week, from where he telegraphed, regretting his inability to attend the St. Patrick's Day celebrations.

Sincere regret was felt here when the sad news of the death of Bishop Grimes was received. His Lordship was well known locally, having officiated at many important ceremonies in this diocese.

A Requiem Mass for the repose of the soul of Mr. B. O'Brien was celebrated at the Sacred Heart Church on Sunday morning at the request of the members of the Marist Brothers' Old Boys' Club, who attended in large numbers, and also received Holy Communion, which they offered for the repose of the soul of their late comrade. Rev. Father Murphy was celebrant of the Mass.

Mr. Frederick James Moore, one of the most ardent local Irish Nationalists, passed away suddenly last Saturday morning, while bathing at his summer resort, Waiheke Island. In connection with every Irish dele-

gation to Auckland, commencing with Mr. John Redmond's in the early 'eighties, he was prominent as treasurer. He loved his country intensely. He was born in Tyrone, fifty-eight years ago, and leaves a wife, four daughters, and one son, who is away at the front. His funeral was attended by his old Irish colleagues, all of whom evidenced keen regret at the loss of so valiant a champion. To the Irish leaders he was personally known, and two years ago they honored him in the House of Commons.

The members of the senior and junior branches of the Hibernian Society received Holy Communion at the 7 o'clock Mass at the Cathedral on Sunday. Rev. Father Cahill, who was celebrant, expressed his great satisfaction at the large number of communicants. He said that the confraternities in the parish, since he was last connected with it, had progressed beyond expectations, and he would strive, with their co-operation, to maintain them in their present vigorous state. After Mass the juvenile Hibernians proceeded to the Hibernian Hall for breakfast, to which they had invited the district and Auckland branch officers. Vice-president Bro. Woodley (Auckland branch), who takes a keen interest in the junior branches, presided. Very Rev. Chancellor Bro. Holbrook (district vice-president), Rev. Brother Phelan, and Bros. Flynn, Kane, and Sheahan (district officers) were present, and addressed the boys. The utmost enthusiasm prevailed, the boys taking an intelligent interest in the proceedings. In the evening at the Cathedral Very Rev. Chancellor Holbrook preached a panegyric on St. Patrick before a large congregation. The choir sang after the sermon 'Hail, glorious St. Patrick.' The statue of the Apostle of Ireland was beautifully decorated.

Hamilton

(From an occasional correspondent.)

March 9.

On Saturday last the boarders of St. Mary's convent were entertained at Mr. J. Clarkin's estate, Eureka. The pupils and their teachers took train to Newstead, and were there met by Mr. Clarkin's wagnettes and motor cars. After a long drive the party reached the homestead, 'Glen Gavin,' where a large, well-spread table was set on the verandah, whilst the spacious drawing and dining rooms were placed at the disposal of the guests. A Stetland pony, saddle horses, and a boat-swing were provided, and the magnificent tennis court was appreciated by the elder girls. When afternoon-tea had been disposed of, the visitors adjourned to the drawing-room, where a pleasant musical programme was given. Songs were contributed by Misses Stratz, Ross, Morgan, Prendergast, and Langanuir, and Messrs. J. and S. Clarkin. The happy party left for home about 5.30, after giving hearty cheers for their kind friends.

The Sisters are deeply grateful to Mr. and Mrs. J. and T. Clarkin, and all those who took so keen an interest in giving the boarders so enjoyable an outing.

Paeroa

(By telegraph, from our own correspondent.)

March 13.

His Lordship Bishop Cleary commenced his episcopal visitation on the east coast at Thames last Sunday morning, and arrived at Paeroa by motor the same evening, where he administered Confirmation on Monday. He then proceeded to Karangahake, and on Tuesday to Waikino and Waihi. Crowded congregations awaited his Lordship at each place, and a record number of children and adults were confirmed. Bishop Cleary left Waihi by motor for Tauranga on Wednesday afternoon, and will proceed to Opotiki, and visit most of the Maori settlements on the coast and inland before his return to Auckland.

DEATH OF BISHOP GRIMES

(From our Christchurch correspondent.)

A wave of sadness and deep sorrow spread over the city on Monday when shortly after noon a cable message was received at the episcopal residence from the Very Rev. Chancellor Price, Adm., conveying the mournful intelligence that our universally and sincerely beloved, and zealous Bishop had passed to his eternal reward, the immediate cause of death being an operation for appendicitis from which he never rallied. On receipt of the sad news the great bell of the Cathedral was heard in muffled tones, the bell of the Anglican Cathedral tolling also in a spirit of sympathy with a bereaved people. The Catholic schools were immediately closed; all the children were assembled in the Cathedral, and united prayers were offered surely never more fervent—for the repose of the soul of the dear departed one on whose familiar form and features they were never more to look upon in this life. The signs of the public grief were witnessed in the city, where flags were hoisted half mast high.

AN APPRECIATION.

In the course of a leading article on the death of Bishop Grimes the Christchurch *Press* said: Dr. Grimes was a learned, courteous, and kindly man, and an administrator of quite unusual ability. It was, indeed, the vigorous exercise of his administrative and constructive talents that condemned him to the ill-health which was his portion for long before his death. The fine Cathedral in Barbadoes street cost him years of labor and effort, and it will remain as a notable monument to his memory. It is not within our province to discuss the zeal with which Dr. Grimes labored for his Church, and the debt which the Catholic community of Canterbury and Westland owe to him. But there is another side of his life and activity which has been the property, and the admiration, of non-Catholics as well as of his co-religionists. He was a public man as well as a Roman Catholic Bishop, and he gave his services so freely to public causes that he was for years rightly esteemed a valuable citizen. This is hardly so much a testimony to the pleasant and rational spirit of the New Zealand people as to the character of Dr. Grimes himself. His duty, he conceived, did not stop at the boundaries of the Catholic Church; so far as he was able, he believed—and he gave abundant practical evidence of his belief—it was his duty to take his part in the life of the city in which he was placed. The Canterbury public, in mourning his death, is therefore not only feeling a natural regret at the removal of the revered head of one of the religious communities, but is lamenting the removal of one of its most distinguished and helpful citizens. The dead Bishop's memory will live not only in the great work he did for his Church, but in the regard in which he was held by the whole population of the district in which he lived and labored for a generation.

No authoritative information has reached us as to the arrangements for the obsequies of the late Bishop Grimes. The Christchurch correspondent of the *Otago Daily Times* states that it is expected the remains of the late prelate will arrive in Christchurch on Wednesday, 24th inst., and that they will lie in state at the Cathedral that day. On Thursday, 25th inst., there will be a Solemn Requiem Mass at the Cathedral.

OBITUARY

MR. AMOS LAW, WELLINGTON.

The death occurred on March 9, of Mr. Amos Law at his residence, Lloyd street, Wellington, in his 80th year. Deceased lived for many years in Hokitika and Kumara, and during his last illness he was attended by the Rev. Father Hurley, of St. Joseph's parish, and died fortified by all the rites of the Church. He leaves a widow, five sons, and two daughters to mourn their loss.—R.L.P.

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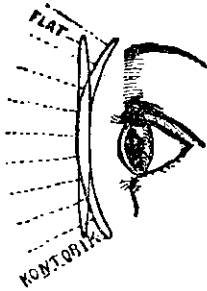
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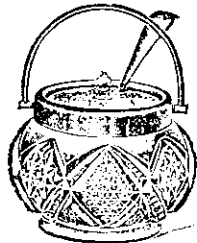
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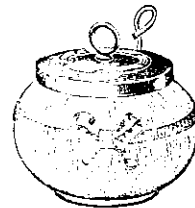
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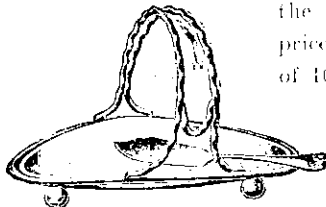
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Irish News

GENERAL.

The Irish emigration returns have so fallen that the population within the year 1914 increased by 8000.

Mrs. Mary McCann, who has died in the Catholic Home, Newry, on her 100th birthday, was in early life a servant to Lord Russell of Killowen, and had been in the home over thirty years.

Messrs. Stephen Gwynn, M.P., and Professor Kettle, who lately joined the Imperial Army, are now attached to the 16th Irish Division under Sir Lawrence Parsons at Fermoy. This force is the 'Irish Brigade.'

Another Irish Nationalist who has accepted a commission in the Army is Mr. W. D. Harbinson, who has been appointed a lieutenant in the Army Ordnance Department. Mr. Harbinson, who is one of the best-known of Irish Protestant Home Rulers, is a barrister by profession.

Mr. T. P. O'Connor signs a circular just published, and addressed to the members of the United Irish League in Great Britain, advocating that that organisation should be continued, that it may stand by the liberties of Ireland as long as there is any danger from any quarter in the future as in the past.

At the County Sessions in Dublin the Recorder was presented with white gloves, there being no cases for trial. He remarked that the present was the first occasion since that courthouse was built that this had happened, it being thirty years since his predecessor in the old court received the gloves. He congratulated the grand jury on the peaceful condition of the country.

Writing to the *Monaghan Democrat*, his Lordship Dr. McKenna, Bishop of Clogher, heartily thanks the priests and people of his diocese for their magnificent response to his appeal for the Belgian relief fund. His Lordship says: "As the total, £1471 is £1d. witness, the response from the diocese to my appeal has been of the most generous character. Its spontaneity has been as remarkable as its generosity."

Lieutenant T. J. Leahy, of the 2nd Dublin Fusiliers, has been promoted captain. He was the only officer of the Dublin mentioned in Sir John French's despatches, and received the French Legion of Honor, and recently the Military Cross. He is the son of Mr. T. J. Leahy, J.P., Woodfort, Malrow, Co. Cork. He was educated at Beaumont and Sandhurst, whence he passed into the 2nd Dublin Fusiliers in 1909.

Mr. Francis McTullagh, the Irish war correspondent, has just been gazetted to a commission, and is now in training with his regiment in the west of England. Another well-known Irish war correspondent, Colonel R. J. McHugh, has been in command of his battalion of Territorial artillery since the war commenced.

The death of Surgeon General William Henry McNamara, C.M.G., has occurred suddenly in his sixty-ninth year. Born in Limerick, he was educated at Queen's College, Cork, and the Ledwick School of Medicine, Dublin. He served in the Egyptian Expedition of 1882. As Principal Medical Officer of the British Brigade he was with the Nile Expedition of 1898, and was mentioned in despatches. During the South African War he became Principal Medical Officer on the lines of communication, and was twice mentioned in despatches and received the Queen's and King's medal. He was created C.M.G. in 1900 and retired in 1906.

Apropos of Lord Middleton's attack on Irishmen in the House of Lords, Mr. Swift MacNeill, in a letter to the press, says his Lordship's enmity to Ireland seems to be an inherited quality. The Irish Bill against 'Papists' in 1719, into which the Irish Privy Council introduced a clause changing the penalty of branding for priests into that of unspeakably savage mutilation, was sent to England for ratification with the name of Alan Brodrick, first Viscount Middleton, and other signatures appended. The Bill did not eventually become law.

The *Freeman's Journal* reports a conference of Irish users of dyes, held in the Mansion House, Dublin, to consider a scheme for establishing a dye-industry in the United Kingdom. Mr. C. Diamond, a director of the English Sewing Cotton Company and a member of the British Committee appointed to co-operate with the Board of Trade in carrying out the establishment of a dye-industry in the United Kingdom, attended to discuss the scheme.

The annual meeting of the Directory of the United Irish League of Ireland was held in Dublin on January 18, when Mr. Redmond was elected president for the ensuing year. Mr. Devlin, who is secretary of the organisation, stated in his report that Ireland had contributed more than her fair quota of men to the Empire's fighting line. There is not a shadow of foundation for the charges of cowardice or indifference made by Unionists against the Irish people with regard to recruiting. Resolutions were adopted declaring the continued existence of the National organisation in Ireland as being vitally essential till the crisis is past, and also expressing approval of the policy of the Irish leader and the Irish Party with regard to the war.

