

MISSING PAGE

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Friends at Corut

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 19, Sunday. Twenty-third Sunday after Pentecost.
 „ 20, Monday.—St. Felix of Valois, Confessor.
 „ 21, Tuesday.—Presentation of Blessed Virgin Mary.
 „ 22, Wednesday.—St. Cecilia, Virgin and Martyr.
 „ 23, Thursday.—St. Clement I., Pope and Martyr.
 „ 24, Friday.—St. John of the Cross, Confessor.
 „ 25, Saturday.—St. Catherine, Virgin and Martyr.

St. Cecilia, Virgin and Martyr.

St. Cecilia was a member of a noble Roman family. Betrothed by her parents, against her own wishes, to Valerian, a pagan, she succeeded in converting him and his brother to the Christian religion. On this coming to the ears of the Prefect of the city, the two brothers were beheaded. The same sentence was passed on St. Cecilia, but, owing to the clumsy manner in which the executioner performed his task, the holy virgin lingered for three days in great agony, A.D. 230.

St. John of the Cross, Confessor.

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

St. Catherine, Virgin and Martyr.

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

GRAINS OF GOLD.

MY MOTHER.

God is sweet,

My mother told me so
 When I knelt at her feet,
 Long so long ago.

She clasped my hand in hers,
 Ah! me, that memory stirs
 My soul's profoundest deep
 No wonder that I weep.
 She clasped my hand and smiled,
 Ah! then I was a child, I knew not harm,
 My mother's arm
 Was flung around me; and I felt
 That when I knelt
 To listen to my mother's prayer
 God was with mother there.
 Yea! God is sweet,
 She told me so;
 She never told me wrong;
 And through my years of woe
 Her whispers soft and sad and slow
 And sweet as angel's song
 Have floated like a dream.

—Rev. Father Ryan.

Honor, reverence, and respect with a special love the holy and glorious Virgin Mary. Let us have recourse to her, and, like little children, throw ourselves on her protection, with perfect confidence, at all times and on all occasions. Let us invoke this sweet Mother with filial love, and try to imitate her virtues.—St. Francis of Sales.

The Storyteller

PHILEAS FOX, ATTORNEY

By ANNA T. SADLER.

[By Arrangement with the *Argo* Maria.]

(Continued.