A manifesto just issued by Mr. Devlin, M.P., the National President, and Mr. Nugent, the National Secretary of the A.O.H., to the members of that organisation, makes public some particulars of the enormous growth of the A.O.H. in recent years. Ten years ago there were close upon 200 branches of the Order, and the membership was less than 5000. Now there are over 1800 branches, with an aggregate membership (including insurance members) of close upon 300,000. The invested assets of the Order are estimated at a quarter of a million. In sick and maternity benefits the insurance section has paid during the last two years, in Ireland, close on £195,000; in Scotland, such payments have exceeded £45,000, and in England and Wales the figure is over £36,000.

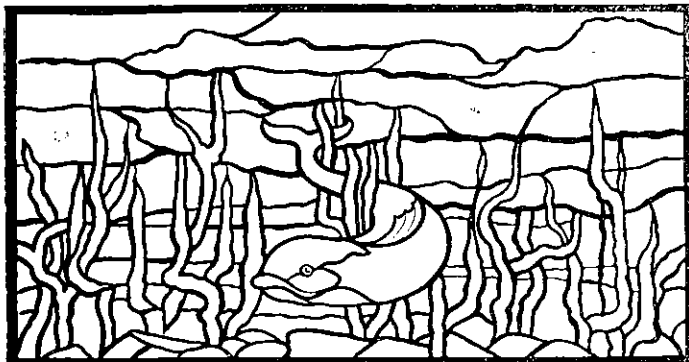
PRIVATE STEPHEN GWYNN, M.P.

A most successful meeting in support of the recruiting movement was held at Navan, on Sunday, January 17, under the chairmanship of Sir Nugent Everard, B.M.L. Amongst those also present were: The Earl of Fingall, Lady Fingall, Lieutenant Lord Killeen, Lady Everard, the Hon. Charles Plunkett, Lady Mary Plunkett, Lieutenant T. M. Kettle, and Private Stephen Gwynn, M.P. Speeches were delivered in support of the movement by the chairman, the Earl of Fingall, Lieutenant Kettle, and Mr. Stephen Gwynn, M.P. The last mentioned, in the course of his address, said, that once the neutrality of Belgium was violated by Germany he had no two opinions regarding the justice of the war. It was the duty of every man to see that the Belgian people regained the rights to their own land and their own freedom. If they as men held that opinion it was their duty to support them. The day upon which the Home Rule Bill was passed he wrote to the British Government to ask the only favor he ever asked any Government for himself, and that was that they would set aside the question of his being over the military age. He did not say that every man in Ireland should enlist. Keeping the land working in Ireland at present was, he believed, part of the military service of the country. In Galway, out of about 15,000 persons, 1000 men had left to support the cause of the Allies, and out of 120 houses in the Claddagh, 160 fishermen were now in the navy. If they took the city of Galway, and he thought that the same was true of every other part of Ireland, they would find that practically every available man in the professional and landlord classes had offered his service for the front. Though they had differences with the landlords in the past, they should recognise fairly that the landlord class had borne its part like men. No class in Europe had given more or finer sons to the war than that class.

THE CAUSE OF NATIONALITY AND LIBERTY.

Mr. Joseph Devlin, M.P., paid a visit on January 18 to the units of the Irish Brigade who were then

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training at Fermoy. The occasion was something more than a formal visit, however, for kind friends and well-wishers of the men had been engaged for some time past in a project designed to convey in practical fashion their appreciation of the men's action and example and their regard for their welfare and comfort. This solicitude found expression in the organising of a presentation of gifts to include every member of the four regiments of the Brigade quartered at the Fermoy centre—namely, the Connaught Rangers, the Royal Irish Regiment, the Leinsters, and the Munster Fusiliers.

Prior to the presentation of the gifts, Mr. Devlin, M.P., delivered short addresses to each of the corps. Speaking to the men of the Royal Irish Regiment, who were the first he visited, the member for West Belfast had a few heartening words to say. The object of my visit (he explained) is a very simple one. When the first batch of recruits from the National Volunteers left Belfast for Fermoy, I promised them that I would take an early opportunity of paying them a visit, and I am here in fulfilment of that promise. A number of your friends and mine—ladies and gentlemen in London, Dublin, and Belfast—when they heard that I was to visit you, set about organising the little gifts of pipes, tobacco, cigarettes, and mufflers which I have brought with me. These gifts may be small, but I am sure you will accept them in the spirit in which they are offered to you, as a mark of sincere friendship for you personally, and of appreciation of your patriotism and self-sacrifice in coming forward to defend the cause of liberty and humanity. On the battlefields of Belgium and of France, the Irish soldiers have covered themselves with glory. They have displayed the historic valor of their race. And I feel sure that you, too, every man of you, when the time comes, will acquit yourselves in a manner which will send a thrill of pride through the old race and the old land which we all love so well. We have here, in the Irish Brigades, men from Belfast and Derry, and other parts of Ulster, of whom we Ulstermen are justly proud, and who have placed us under a deep obligation to them for volunteering to fight, in order to preserve the shores of our country and the lives and properties of our people from the horrors of invasion. But we have here also men from other parts of Ireland, from Leinster, Munster, and Connaught, and some, both officers and men, from Great Britain—the ever faithful exiles of Ireland—and of all of them Ireland is proud, and to all of them she feels grateful. They typify and they realise in themselves that unity of all Irishmen in this great National crisis. May that union, made strong by common service and common sacrifice, and cemented in blood on the battlefields of Europe, be maintained and continued when the war is over, when the roar of the cannon has ceased, and when the sword has been sheathed in victory. The Irish Brigades of to-day are fighting, not only for the security and safety of these islands, but for the cause of nationality and liberty the world over. We shall watch your fortunes with eager interest. We know that, in a war like this, our victory may be delayed, but it cannot be prevented. Already all the hopes of the enemy have been disappointed. Their dreams of an empire of force established on the ruins of European liberty have vanished. The Irish Brigade will help, with the other units of the new army which will shortly be going to the front, to complete their disillusion.

Huntly

(From a correspondent.)

The following pupils of the Sisters of the Mission, Huntly, were successful at the theory examination held in connection with Trinity College, London:—Intermediate division, Cecilia Farrell; Junior division, Grace Berry (honors); Preparatory division—Heatherbell Martin (distinction), Joseph Battersby (distinction), Lenor Steel, Edward Farrell.

People We Hear About

Miss Mary Gavan Duffy was, at a meeting of the Federal Executive Council in Melbourne recently, appointed associate to her father, Mr. Justice Duffy, of the High Court Bench.

On New Year's Eve, his Eminence Cardinal Vincenzo Vannutelli received very hearty congratulations from all parts of the world on the silver jubilee of his reception of the red hat. Although seventy-eight years of age, the Cardinal is very active and in good health.

Right Rev. Mgr. Byrne, V.G., celebrated his 81st birthday on February 22 (says the *Southern Cross*), having been born in Dublin in 1834. On April 26 next he will complete 55 years in the priesthood. He has returned from Port Lincoln, where he recently took Father Jorgensen's place for a couple of weeks.

This pen-picture of the Holy Father is from *Rome*: 'Benedict XV. is under the middle height, with a keen, sensitive face especially when seen in profile, very fine and very courtly and very measured in all he says and does. At first sight you might think him delicate in health, but you would be wrong, for during the eight years he ruled the archdiocese of Bologna he never needed a doctor's visit.'

King Victor Emmanuel has signed the decree appointing Signor Marconi, the celebrated inventor, a Senator. Signor Marconi was to have been appointed a Senator last year, but when King Victor informed the famous inventor of the fact the latter was obliged to inform his Majesty that he had not yet reached the statutory age of 40 years. It was announced at the time, however, that the honor was only postponed.

Through the recent death of several aged Archbishops and the retirement of one or two others, Cardinal Gibbons of Baltimore has become dean of the Bishops of the entire Catholic Church, now in active service. Cardinal Gibbons is one of the Bishops still living of those created by Pope Pius IX. He was made a Bishop in 1869, when only 34 years of age. Archbishop Ireland of St. Paul is also another of the remaining Bishops created by Pope Pius IX. He was consecrated in 1875.

Baron de Broqueville, Premier of Belgium, was nominated as head of the Government by Albert, 'The People's King,' in 1912, after the elections of June in that year when the Catholic Party secured a decisive electoral triumph. He has also been Minister for War. He is a 'strong man,' and has had great Parliamentary successes. He carried an Army Bill which, had it had time to operate fully before war broke out, would have doubled the normal strength of the army, bringing up its effective to 300,000. Amongst his measures was a Compulsory Education Act.

Cardinal Mercier, in his earlier days, was one of the most popular professors in Louvain University. There he was a close friend of two English Catholic Bishops, Cardinal Bourne and Bishop Casartelli. His Eminence learned English for the purpose of following the philosophic writings of such men as Herbert Spencer and Mr. Balfour. At the Eucharistic Congress meeting in London the Cardinal addressed the audience in their own tongue, and again in November last, while returning from the Conclave, he spoke in English to the enthusiastic Irish Catholics who thronged round Archbishop's House, Westminster, to give him welcome.

For the first time electric power will be transmitted from one country to another by submarine cable, if the cable which has been laid between Sweden and Denmark proves successful. A Swedish company has bought three waterfalls at Lagan, in the south of Sweden, and electricity at a pressure of 50,000 volts will be generated. As Denmark has neither coal nor water power the Swedish experiment may lead to further important developments.

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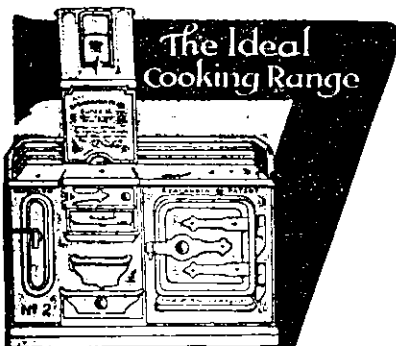
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Greymouth

The following is a list of successes gained in public examinations recently by candidates from the Convent of Mercy, Greymouth (says the local *Star*):—Teachers' examinations— Passed for Class B, Mary Maud Casey; passed for Class C, Mary Joan O'Reilly, Susan Clarke; Class C (two subjects), Ellen Delaney; passed for Class D, Ellen O'Leary, Ellen Delaney, Irene Feary, Catherine McLaughlin; partial pass D (3rd section), Georgina Craig, Nora E. Kelly, Theresa Malone; passed first section of Class D., Barbara Myrtle Newlands; partial pass D (1st section), Eileen Creagh, Nora Crowe, Catherine Bourke, Eileen Leamy. Public Service examinations—Competitive, Leo Higgins; non-competitive, Mary More, Eileen Leamy. Junior Board Scholarship, Seddon Memorial Medal, and Bevilacqua Medal Gwen McCarthy.

Mr. F. D. Sargent, hon. local representative of the Royal Academy of Music and the Royal College of Music, London, has received advice that Miss Winifred O'Neill (Convent of Mercy, Greymouth) has been awarded the Victor Harris gold memorial medal for practical examinations, intermediate violin, having obtained 126 marks at the local centre examinations. This young lady is to be complimented on her distinguished success, the medal being open for competition by all students in the Dominion.

Waipawa

(From our own correspondent.)

Sunday, March 7, was the occasion of the pastoral visit of his Grace Archbishop O'Shea to the parish. His Grace celebrated the early Mass, at which about 110 communicants approached the Holy Table. At the later Mass, the parish priest (Rev. Father Gering) welcomed the Archbishop in the following words:

"This being your first visit to the Waipawa parish since your consecration, on behalf of the Catholic people of the district, and on my own behalf, I offer you sincere congratulations on the exalted dignity to which the Supreme Pontiff has raised you, and tender your Grace the expression of our sympathy, and of our profound respect. We pray God to bless you, to give you length of days, and to enable you with complete success to carry out the many labors you will be called upon to undertake for the glory of God and the salvation of souls."

His Grace, in replying, expressed his appreciation of the energy of the pastor, and the loyalty and faith of the people of the parish. The candidates for Confirmation were then addressed by his Grace in regard to the meaning, effects, and reception of the Sacrament. Fifty-five children and three adults were presented for Confirmation. At the evening service, his Grace delivered a sermon on the privileges and responsibilities of Catholics. The congregational singing was a feature of all the services.

Early in April a forward movement in connection with the enrolling of members of the Catholic Federation will be initiated. Local secretaries in each of the surrounding districts of Waipukurau, Onga, and Takapua have offered their ready services. This arrangement will be of the greatest help to the central secretary. The local secretaries are: Waipukurau, Mr. Murphy; Onga, Mr. Coles, jun.; Takapua, Mr. O'Connor.

Winton

(From our own correspondent.)

The Very Rev. Dean Burke delivered a very interesting address on the 'War' at a concert given by the National Reserve at Winton on February 17, with the object of encouraging recruiting and providing comforts for the men. Dean Burke said that the great point to understand was the cause of this war. After the war between Russia and Turkey in 1877, the Germans and Austrians recognised that Russia was becoming a powerful nation, and to combat that Power they formed an alliance in 1879. Italy was induced to join, thus forming the Triple Alliance. In 1896, an undertaking was made between Russia and France. In 1906 the Triple Entente was formed, this fixing the balance of power. This was considered to be a clear guarantee of a long and lasting peace. The nations forming the Entente had done everything in their power to avoid the present terrible war, and all the evidence went to show that Germany and its Kaiser were alone responsible. 'Fellow-citizens,' concluded the Dean, 'we shall win; Germany is already beaten but not conquered; the day we turned their advance on the Marne Germany was beaten beyond hope of recovery. To bring Germany to her knees it may take a long time, but we can place our confidence in our three great generals—Joffre, French, and Albert (the great King of the Belgians). When the Germans are driven across the Rhine we know our soldiers will not perpetrate the inhuman atrocities as practised by the enemy on French and Belgian soil. It will be our glory to say that our own little country had done its part in breaking down the foolish ambition of the Germans. We will not have it said that we skulked like cowards while Australians and Canadians are fighting side by side on the battle-fields of Europe.'

Ponsonby

(From a correspondent.)

Cable advice has been received at St. Mary's Convent, Ponsonby, that Katherine Henson has passed the examination for the B.A. degree. The following students of St. Mary's Convent have passed the teachers' certificate examination: Class C, Mary Porteus; four subjects in C, Julia Wheeler; three subjects in C, Bridget Toohy; two subjects in C, Bridget Rist and Gertrude Price. Class D, Bridget Marcell, Mary McHendry and Gertrude Price; partial D, Teresa Ludgate, Nora Shine, and Margaret Neylon. Intermediate Public Service examinations—Nellie McDonnell, Eileen Hyland, Kathleen McManus, Annie Wilson.

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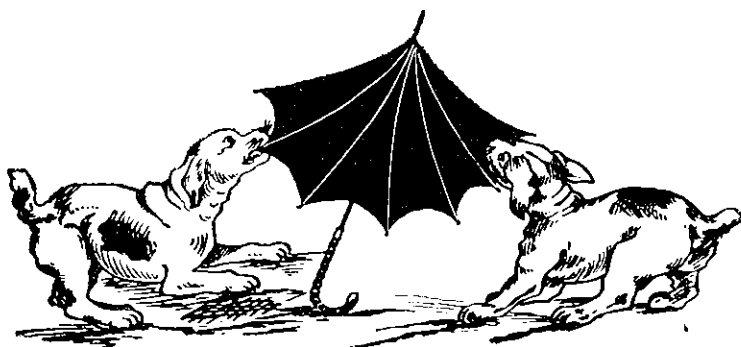
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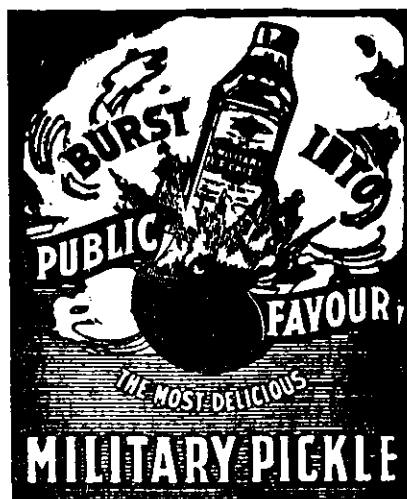
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Intercolonial

Mr. Justice Heydon has arranged to give £10 a month towards the Belgian fund while the war lasts.

Dr. Augustus Leo Kenny, of Melbourne, has been appointed a Privy Chamberlain of Sword and Cape by his Holiness Benedict XV.

There are in every parish excellent Catholic girls worthy to be the wives of the best Catholic men in the community (says Archbishop Dulig), and as long as that is the case—I hope it will always be the case—I do not see any reason whatsoever for Catholic men to seek their life partners outside their own faith.

The Rev. Fathers P. Nulty (of St. Mary's Cathedral staff), R. O'Regan (of St. Vincent's, Redfern), and P. J. Power (of the Sacred Heart, Darlinghurst), who have been on a twelve months' European tour, returned to Sydney the other day. By the same boat came the Rev. Brothers O'Carroll, Bourke, McGuire, and O'Brien, of the Christian Brothers.

His Lordship Bishop Shiel, of Rockhampton, is in receipt of a letter from Sir William Macgregor, ex-Governor of Queensland, and perhaps the most popular of all Queensland Governors. The letter was in acknowledgment of one from Dr. Shiel, who expressed his regret at the departure from Queensland of Sir William Macgregor. In the course of his letter, Sir William says: 'I am fully conscious of the magnificent work your Church is doing in Queensland, both in religion and secular education, and I do hope and pray that your great services thus rendered to mankind and to the State of Queensland may be as abundantly blessed in the future as it has been in the past.'

Dr. Charles MacCarthy, of Sydney, has sent to the Australian pavilion at the San Francisco Exhibition, a half-length life-size statue of Napoleon, in marble. The work was executed from intimate studies of all the authentic pictures of the great Emperor, and the measurements were taken from the mould of the death mask. Dr. MacCarthy has also forwarded to the exhibition a life-size bust in bronze of the violinist, Mosca Elman, taken from life. Two exquisite bas-reliefs in bronze were also sent, one of a young Sydney girl and the other by the doctor's daughter, Miss Maud MacCarthy, the violinist.

An enthusiastic demonstration greeted the arrival of Bishop Carroll in Lismore on February 21. His Lordship was presented with an address from the clergy and laity of the diocese, and a cheque for £1152, which he handed over to the Cathedral fund. Speaking at a garden party, given in his honor, Bishop Carroll said that there are many things he would like to do. One of the most pleasurable would be to establish three bursaries for ecclesiastical students of the diocese, or half a dozen bursaries for students going on for secular pursuits to the University; but he was debarred from these things. He was almost sick of that unremunerative task of paying interest on the Cathedral debt. If the debt run on to the end of the present five years, completing ten years, he thought, in broad figures they would have paid £5000 in interest.

St. Laurence's new schoolhall, Brisbane, is to be opened by his Grace Archbishop Dulig on April 11. Speaking at a meeting held recently in connection with the opening, his Grace said: 'I may tell you I am personally responsible for the overdraft of £1000 at the Union Bank of Australia, and I have not a pound to my name. I am personally responsible. Mark you that! I became responsible in order that we might complete the building, otherwise the work could not have gone on. The first contract was £5040, the second £2700, with £1000 for the furnishing of the school and other items of expenditure—altogether involving an expenditure of £9000. In order to be out of debt we want to gather in £4000 the first £1000 for furnishing the school and a home for the Brothers. That is what this meeting is called for.'

FAREWELL TO FATHER CARRAN, ORMOND

There was a large and enthusiastic assembly at the Ormond Hall on Monday evening when a farewell was accorded to Father Carran on the eve of his departure to take charge of the Cambridge parish (says the *Gisborne Times* of March 10). Mr. T. Quirk presided and there were on the platform Fathers Carran, Lane, and O'Malley (who is succeeding Father Carran), Messrs. W. D. S. MacDonald, D. J. Parker, McLeod, C. Neenan, and G. O'Donovan.

The chairman, in an appreciative speech, referred to the splendid work and many good qualities of Father Carran, and all that he had achieved in the three years that he had been in charge of the parish, making special mention of the fact that during that period the sum of £800 had been paid into Church property belonging to the parish. At the same time the chairman extended a hearty welcome to Father O'Malley, his successor.

He then read and presented Father Carran with an illuminated address, which was as follows:—

'It is with feelings of deep regret that we, the Catholics of Ormond parish, learn that you are about to leave us, and we now take this opportunity of conveying to you our heartfelt thanks for your devotion to our spiritual needs, and for the many personal sacrifices undertaken on our behalf. It is now three years since you took charge of Ormond Parish, and when we consider the difficulties you have had to contend with it is almost incredible that you have been able to perform so much in so short a time. Our parish is one of the largest and most difficult of access in the Dominion, and the amount of travelling that you have had to undertake has made your task a most difficult one. Notwithstanding all the obstacles you have had to surmount you have performed your sacred duties with cheerfulness and with an entire disregard for personal comfort that has earned for you the enduring gratitude and devotion of all classes of the community. The beautiful and valuable section of land that has been secured for church purposes at Ormond will ever stand as a memorial to your foresight and keen judgment. We are deeply grieved that your health has been considerably undermined by the strenuous work while with us. We trust, however, that under more favorable conditions you will be soon restored to your former robust health and vigor, and live many years to enjoy God's choicest blessings. The work that you have so nobly carried out here will be continued by others, but your memory will be cherished by those who have had the privilege of being associated with you, and your example will be an inspiration to us while we live.'

After the reading of the address the chairman handed Father Carran a cheque for a sum running into three figures.

Eulogistic speeches were also made by Rev. Father Lane, Messrs. W. D. S. MacDonald, McLeod, Parker, and Donovan, who spoke of the way in which the departing priest had furthered the prospects of the parish and the high respect he had gained in the three years he had been in the district.

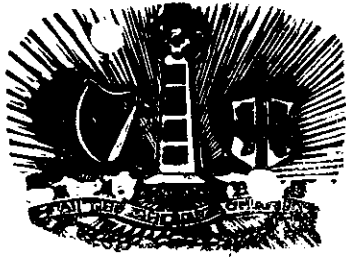
Rev. Father Carran replied in a few feeling remarks to the high tributes payed him, and thanked the parishioners for the handsome gifts he had received.

The following contributed the musical and vocal part of the programme:—Pianoforte duet, Misses Neenan; songs, Miss Maroney, Mr. G. R. Downey; monologue, Mr. R. Howell; song, Mr. Hobbs (Ormond). The accompaniments were played by Mrs. Grayson.

The chairman, having thanked the artists, on the motion of Mr. MacDonald a hearty vote of thanks was accorded the chairman for presiding. Light refreshments were then handed round, and the audience joined in the singing of 'Auld lang syne.'

According to the remarks of his Grace the Archbishop of Melbourne at South Yarra, his Excellency the Apostolic Delegate will visit Melbourne after Easter.

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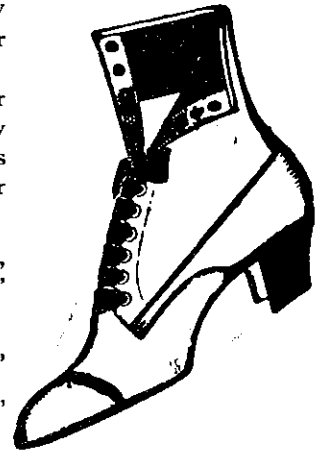
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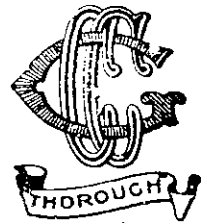
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ROME LETTER

(From our own correspondent.)

January 8.

THE VATICAN GROTTOS.

One wonders how many of the foreigners who every year walk into St. Peter's in Rome, realise the great past that lies beneath their feet. Under the flooring of St. Peter's are the Vatican Grottos, which run almost under the entire length and breadth of the mighty Basilica—those historic series of apartments where Popes, emperors, kings, queens, princes, and cardinals sleep their long last sleep. For down here were the foundations of 'Old St. Peter's,' which Bramante demolished to make way for the giant edifice the world admires to-day. Nowhere on earth is so much majesty and greatness concentrated as in the tombs of the 'Grotte Nuove and the 'Grotte Vecchie,' beneath the Cathedral of Christendom where lie the remains of Pius X. Let us recall some of their names. One feels keen pleasure in standing by the tombs of those of whom we have been reading in history, ecclesiastical and profane, since we first came to take an interest in books. Here lie the ashes of the Prince of the Apostles in a bronze urn, and those of the Popes who immediately succeeded him—Linus, Cletus, Evaristus, Sixtus, Telesphorus, Hyginus, Pius, Eleutherius, and Victor—all martyrs for the Faith of Christ. And, to come down the ages a little, in the grotto also lie the Emperor Otho II., the warlike Countess Matilda (who, at the age of fifteen, put herself at the head of her troops and marched upon Rome to liberate the Pope from his enemies), and the only English Pope, Nicholas Breakspear—Adrian IV.; and then the last of the Stuarts, King James, the 'Old Pretender'; Bonnie Prince Charlie, the 'Young Pretender,' and the Cardinal Duke of York, Henry. Near these are the tombs of Pope Nicholas V., Paul II., Nicholas III., Urban VI., and several other holy Pontiffs. Truly this is a hallowed spot. But there are others of later years who can be passed over for the present. Suffice it to say the Catholic world feels glad that the remains of such a universally-loved Pontiff as was Pius X. repose in this sacred place. The administration of the Basilica has covered the tomb of Pius X. in white marble from the famous quarries of Carrara, on which is carved an inscription which sums up the life of the great Pope in a few words:

*PIUS PAPA X.
pauper et dives,
mitis et humilis cordis,
regni Catholice vindex fortis,
Instaurare omnia in Christo
Satagens.*

Pro obiit die XX. Augusti, A.D. MCMXIV.

RECEPTIONS IN HONOR OF THE BRITISH AMBASSADOR.

The couple of receptions held by Cardinal Gasquet in honor of the newly-appointed British Ambassador to the Holy See have evoked a good deal of interest in Rome. They were a success. Big people and little people were there. People who represent a great deal, and people who cannot boast of this distinction were present.

A CONTINENT UPSIDE DOWN.

Any remarks regarding the War of Nations made in this column will not be construed into partisanship towards either side. But there are certain anomalies worth mentioning, the mere thought of which makes one realise Europe is turned upside-down. Situations considered to border on the impossible nine months ago are now quite the order of the day. That 90 per cent. of the French are now fervent in their protestations in favor of everything religious is something like a miracle. But when it comes to a whole regiment of French soldiers insisting upon defiling before a nun

for the purpose of doing her public honor, we find a miracle of the first class. Right past the good little Sister marched officers and men with drums beating and flags flying; for the heroism of the nurse caused them to disdain the crew of little political humbugs who heretofore drove such brave women from their country. And then the sudden affection for the Pope with which Turkey, Servia, France, and England have been officially seized! They now realise the truth of the saying of M. Thiers in the French Chamber so long ago:—'Qui mange du Pape en meurt' ('He who makes a meal of the Pope dies of the repast').

NOTES.

The Pope's reference to a ray of hope for peace has encouraged Italy to think she may be spared the horrors of war after all.

Among those at Cardinal Gasquet's reception was the Most Rev. Dr. Redwood, Archbishop of Wellington, and Right Rev. Bishop Kennedy, Rector of the American College, Rome.

Each truth a writer acquires is a lantern, which he turns full on what facts and thoughts lie already in his mind.

'See that man over there,' said the man in the tramcar, pointing to a wan-faced fellow-traveller, young yet bent almost double. 'Well, I was like that only a year ago—bent up with Rheumatism and raked with Sciatica. Now look at me—I've not a trace of the old trouble. I'm quite hale and hearty—thanks to RHEUMO. I tried scores of things before RHEUMO, but they did me no good. If ever you get Rheumatism, Gout, or Lumbago, RHEUMO will cure you. Thousands testify to the wonderful qualities of RHEUMO. It removes the cause of the trouble; drives the uric acid from the system, and brings relief and cure.' Of all chemists and stores, 2/6 and 4/6.

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- Come and give us the opportunity to show you what we can do in this direction.
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4730

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 8.

Four young priests for the Auckland diocese are expected from Ireland next October.

Rev. Father Eccleton, of Wellington, was successfully operated on at the Mater Misericordiae Hospital last Wednesday, and is progressing most satisfactorily.

Right Rev. Mgr. Brodie, V.G., has taken over charge of the Parnell parish, and Rev. Father Murphy of the Ponsonby parish. Rev. Father O'Malley left on Saturday by the southern steamer to take charge of the Ormond parish.

Very Rev. Father Clune, C.P., brother of his Grace Archbishop Clune, arrived from Sydney on Sunday afternoon, and preached in the evening at the Grey Lynn parish church. While here he will be the guest of Very Rev. Chancellor Holbrook.

The Auckland *Star* states that Lieutenant Norman Holbrook, R.N., in command of the submarine B11, who was awarded the Victoria Cross for bravery and distinguished service in the Dardanelles, is a cousin of the Very Rev. Father Holbrook of this city.

His Lordship the Bishop left at the end of the week on a visitation of the southern part of the diocese.

The following further changes among the diocesan clergy have been announced. Rev. Father Farragher has been transferred from the Cathedral to Ponsonby, and Rev. Father Dunphy from Remuera to the Cathedral.

Rev. Father Cahill announced at the Masses at the Cathedral on Sunday that he had assumed the Administration of the parish at the request of his Lordship the Bishop. He said he was no stranger to the people, as he had many pleasant recollections of his former connection with them. He was pleased to be amongst them once more, and with their hearty cooperation the parish would flourish and prosper.

Rev. Fathers John A. Roche and Hugh Conaghan arrived in Auckland last week from Rotorua and the Thames. Father Roche, who is an eloquent preacher, delivered impressive sermons at St. Benedict's, the Cathedral, and other churches during his holiday in the Dominion. Fathers Roche and Conaghan left for Sydney on Tuesday by the Riverina, greatly benefited by their tour in New Zealand. Rev. Father Conaghan preached a very instructive sermon on Sunday night, February 28, at St. Benedict's on the Sacrament of Penance.

A question of importance, affecting not only Auckland but the whole Dominion has arisen here. The Harbor Board imposed new additional charges on the Ferry Company, claiming that such charges amounted to 3 per cent. on the cost of constructing the new ferro-concrete jetties for the sole use of the ferry steamers. The Ferry Company exhausted every means of protest without result, and finally, by means of petition, induced the Government to intervene, with the result that a commission is now sitting here to inquire into the reasonableness or otherwise of the Board's charges. At this stage an important point arises—whether Government intervention is not an infringement on the rights of local government. Both the morning and evening papers write in emphatic protest against the unwarrantable interference by the Government with local authorities, who are fully capable of managing their own affairs.

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The next design for United States field artillery guns will be provided with a split-rail gun carriage, which will permit the elevation of field artillery guns to almost any angle. The Army Ordnance Department is developing projectiles which will leave a trail of smoke by day and of light by night. It is believed that with such projectiles the range upon aeroplanes can be found, and an effective defence provided against an attack from overhead.

Tram Cars and Rubber Tires.

In order to reduce the noise of street cars, and particularly the flat-wheel nuisance, it was suggested at a recent meeting of the Tramways Association, in Newcastle, England, that street cars be provided with tires of rubber. It was argued that the wear on the rails would be much reduced, and the life of the rubber tire would exceed that on motor trucks and buses, which are credited with an average life of 20,000 miles. It was also argued that a higher rate of speed would be possible with the flexible tire.

The Limit of Fire Control.

At the United States army proving grounds at Sandy Hook all records with 12-inch guns were broken when a range of 20,000 yards, or over 11 miles, was attained with 700-pound projectiles. This is the weight of shell used in the 12 inch mortars. Eleven miles is the limit of fire control, since it is not believed that any range finder can be developed which will make the fire of guns effective beyond this distance, the curvature of the earth rendering it impossible for range finders to locate an object at a greater distance.

Announcing the Correct Time.

Correct time is announced every even hour in the port of Lisbon, Portugal, by means of two lanterns placed on iron columns 100 feet high. The lanterns each have three faces, measuring 6.5 by 8 feet. At exactly five minutes before the hour a horizontal line of light appears on each face, and on the tick of the hour this light is extinguished. The signals may be seen even in the daytime at a distance of a mile and a-half. At night the position of the lanterns is indicated by three red lights. The signals are worked electrically under the control of a clock in the Astronomical Observatory of Lisbon.

The World's Telephones.

On January 1, 1914, there were 13,700,000 telephones in the world, and 32,900,000 miles of telephone wire. The United States, with 9,000,000 stations, owned 66 per cent. of the total number in the world; while Europe, with less than 4,000,000, owned about 27 per cent. When we consider that the population of the United States is but 6 per cent. of the world's population, and less than 25 per cent. of that of Europe, the large proportion of telephone stations makes a remarkable showing. New York City alone has more telephones than Belgium, Hungary, Italy, Netherlands, Norway, and Switzerland combined; there are more telephones in Chicago than in the whole of France, and more in Philadelphia than in the whole of Austria.

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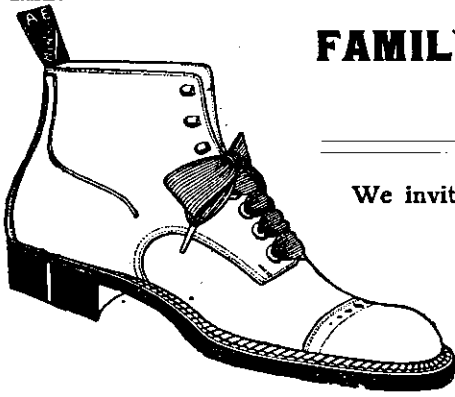
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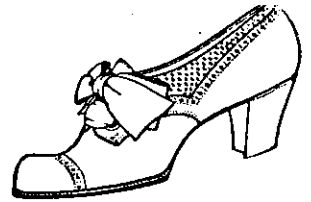
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GARDENING NOTES

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

MANURES.

Lime.

When lime is mixed with decaying matter (writes Dr. Lindley, at one time professor at University College, London), it hastens its decomposition and renders it more easily assimilable by plants. This is its chief horticultural value, if regarded as a manure. In old cultivated land, rich in humus, it increases productiveness in a remarkable degree. Hence the increasing properties of dormant or animal vegetable manure. It has a most important effect in kitchen gardens. But limed-land soon loses its productiveness unless manure is subsequently applied, and poor soils are soon impoverished by it. To some plants, such as conifers, it is injurious; to others it appears to be an indispensable article of food, such as potatoes, barley, beet, peas, clover, etc. It also expels ammonia from manures.

Potash.

The ash, which is left after wood or other vegetable matter is burnt, consists to a great extent of potash, an alkali which seems to be indispensable to healthy vegetation. In uncleared countries the trees are burnt for the sake of this substance, which, after proper treatment, becomes the pearl-ash of commerce. It occurs in all plants, and with soda and lime is regarded as specially destined to serve as a base for the organic acids of vegetation. The periodical burning of whole districts of heather or grass lands, is for the purpose of manuring land with carbonate of potash, after which the scorched land is covered with a brilliant coat of green. Potash contributes directly to the formation of flowers and fruit.

Potash constitutes the most valuable part of the ashes left after a plant is burnt, and adds greatly to the fertilising effect of all composts to which it is added. Vegetable or wood ashes are esteemed the very best manure by the Chinese. The weeds that are separated from the land by the harrow are carefully burnt, and the ashes spread. The parts of the field where this has been done is easily perceived by the most careless observer. The ashes of burnt vegetables are also mixed with a great variety of other matters in forming the compositions which are spread on the fields or applied to individual plants.

Salt.

Common salt is very frequently used as a manure, and to plants naturally found on the sea shore it is indispensable—especially asparagus and sea-kale. It may be used on asparagus beds at the rate of 2½ lb to the square yard with most striking results, after the beds are dressed in the autumn, and again in the spring. It must not be used when the young tender shoots are appearing, as it is injurious to them at that particular time.

Phosphoric Acid.

It has been long known that bones exercise a very powerful effect upon plants. If broken bones are used as drainage for pot plants, roots soon find their way down to them and feed on them. Bone dust has been used for many years as a most valuable manure for turnips, etc., when drilled in with the seed. Pastures, which are constantly grazed by cattle, soon recover their fertility when a dressing of bones is applied. It is the phosphoric acid, in combination with the lime which constitutes the bones, that causes the fertility of crops when it is applied judiciously. By mixing bones with sulphuric acid, their lime is seized by the acid, and converted into gypsum, or sulphate of lime, and in part remains combined with the phosphoric acid, forming a super-phosphate, which readily dissolves in water, and is thus immediately presented to plants in a form in which it can be absorbed. Bones part with their phosphoric acid slowly, the consequence being that mere bones continue to produce an effect on land slowly but for a long time, while the effect of super-phosphate, which acts immediately, soon disappears. Super-

phosphate of lime, is prepared by pouring over bones their own weight of sulphuric acid, or by using their acids diluted with twice their weight of water, and, when effervescence has ceased, adding to the mass saw-dust, peat, charcoal, bonedust, or any other dry powder, which will make it suitable for drilling; or, it may be mixed with a large quantity of water, and used as a liquid manure. The mixture can be applied at the rate of about two bushels to the acre. The apparent effect of phosphates is to stimulate vegetation, and to promote the formation of roots. All plants, whose ashes have been examined, contain phosphates, which may therefore be regarded as a universal vegetable food. Phosphates are now regarded as the most important ingredients in manure, with the single exception of ammoniacal salts.

Sulphur.

Plants contain, either deposited in their roots or seeds, or dissolved in their juices, variable quantities of compounds containing sulphur. In these nitrogen is an invariable constituent. Two of the compounds containing sulphur exist in the seeds of cereal plants, and in those of leguminous vegetables, such as peas and beans, etc. A third is always present in the juices of all plants, and it is found in the greatest abundance in the juices of those which we use for domestic purposes. Sulphur alone can be used to advantage as a manure. Not being soluble in water, it cannot pass as such into the plants; still, if it is well pulverised, it will be converted (by attracting the oxygen of the air) into sulphuric acid, which will then unite with any basis of the soil into a sulphuric salt. It is doubtful if sulphur could be used on a large scale.

Farmyard Manure.

Well made farmyard manure is probably the best manure to use for general purposes in the garden, because of the great variety of substances which it contains. It owes its black appearance to vegetable mould, and its peculiar odor to ammonia and sulphuretted hydrogen. It acts mechanically by the undecayed straws of which it consists, and it contains within it all the alkaline and earthy salts and phosphates that were locked up in the tissues of the various plants of which it is composed.

Guano.

The deposit of sea birds is the richest of all manures. It will contain, if of good quality, about 17 per cent. of ammonia and 25 per cent of phosphate of lime, upon which alone its value depends. There is no garden crop which it does not suit if too much is not applied at the time. The liquid form is most preferred by gardeners.

Fowls' Manure.

The cleaning of pigeon and fowl houses is almost as strong in its effects as guano. It must be mixed with sand or dry soil so as to be able to handle is conveniently. There is always a danger of using it too strong.

Green Manures.

This is a very good manure for some places, as it consists of young highly nitrogenous matter, ready to pass immediately into fermentation and decomposition, and to restore immediately to the earth all that it has abstracted. Moreover, if plants used for this purpose are taprooted, they bring up from the depths of the soil a large quantity of alkaline and earthy matter, and leave it near the surface, within reach of the roots of plants with less power of penetration. It is said that by this method the most infertile land may be rapidly rendered productive. Any crop, which forms large leaves and grows fast, being sown thick and ploughed or dug in, as soon as it is coming into flower, rapidly enriches land poor in organic matter, or exhausted by repeated cropping, and renders it fit for renewed cultivation.

American Catholic papers chronicle the ordination of a Redskin, in Wisconsin, by Bishop Koudelka. His name was Ti-bish Kogi Jik, but he has substituted Gordon for it.

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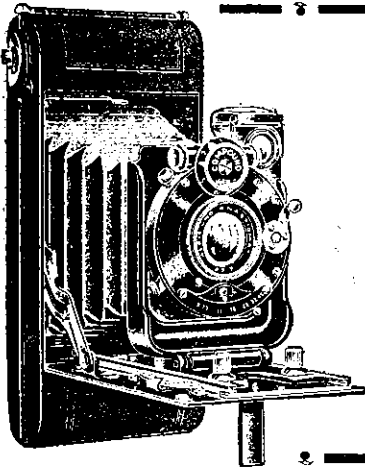
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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 8.

There was Exposition of the Blessed Sacrament in the Cathedral on last Sunday from the 11 o'clock Mass, with the usual procession, followed by Benediction of the Blessed Sacrament, after Vespers.

The Sunday school in the Kindergarten Schoolroom, Rolleston street, Liuwood, under the direction of the Rev. Father Seward, was opened on last Sunday week with a good attendance of children. The number is expected to be largely increased in the near future.

The staff and occasional workers of the firm of Messrs. P. Burke and Co., Ltd., entertained Mr. J. C. Chase (manager of the business) and Mrs. Chase at a social gathering last week, prior to his departure on a visit to Australia. Mr. M. Donohue presided. During the evening the chairman presented Mr. Chase, on behalf of the employees, with an address and a toilet suitcase.

The following are the successes gained by the Sisters of Notre Dame des Missions and their pupils (Lower High street, Christchurch) in the recent examinations: B.A. and Senior University Scholarship, one candidate. Class C, one candidate. For Class D, three obtained full passes, and three others partial passes. In the Senior Free Place examinations, Jean Mills and Gertrude Clarkson were successful, and in the Junior Free Place, Verda Wilson, Lucy Martini, Eileen Horan, and Olga Wacked. Other pupils who had a fair chance of success in these examinations were prevented from sitting for them by an unfortunate outbreak of sickness just previous to the examinations.

The usual fortnightly meeting of St. Patrick's branch of the H.A.C.B. Society was held in the Hibernian Hall, Barbadoes street, on last Monday evening. Bro. J. Griffen (president) occupied the chair, and there was a large attendance of members. It was decided to have the annual St. Patrick's Day breakfast, after the general Communion of the members, on Sunday, March 11. The annual returns for the year ended December last, which showed the society to be in a very satisfactory position, were received, and adopted. Bro. M. Mannix was elected to fill the office of treasurer, and Bro. M. Grimes that of delegate to the United Friendly Societies' Dispensary Committee, in place of Bro. G. Dobbs, who resigned those offices in order to fill a position on the staff of Messrs. P. Burke and Co., Ltd., Riccarton. After the meeting, Bro. Dobbs was presented with a framed illuminated past president's certificate by the district deputy (Bro. R. O'Shaughnessy), who, with several other prominent members, referred to the sterling qualities of Bro. Dobbs, wishing him success in his new venture, and assuring him that in vacating office, he was taking with him the goodwill, as well as the good wishes, of every member of the branch.

Oamaru

(From our own correspondent.)

March 8.

At St. Patrick's Basilica yesterday there was Exposition of the Blessed Sacrament from the last Mass till the evening devotions. At the first Mass, which was celebrated by Rev. Father Edge, of Auckland, who is on a brief visit to Oamaru, there was an exceptionally large number of communicants, practically the whole congregation approaching the Holy Table, including a full muster of the Children of Mary, in the regalia of their sodality. Rev. Father Edge preached a brief sermon, and again in the evening he preached to a large congregation. The devotions closed with a procession and Benediction of the Blessed Sacrament.

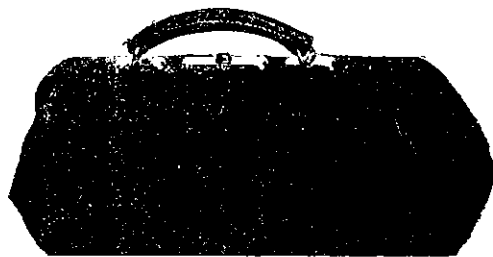
On Tuesday week, 16th inst., the Opera House should be filled to overflowing on the occasion of the customary celebration of the feast of Ireland's Patron Saint. For a considerable time past much hard work has been put into the preparations for the entertainment, which this year promises to excel all past efforts. A strong cast has been secured for a delightful farce in the second part of the programme, while the first part will consist of items by the best talent procurable.

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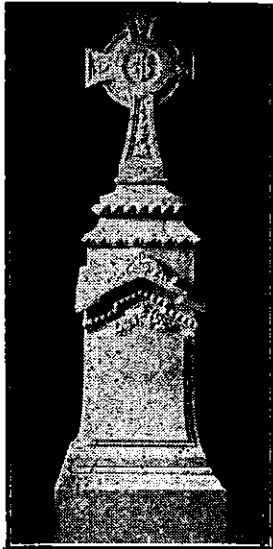
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The Catholic World

ENGLAND

WESTMINSTER CATHEDRAL.

The brick and stone shell of the interior of Westminster Cathedral is being gradually faced with glowing marbles and mosaics. An important part of the general decorative scheme is the completion of the side altars. The Chapel of St. Andrew and the Saints of Scotland is the first of what may be called the three national chapels to be finished. Altars have been set up in the Chapel of St. George and the English Martyrs, and the Chapel of St. Patrick and the Saints of Ireland; but the adornment of neither has yet been begun. The other chapels completed are those of the Blessed Sacrament, on the Gospel side of the high altar; our Blessed Lady, on the Epistle side; and the Holy Souls and St. Gregory and St. Augustine, in the aisles. The Chapel of St. Andrew and the Saints of Scotland is the gift of Lord Bute. It is a rich example of mosaic and marble decoration by English craftsmen. The altar is of black Alton marble supported on five pillars of red Peterhead granite, with bronze capitals and bases of grey Aberdeen granite. The redds is of marble with a cross inlaid of antique Egyptian porphyry, upon which is a large bronze figure of Christ. Scotland's great saints, including St. Andrew, St. Ninian, St. Columba, and St. Margaret, are represented in sculptured reliefs on either side of the altar. The marble pavement, representing the sea, has inlaid fishes of colored stone. The dado of one of the walls is of blue and white marble, the colors of Scotland and St. Andrew, and the arch of the last wall behind the altar has a large jewelled St. Andrew's Cross on a flowery field with white doves flying around.

MASS AT ETON ONCE MORE.

On January 20 (says the *London Tablet*) a Catholic church was opened at Eton, and Mass celebrated after a lapse of 356 years. In 1420, Henry VI. founded a college 'to endure to the end of time to the praise, glory, and honor of our crucified Lord; to the exaltation of the most glorious Virgin Mary, His Mother, and to the support of the Holy Church, His Brink.' The King's College of our Lady of Eton beside Windsor (as its title ran) was a body corporate, capable of holding lands in perpetuity, but in 1553 the wishes of the founder were set at naught. The Privy Council ordered the bells of Eton College confiscated, and the Church goods converted 'from monuments of superstition to necessary uses.' The College plate was sold. On the accession of Queen Mary the high altar was restored and the holy water stoup replaced; but when Elizabeth came to power, the last Catholic provost and rector of Eton, Provost Cole, was cast into Fleet prison, and 'ended a memorable career in such obscurity that even the date and place of his death are not known with certainty.' The high altar was destroyed for the second time, and from that date to this memorable year Mass was not said in the parish of Eton. The new church has been built by Lord Bray.

FRANCE

ADDRESS TO THE QUEEN OF THE BELGIANS.

In recognition of what Belgium has done for France by stemming the German tide of invasion at the opening of the war, the women of France, through the Comtesse de Saint-Laurent, have in the name of 40,000 members of the League of Frenchwomen, of which the Comtesse is President-General, sent an address to the Queen of the Belgians, together with a medal bearing the impress of the Sacred Heart and of Mary Immaculate. There is no 'quenching the lights of heaven' in France just at present. The anti-religious forces are still active, but the war has thrown the troubled country into the arms of the Church.

ITALY

THE GOVERNMENT RELENTS.

Mgr. Caron, who was appointed Archbishop of Genoa on April 19, 1912, has at last received the Royal Exequatur. There is a feeling of satisfaction in ecclesiastical and lay circles that the Government has at last recognised its mistake and endeavored to repair the injury done to the distinguished prelate. Mgr. Caron has written to the Minister of Justice thanking the Government for its action, but adding that his advanced age and the sufferings of the last three years have so weakened him that he could not undertake the responsibility of governing such an important diocese. He has asked the Holy Father to accept his resignation, and this his Holiness has done most unwillingly. On account of the great gifts which he devotes to ecclesiastical work, Mgr. Caron is to remain in Rome. As his successor in the See of Genoa, the Holy Father has appointed Mgr. Gavotti, transferring him from the episcopal See of Casale Monferato.

ROME

PEACE DAY.

February 7 was a most remarkable day in Rome. It seemed as if the whole city obeyed the behest of his Holiness to implore peace from God. Over 60,000 persons gathered in and about St. Peter's to join the Pope in prayer. His Holiness entered the great basilica in the simplest manner, and knelt before the altar, surrounded by numerous Cardinals and other officials of various grades of dignity and responsibility. All classes and conditions of men, nobles and peasants, rich and poor, foreign ambassadors and lackeys, joined in the prayer which the Pope himself intoned. Benediction of the Blessed Sacrament was given, and his Holiness then retired amid prolonged cheering and cries of 'Long live the Pope,' 'Give us peace.' Similar services were held throughout France, without interference on the part of the Government, which had originally ordered the Pope's prayer for peace seized. At these latter services a short sermon was delivered, in which it was declared that France desired an honorable peace 'with wrongs righted.'

SCOTLAND

THE CATHOLIC POPULATION.

The *Scottish Catholic Directory*, which has just been issued, contains the usual interesting particulars regarding the condition of Catholicity in Scotland. The total estimated Catholic population is 527,500; the country is divided into five dioceses with two Archbishops, three Bishops, 450 secular priests, and 95 regular priests. The total number of missions is 232; churches, chapels, and stations, 375; convents, 52; institutions, 62; and schools, 281. Glasgow archdiocese still maintains its premier position in regard to Catholic population, with a total of 100,000, or over 75 per cent. of the whole. This is, of course, mainly due to the great influx of Irish immigrants who settle in Glasgow and the other great industrial and mining towns within the confines of the archdiocese.

UNITED STATES

THE LATE ARCHBISHOP OF SAN FRANCISCO.

The will of the late Archbishop Riordan showed that the beloved prelate, who in life controlled, by virtue of his office of Archbishop of San Francisco, immense properties and revenues, died a poor man (says the *Sacred Heart Review*). All that he, who had handled many millions annually, was able personally to dispose of was a small amount of property in Chicago which formerly constituted part of the estate of the late Archbishop's father, his books, his pectoral cross, and his amethyst ring.

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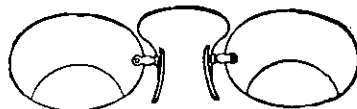
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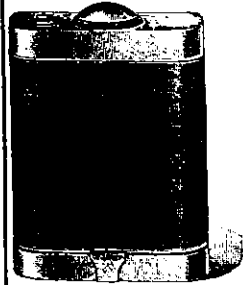
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Vegetable Marrow Jam.

Cut six pounds of marrow and put in a large basin with the peel and juice of four lemons, four ounces of ginger slightly bruised, and six pounds of loaf sugar. Leave all together for 12 hours. Then boil till the syrup thickens and the fruit clears.

Ginger Biscuits.

Required: Half a pound of flour, 2oz of butter, 1oz of ground ginger, 2oz of castor sugar, an egg, milk, half a teaspoonful of baking powder. Method: Rub the butter in the flour, add the sugar and baking powder; mix with the egg enough milk to make the whole into a stiff paste. Roll out, cut into small round cakes, and bake on a greased tin in a moderate oven for about twenty minutes.

Simple Seed Cake.

Ingredients: 1lb of flour, 3oz sugar, 3oz butter, three eggs, one teaspoonful baking powder, 2oz sunflower seeds. Rub the butter into the flour and add the sunflower seeds and the sugar. Beat up the eggs thoroughly and add to the flour, stirring in the baking powder in the last. Line the cake tin with kitchen paper or grease well, and pour in the mixture, and bake for three quarters of an hour in a quick oven.

Mushroom Ketchup (by request).

Place the mushrooms in layers, with a pinch of salt between each layer, in an earthenware dish, and cover with a damp thick cloth. Let them stand in a warm place for thirty-six hours; they are then ready. To each quart of liquid add 1oz preserved anchovies and boil this for thirty minutes and 1oz of cloves, and whole cloves, half an ounce of walnuts, and a little of mace. Then simmer for fifteen minutes. When cool, strain and bottle.

Swiss Roll.

Ingredients: Two teacupfuls castor sugar, two teacupfuls flour, two teaspoonfuls baking powder, four eggs. Mix the sugar, flour, and baking powder together, and break the eggs into the dry ingredients, beating all for five minutes. Have ready a flat tin such as is used for a batter pudding, and pour the mixture in evenly, baking for eight or ten minutes in a sharp oven. Turn on to a sheet of sugared paper, spread with jam quickly, and roll the cake carefully while still hot, otherwise it will crack.

Exercise as a Preventive of Chilblains.

These disagreeable accompaniments of cold weather are to be attributed to poorness of the circulation. Obviously, the proper remedy is that which will cause the blood to circulate more briskly, and therefore the first remedy is exercise, preferably in the open air, but exercise of some kind it must be, that quickens the action of the heart and makes the pulses throb. The chilblain is caused by a portion of the blood becoming stagnated; after a time it partially congeals and sets up inflammation. This condition is the cause of the irritation, that must not be yielded to, for the swelling of the part causes the skin to be distended so that it is easily cracked, when an unhealthy and ulcerous condition supervenes; frequently this becomes obstinate and does not speedily yield to treatment. After exercise comes fresh air as a preventative, for fresh air purifies the blood as it passes through the lungs and thus quickens the circulation. The windows of living or sleeping rooms should never be entirely closed even in the coldest weather, for the breathing of foul air is the cause of many physical ills that we associate with winter weather.

Household Hints.

A teaspoonful of turpentine drawn into the nostrils will stop the flow when bleeding at the nose.

When making trapezoiders, put in one layer of paper from an old thick glove, as it is a non-conductor of heat.

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On the Land

GENERAL.

According to the 1913 census the Commonwealth possessed 85,057,402 sheep, 11,483,882 cattle, 2,521,983 horses, and 800,505 pigs.

There are 50 acres under lucerne at the Mounabaki Experimental Farm, while 120 tons of lucerne hay are in stack, and it is estimated there are 30 tons of hay yet to harvest.

A source of contamination of milk and cream is allowing fowls to wander near the dairy or place where the utensils are kept. Fowl-droppings contain germs which cause cream to become frothy when in the churn, and cheese to swell up with gas when in the ripening.

The oat crop at the Weraoa Experimental Farm is the best that has been harvested for a number of years. The wheat crop is also a very satisfactory one. Though the dry season in the north has necessarily affected the crops at the Ruakura Farm of Instruction, the oat crop promises to furnish a fair yield of grain.

In Denmark, when the Association of Cattle breeders was inaugurated for the purpose of improving the quality of the cattle by the use of selected bulls, it worked so well under the 'control unions' that the average yield of butter from the 'control union' cows in a comparatively short time exceeded by 33½ per cent. the yield of the ordinary cow of the country.

The number of carcasses of mutton carried by steamers leaving New Zealand during the first five months of the war was one million in excess of the total carried in any previous year. For the first eight months of the present exporting year a total of 216,000 carcasses have been exported from Auckland, whereas during the whole of the three preceding years only 215,000 carcasses were exported from Auckland.

A good deal has been said since war broke out of the value of rye to such countries as Russia and Germany. Not only is it a useful tonnage crop, especially on land not suitable for wheat or barley, but it forms an important foodstuff for the population of Continental countries. Russia sows approximately 65,000,000 acres with rye, Germany 16,000,000, Austria 5,000,000, France 3,000,000, Denmark 8,000,000, Belgium 600,000, Holland 500,000.

As a result of experiments the specialists of the United States Department of Agriculture have discovered that a small amount of ordinary borax sprinkled daily on manure will effectively prevent the breeding of typhoid or house-fly. Similarly, the same substance applied to garbage, refuse, open toilets, dump floors, and crevices in stables, cellars, or markets, will prevent fly-eggs from hatching. Borax will not kill the adult fly, nor prevent it from laying eggs, but its thorough use will prevent any further breeding.

There was a very heavy yarding of more sheep at Addington last week, but small entries of fat sheep and lambs, and a fair entry of fat cattle. Store sheep sold well at the advanced rates recorded at late sales. Prime beef was firm, but indifferent sorts were easier. Fat lambs and fat sheep were firmer. Fat Lambs. Best, 18s 6d to 21s 3d; others, 15s to 18s. Fat Sheep.—Prime wethers, 21s 6d to 24s 3d; others, 17s 9d to 21s; prime ewes, 20s 6d to 26s; medium, 17s to 20s; others, 11s to 16s 6d; merino ewes, 9s 6d. Fat Cattle. Ordinary steers, £6 12s 6d to £12; extra, to £18; ordinary heifers, £5 to £8 10s; extra, to £11 2s 6d; ordinary cows, £5 10s to £8 10s; extra, to £13 17s 6d. Price of beef per 100lb, 32s to 44s. Pigs. Choppers, £3 to £4 17s 6d; ordinary baconers, £2 10s to £2 17s 6d; heavy baconers, £3 to £3 8s; extra heavy baconers, to £3 13s (price per lb, 5½d); ordinary porkers, £1 10s to £1 14s; heavy porkers, £1 16s to £2 (price per lb,

5½d); large stores, £1 5s to £1 9s; medium, 19s to £1 4s 7d; small, 11s to 18s; weaners, 3s to 7s 6d.

There were only moderate entries at Burnside last week, when prices for fat sheep and lambs were firm at previous week's rates. Fat Cattle.—211 head yarded, of which a good proportion were of good quality. Export buyers were not operating, and, as the yarding was more than sufficient for butchers' requirements, prices were lower than previous week's rates by 10s to 15s per head. Quotations: Best bullocks, £14 to £16; medium, £12 to £13 5s; light do, £9 10s to £10 10s; best cows and heifers, £9 10s to £11; extra, to £12 10s; medium, £7 10s to £8 5s; light, £5 10s to £6 10s. Fat Sheep.—2188 penned. A moderate yarding. A good number of very good sheep came forward, and met a good sale. Quotations: Best wethers, 26s to 28s 6d; extra, to 31s 9d; good to medium, 22s 6d to 24s; light, 16s to 19s; best ewes, 23s to 25s; extra, to 27s; medium to good, 19s to 21s; light, 15s to 17s. Fat Lambs. 1076 penned. A small yarding, consisting mainly of moderate quality. The demand was good for prime lambs, and late rates were maintained. Unfinished lambs met a poor sale, and were difficult to dispose of. Quotations: Prime lambs, 18s 6d to 20s 6d; extra, to 25s 6d; medium, 15s 6d to 17s; unfinished, 12s 6d to 14s. There was a moderate entry of pigs, which sold at prices on a par with those ruling at late sales.

THE BLACKBERRY PEST.

The use of kerosene spray as a means of destroying blackberry has been tried with success in the Thames district, says Mr. F. R. Boulk, of the Department of Agriculture, who reports on the experiment as follows: The manager of the Nicholls Estate (Mr. Harris) informed me that he has sprayed blackberry with kerosene, undiluted, with the very best results, the blackberry being completely destroyed, while the grass around about commenced to grow again after the first rain. Kerosene was first tried about eighteen months ago, and no blackberry has come again where the spraying was done. Mr. Harris says he is so satisfied with the results secured that he is obtaining a large consignment of kerosene to spray with this year. The cost is no doubt considerable, but the blackberry seems to be destroyed with one spraying, thus saving further expense of cutting or spraying.

DEHORNING CALVES.

There is no doubt about the gain in a milking herd which is hornless, either naturally or by treatment (says the *Lusitaniensis*). Anyone who has doubts on this point should see the Red Polled herd at Werribee Research Farm. They feed contentedly from troughs in the yard without any rushing about, and horning of quieter animals by the would-be bully of the herd. The dehorning of adult cows is rarely practised now, being rightly considered cruelty to animals, besides which the shock is detrimental to both flesh and milk; and there is a danger from poisoning of the wound. The best method is to treat the horn in the early stages. As soon as the horn can be felt beneath the skin, which will be when the calf is a few days old, the hair should be clipped off the button, the skin over the immature horn wetted, and the place rubbed with a stick of caustic potash. Some care must be used, as the whole button must be covered, but the caustic must not be allowed to run on to the face. One application is generally sufficient, as the caustic is powerful in its action. Horns a couple of inches in length may also be removed in the same way, but the base of the horn must be thoroughly dressed, and great care is necessary to keep the caustic from spreading to the surrounding parts. Bluestone and sulphate of iron can also be used as applications, but they act much more slowly. The best plan is to make a saturated solution with boiling water, and apply with a small brush while warm.

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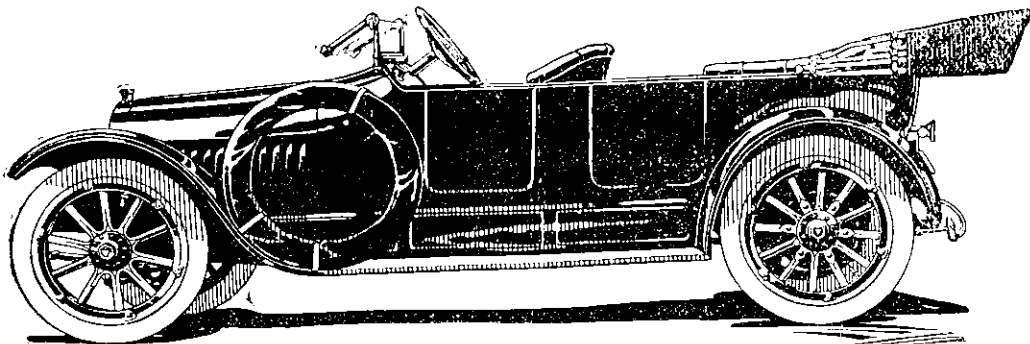
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PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

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

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

"Unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven."—St. Matt. xviii. 3.

[ALL RIGHTS RESERVED.]

THE ADORABLE SACRIFICE OF THE MASS.

'God commendeth His charity towards us, because when as yet we were sinners, according to the time Christ died for us.' St. Paul's Epistle to the Romans, v. 8.

It is related in the Old Testament (Gen. xiv. 18) that when the Patriarch Abraham returned victorious from battle, he was met by the priest of the Most High God, Melchisedech, who offered a sacrifice of bread and wine and blessed him. Melchisedech represented our Divine Lord in His priestly office, for in Psalm 109, the Eternal Father says to His Son, our Saviour: 'The Lord hath sworn and He will not repent: Thou art a priest for ever according to the order of Melchisedech.' As a priest Melchisedech offered a sacrifice in bread and wine, and our Lord, at the Last Supper offered, as a priest likewise, a true sacrifice in bread and wine by changing the substance of the bread into His Body, and the substance of the wine into His Blood. He then instituted the great Sacrifice of the Mass, because what He Himself did then, He commanded His Apostles and their successors to do as long as His Church should last, saying, 'This do in commemoration of Me.' The Mass is the same as the Sacrifice of the Cross, but different in the manner in which it is offered. The Sacrifice of the Cross was offered with the visible shedding of blood and the separation by death of Christ's soul from His body. The Mass is not offered in this manner: but the same Man God, Jesus Christ, our Redeemer, is the High Priest in the Mass, as He is also the Victim, and His death is therein represented as taking place by means of the separate consecration of the Body and of the Blood, under the appearance of bread and wine. No doubt, our Lord was sent through the charity, or love, of our Heavenly Father to die for our sins and so to save us, but He wished in giving us the Sacrifice of the Mass to help us to secure for our souls day by day the fruits of the Sacrifice of the Cross, that we might be able, through the grace of Christ and His infinite merits, to avoid sin and persevere in holiness of life. What a priceless treasure, then, do we not possess in the Adorable Sacrifice offered on the altar every morning for the living and the dead! And how desirous we should be to assist at Holy Mass whenever we have the opportunity of doing so! We ought to be present at Mass with feelings like those of the Blessed Virgin at the foot of the Cross on Calvary, and offer to God the virtues of her Most Pure Heart to make up, through the merits of her Son, for our imperfection in offering the Holy Sacrifice. One of the best ways of assisting at Mass is to follow the method that is given in your prayer book. Or you could say the Rosary contemplating, in the Sorrowful Mysteries, the scenes of our Lord's Passion and Death. Or, again, if you have a book with pictures connecting the events of the Passion with the corresponding parts of the Mass, you can reflect upon the pictures and say at each of them an 'Our Father' and a 'Hail Mary.' But whatever method you use, you should keep before your mind the four great ends for which our Lord offered the Sacrifice of the Cross and for which He offers Himself every day in the Mass—namely, ADORATION, THANKSGIVING, ATONEMENT FOR SIN, and PETITION FOR GRACE. Humility, contrition, and

confidence in God's goodness should be in your heart during this august Sacrifice, and an increase in those virtues is the fruit of Mass well heard.

There is no action of our life on earth so great and so fruitful of all kinds of blessing as assisting with a lively faith at the offering of the Adorable Sacrifice of the Mass, and you ought to be most anxious to be present at it, not only on Sundays and holidays of obligation, but also, if it is possible, every morning. I will now relate a fact which will show you how beneficial it is not to omit hearing Mass whenever you have the opportunity to assist at the Sacrifice. We are told in the Life of St. Elizabeth of Portugal that she made use of one of the royal pages to distribute her alms among the poor. Another page envied this young man, and to ruin him accused him to the King of a great crime. The King believed the accusation. He told a certain man who had charge of a lime-kiln that he should send him a certain page to ask if he had executed the King's commands; this page he was to throw into the kiln and so put him to death. On the appointed morning the accused page was sent with the message; but he happened to pass by a church where he heard the bell ring at the solemn moment of the consecration, and he entered. He heard the rest of the Mass, but as he was accustomed to assist at the Holy Sacrifice every day, he waited to hear another Mass which a priest was about to begin. In the meantime, the wicked page wished to know if the other were dead, and he went in haste to the owner of the lime-kiln, and asked if he had obeyed the King's order. The man, thinking he was the page who was to be put to death, seized him, and in spite of his cries and resistance, flung him into the kiln. Just about that time the King discovered how wrong the accusation was, and when he heard what had happened, he was glad that the accuser was punished, and that the page, whose piety preserved him from death, was saved. It is well, then, that we should always obey God's holy inspirations in the practice of piety, and love and reverence the Adorable Sacrifice which He has given us in the Mass.

Prayer to be Often Said.

I will draw near unto the Altar of God, unto God Who giveth joy to my youth.

Hymn.

O sweet, most happy thought! 'Tis mine
To offer as of yore,
A sacrifice, and one in power,
Excelling all before!

For me, upon an altar fair,
Lo, pleading day by day,
The Body and Blood of Him
Whom heaven and earth obey.

For me is immolated still,
Without encrimsoned stain,
In the pure Host the very Lamb
On Calvary's altar slain.

We offer, then, the Holy Mass,
Our Maker to adore,
To thank Thee for Thy precious gifts,
And praise Thee evermore.

We pray for pardon and for grace,
To change the life we've led;
And beg Thee, for Thy Son's dear sake,
To bless the quick and dead.

THE FAMILY CIRCLE

GOD MADE ALL THINGS.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high and lowly,
And order'd their estate.

The purple-headed mountain,
The river running by,
The sunset and the morning,
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood:
The meadows where we play,
The rushes by the water,
We gather every day:

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

IN THE LIBRARY.

'The cover of your book speaks of careless handling.'

The assistant at the receiving window of the library spoke with a severity of tone, and Cornelia did not find it difficult to guess why. She had been waiting at the window full five minutes while the head librarian, a dignified and partly gentleman, had taken his subordinate sharply to task for some piece of carelessness. With considerable sympathy Cornelia had watched the assistant's flushed face, and listened to her efforts at an explanation. And now the assistant was repaying her kindly thought in this disagreeable fashion.

'It's only the paper cover that's torn,' Cornelia said, when she had recovered from her surprise. 'And that looked just as bad when I took the book out.'

'I think you are mistaken,' the assistant said impatiently. 'If it had, the book would not have been allowed in circulation.' She used her rubber stamp with a vehemence that seemed positively ill-natured, and shoved the book aside. 'Please stand away from the window. Don't you see that other people are waiting?'

Cornelia stood away from the window, and now her cheeks were burning. She said to herself that this assistant librarian was the most unpleasant person she had ever seen, and that she was really glad she had got her scolding. She moved on toward the card catalogue when a girl touched her arm.

'Please can I borrow your pencil?' she inquired.

'I am just going to use my pencil,' Cornelia returned. Her tone was a little cold and formal. While she had no intention of being rude, it was certain that she was far from cordial.

The girl moved away, and for some reason Cornelia's eyes followed her. She was rather shabby, and she led by the hand a little child, three or four years old. As Cornelia looked the little one pointed a finger at a picture on the library wall, and exclaimed admiringly:

'Look, Mami, look!'

'Hush. You mustn't talk in the library.'

And the older sister caught the younger by the shoulder, and shook her. The child's face reddened, her lips quivered, tears began to roll down her cheeks.

Cornelia's thoughts suddenly turned back. What an endless chain it was! The head librarian had censured his subordinate, with unnecessary severity. The

assistant had snapped at Cornelia. Cornelia had spoken to the shabby girl who asked a favor, in a way she would never have thought of doing if she had not been ruffled and out of sorts, and the shabby girl had shaken her little sister and the little sister was crying.

Straight across the room to the girl went Cornelia. 'Excuse me,' she said. The girl turned a flushed face.

'Were you in a hurry for a pencil?' Cornelia asked with her most winning smile. 'Because I'm not. I've got to search in the catalogue a while.'

'It won't take me but a minute,' said the girl, her expression completely changed.

And Cornelia took advantage of her softened look to pat the baby's wet cheek and say softly:

'Mustn't cry, honey. Everything is all right.'

She looked over her shoulder after a while, and the big sister and the little one sat side by side on one of the benches. The big sister's arm was around the little figure, and the baby was smiling again, while 'Mami's' face had resumed an expression of amiability.

'And a good thing, too,' thought Cornelia. 'Nobody knows what started the head librarian, but there's no sense in stirring up the whole town just because he's out of temper. This is a good place to stop.'

A QUERY.

A school teacher recited to her pupils the 'Landing of the Pilgrims,' and after she had finished she requested each pupil to try and draw from his or her imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at length raised his hand.

'Well, Willie, what is it?' asked the teacher.

'Please, ma'am, do you want us to draw a hen or a rooster?'

CONCISE.

One of the shortest summings up on record is believed to be that delivered by the late Commissioner Keer at the Old Bailey in a case where a man was charged with being in the unlawful possession of a gold watch and chain.

The appearance of the prisoner certainly did not correspond with the legitimate possession of such costly ornaments, but he asserted his innocence of the charge, and declared that he had found the watch and chain on the pavement.

The judge looked at the man in the dock, and then at the men in the box.

'Gentlemen of the jury,' he said, 'I have walked over the pavements of London during the last forty years, and I've never found a gold watch and chain there yet. Consider your verdict!'

THE RIGHT KIND OF A BOY.

A boy who had thoughtlessly hurt the feelings of a friend, called in the evening and said: 'Is Theodore in? I want to see him.'

The two had a few moments' earnest talk, after which Theodore came back to the living-room with a very bright face.

'Kenneth is a good fellow,' he said as his mother looked up inquiringly. 'He was rather horrid to me to-day when I made an error on third base, and he came around to-night to apologise. He said he was sorry that he had been rude, and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon when they have been in the wrong.'

'Kenneth is a manly boy,' said Theodore's father.

'Yes, and a generous one,' the mother added. 'We are glad to have you cultivate the friendship of a boy such as Kenneth. You won't go far astray when in his company.'

Dr. J. J. GRESHAM

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THE LATE RIGHT REV. J. J. GRIMES, S.M., D.D.
BISHOP OF CHRISTCHURCH

DEATH OF BISHOP GRIMES

END OF A ZEALOUS AND FRUITFUL LIFE

SINCERELY REGRETTED BY ALL CLASSES.

On Monday a cable message from Sydney brought the sad news of the death of the Right Rev. Dr. Grimes, S.M., first Bishop of Christchurch, who passed away in the 73rd year of his age. It is unnecessary to say that the news of the demise of the popular and zealous prelate was received with the most sincere sorrow, not alone by the clergy and laity of Christchurch, but also by the Catholics of the whole Dominion, and even by people of other denominations to whom he was personally known. The deceased prelate, who had been ill for some time, left for Sydney on the 4th inst., accompanied by the Very Rev. Chancellor Price, and a cable message was received on their arrival, stating that his Lordship had kept well during the voyage, and consequently hopes were entertained that the change would prove beneficial to him. It appears that on his arrival in Sydney he entered the Lewisham Hospital, conducted by the Nursing Sisters of the Little Company of Mary, to undergo an operation for appendicitis, where he passed away on Monday afternoon.

His Last Public Appearance.

The last public appearance of Bishop Grimes (says the Christchurch correspondent of the *Otago Daily Times*) was at the laying of the foundation stone of the additions to the Lewisham Hospital by the Governor, when, in spite of great weakness, he made a brave speech, commending the work of the Sisters, of whom he had just before been a patient, and making a strong appeal to the generosity of the public to help them to extend their work and build a free ward. He also preached at the Cathedral. A few days later he left for Sydney in the care of the Rev. Mother of Lewisham and a nursing Sister to become an inmate of the Lewisham Hospital there. It was hoped that rest, care, and nursing might prolong his life, though only a weak physical thread remained to hold the strong intellect, which was still quite unimpaired. Many of those who heard the Bishop at the Lewisham ceremony felt that they were hearing him for the last time, and this proved to be the case. The late Bishop's greatest individual work was the erection of the fine Catholic Cathedral here. This was the one object for which he spent himself without ceasing, and he personally collected many thousands of pounds for the building fund. He always identified himself with the interests of Christchurch, the whole of Canterbury and Westland, especially in educational, philanthropic, and patriotic matters, doing good work as a member of the University Senate and in such other capacities as his health would allow. He never refused to take a citizen's part in what appertained to the public welfare, and on several occasions, notably on the departure of the Third Contingent, he delivered patriotic speeches which rose to the standard of genuine oratory. He was universally esteemed, and his death is a matter for widespread regret.

His Life and Work.

Bishop Grimes was born in Bromley-by-Bow, in the archdiocese of Westminster, London, in 1842, ordained priest in Dublin by Archbishop Whelan of Bombay, and was for a time professor in the well-known Marist College, of Dundalk (Ireland). In 1874 he became professor in the Marist College of Jefferson (Louisiana, United States), and after seven years became rector of that institute of learning. While assist-

ing the over-wrought clergy of New Orleans during a fierce epidemic of the dreaded yellow fever, he contracted the deadly malady, but happily recovered. He was afterwards appointed by his superiors to the charge of the novitiate and pastorate of Paignton (South Devon, England), and erected there the first Catholic church that was built in the district since the Reformation. On the petition of the Bishops of the Sydney Plenary Synod of 1885 the diocese of Christchurch was erected by Papal Brief bearing date May 10, 1887. Dr. Grimes was appointed its first Bishop. He was the first Bishop consecrated by the late Cardinal (then Bishop) Vaughan. The ceremony took place in St. Anne's Church, Spitalfields, London, on July 26, 1887. On his arrival in Christchurch he was made the object of a remarkable demonstration of good-will by his people. Three years later broken health compelled a long voyage. During his absence he had the happiness of taking part in the celebrations connected with the beatification of that bright young star of the Marist Congregation, the Blessed Peter Chanel, the proto-martyr of Oceania. After his return he, in company with Archbishop Redwood, set out on a cruise of work through the principal Marist missions in the South Pacific. He also officiated in his episcopal capacity throughout the diocese of Dunedin during the interregnum that ensued between the death of the Right Rev. Dr. Moran in May, 1895, and the appointment of the deceased prelate's successor, the Right Rev. Dr. Verdon, in the following year. As a preacher he had the gifts of earnestness and verve, and in the arena of apologetics his discourses stamped him as an able controversialist and a gifted student and ready writer on theology and ecclesiastical and national history.

For years after his arrival in Christchurch his Lordship had kept steadily in view the building of a suitable cathedral. Owing, however, to many pressing needs in connection with church and school extension the matter had to be left in abeyance, even after the accommodation of the old wooden Pro-Cathedral had become totally inadequate for the congregation. When nearly every parish in the diocese had been provided with schools, his Lordship felt the time was ripe for the realisation of his long-deferred project. A substantial donation from the Very Rev. Dean Foley formed the nucleus of a Cathedral fund. In 1898, during his visit to the Eternal City, Pope Leo XIII. blessed and encouraged the work, and contributed towards it. Whilst on a tour of the Continent, the United Kingdom, and the United States, his Lordship collected for the building fund of the Cathedral the sum of £3000. To this he added, on his return, his own handsome gift of £1000. On Sunday, February 10, 1901, the foundation stone was laid by the Most Rev. Dr. Carr, Archbishop of Melbourne, in the presence of a vast concourse of prelates, clergy, and people. The ceremonies of blessing and dedication took place just four years later—on February 11, 1905.

An Appreciation.

In June, 1912, Bishop Grimes celebrated the silver jubilee of his consecration. The *Lyttelton Times*, a few months prior to that event, took the opportunity to congratulate his Lordship on the success of his efforts since he came to Christchurch. During that time

(it said) he had taken an active and zealous part in public life, and in many ways had shown that he had the welfare of the city and the whole community at heart. After dealing with the creation of the diocese of Christchurch, which was originally a part of Wellington, our contemporary went on to say:—On May 10, 1887, Pope Leo XIII. named Dr. Grimes, then Rector of St. Mary's, Paignton, in Devonshire, first Bishop of the See. Cardinal Manning had consented to consecrate the new prelate, but was taken ill a few days before the function, and Cardinal Vaughan, then Bishop of Salford, took his place, and performed the ceremony in the beautiful church of the Marist Fathers, St. Ann's, London. The Bishop of Christchurch was the first Bishop consecrated by Cardinal Vaughan. The co-consecrators, or assistant prelates, were the Bishop of Southwark (the Right Rev. Dr. Butt) and the Bishop of Emmaus (the Right Rev. Dr. Patterson), who also preached the consecration sermon. Among the laity

Bishop Harper, Dean Harper, Sir C. C. Bowen, Sir Westby Perceval, and Messrs. H. H. Loughnan, J. Barrett, G. O'Malley, M. Ryan, P. Henly, the late Mr. E. O'Connor, and other prominent residents. On his arrival in the city he found that the Catholic church was served by three zealous priests, who had to minister not only to all the Catholics of the city, but also to those in the outlying districts of Addington, Halswell, Hornby, Papanui, Woolston, Sumner, and New Brighton, besides visiting the two prisons, the mental hospital, and other institutions in the city.

After a short stay in Christchurch, Bishop Grimes began the visitation of his diocese, comprising the whole of Canterbury, Westland, and a portion of the province of Nelson, and the Chatham Islands, and since then he has visited the whole diocese eleven or twelve times, preaching and ministering in every church, convent, and chapel within its boundaries. He had not been many years in the diocese before he saw the need of



THE CHRISTCHURCH CATHOLIC CATHEDRAL

present at the solemn and impressive function were Sir Charles Clifford, father of Sir George Clifford, the first Speaker of the House of Representatives, Mr. and Mrs. A. J. White, with several members of their family, and Mr. and Mrs. Martin Kennedy, who then resided in Greymouth.

Arrival in New Zealand.

It was impossible for the new Bishop to leave Europe until December in the same year. He reached Wellington at the end of January, 1888, and, accompanied by his Grace the Archbishop, the late Dean Ginaty, and several other priests, arrived at Lyttelton in time to offer up the Holy Sacrifice of the Mass on Candlemas Day, February 2. On the evening of the same day he came on to Christchurch by a special train, was met by an immense gathering of priests and people, and was installed by the Metropolitan, Archbishop Redwood. Amongst those who met him were the late

establishing another parish in Christchurch. He cut off a large part from the Pro-Cathedral parish, and formed an independent one in Manchester street, now known as St. Mary's parish.

A Quarter of a Century's Progress.

During the quarter of a century great progress had been made in church and in school matters in the diocese, while the number of priests had doubled itself. There are now sixty churches, ten teaching Brothers of the Marist Order, six different Orders of nuns with 240 Sisters, nine boarding or high schools, and twenty-six primary schools, attended by over 3000 children. In addition, there is the institute known as Mount Magdala with an industrial and preservation school containing over 250 inmates; a home for the aged and infirm of both sexes, conducted by the Sisters of Nazareth, who attend to the wants of ninety aged persons, some of them blind, others paralysed or other-

wise helpless, and nearly 100 orphans. A high school for boys has been opened recently on the Ferry road, and is known as St. Bede's Collegiate School; and a missionary residence, with four missionaries, has been established at Temuka.

Increase of Churches and Schools.

Since the erection of the diocese in 1887, new parishes have been established at Fairlie, Akaroa, Leeston, Darfield, Hawarden, and Christchurch North, and in addition to the magnificent Cathedral in the city, churches have been built or enlarged at Manchester street, Timaru, Waimate, Waiiau Downs, Makikihi, St. Andrews, Hakataramea, Fairlie, Albany, the Cave, the Hinds, Rakaia, Methven, Hornby, New Brighton, Woolston, Leeston, Darfield, Springfield, Coalgate, Rangiora, Hawarden, Cheviot, Hanmer, Waiiau, Greymouth, Blackball, Rimu, Ahaura, Barrytown, Dunollie, Kanieri, and Waitangi. New schools have been erected or enlarged in Christchurch North, Christchurch South, Addington, Halswell, Lyttelton, Akaroa, Rangiora, Darfield, Leeston, Temuka, Timaru, Waimate, Kumara, Greymouth, Brunner, Dunollie, Hokitika, Kanieri, Ross, and Rimu. Presbyteries have been built, secured, or greatly enlarged in Christchurch, Lyttelton, Akaroa, Darfield, Hawarden, Leeston, Lincoln, Greymouth, Hokitika, Ross, Ahaura, Ashburton, Temuka, Timaru, and Waimate; new convents have been erected in Colombo street, Christchurch, Mount Magdala, Sydenham, Lyttelton, Akaroa, Rangiora, Darfield, Kumara, and Ross; Catholic Clubs have been opened in Christchurch, Ashburton, Temuka, Timaru, Waimate, Greymouth, and Hokitika; and domestic chapels have been erected in the convents in Christchurch, Timaru, Temuka, Waimate, and at Mount Magdala. The expenditure for the erection or enlarging of these ecclesiastical or scholastic properties has reached large proportions. Without taking into account what is daily required for their upkeep, the church and scholastic properties in Christchurch alone have cost £170,000 since 1887.

A Noble Record.

The late Bishop, in replying to the addresses presented to him, accompanied by a purse of £1020, by the clergy, laity, and various societies on the occasion of his silver jubilee, said:—

Since Christchurch was, a quarter of a century ago, erected into a separate diocese, great changes have taken place as you remind us, and great deeds have been done. The local press, a few weeks back, gave several striking facts illustrating these changes and deeds chiefly in the material order, such as the building of churches and presbyteries, schools, and convents and

clubs. God alone knows the great things done in the spiritual, the intellectual, and the moral order. This is surely a fitting occasion to add to what the press related a few supplementary facts no less startling.

Twenty-five years ago the Catholic population of our diocese was barely 20,000. To-day it has increased to about 30,000. The diocesan registers record 19,000 Baptisms, more than 15,000 First Communions and Confirmations, nearly 2000 conversions, 3341 marriages, 450 religious or ecclesiastical vocations, whilst the munificent sum of over £304,000 has been expended in the erection of churches and educational establishments, without taking into account the enormous amount spent in their upkeep. It were impossible to enumerate the immense good done for suffering humanity in the noble institutes of Mount Magdala and Nazareth House, whilst the recently opened collegiate school of St. Bede is slowly but surely laying the foundation of a successful future. The Missionary Fathers, temporarily installed in the parish of Temuka, have already shown the great good we are likely to expect from them not only in this our diocese, but in the whole of the Dominion and far beyond. This is indeed a noble record, one whereof priests and people may be truly proud.

Public Sympathy.

On the news being conveyed to Bishop Julius (writes the Christchurch correspondent of the *Otago Daily Times*), his Lordship said: 'The loss occasioned by the death of Bishop Grimes will be felt by many others than the members of his own communion. As one who has served with him for many years in public institutions, and has been closely associated with him in matters of public interest for the last five-and-twenty years, I can bear witness to his genuine loyalty, his Christian courtesy, and his broad sympathies. In the name of the Anglican communion I tender to the members of the Roman Catholic Church our respectful sympathy in the loss they have sustained.'

'It is with sincere regret that I learn of his Lordship's death,' remarked the Mayor. 'It was my pleasure to meet him as a colleague on the McLean Institute Board of Governors. I found him to be a man of broad ideas and good judgment, and I am sure his loss will be severely felt by the citizens of Christchurch as a whole.'

Very Rev. Dean Hills, V.G., said he had known Bishop Grimes for over 40 years, and had always found him to be a Christian gentleman. He had done great work here, and the splendid Cathedral in Barbadoes street would be a lasting monument to his memory.—R.I.P.

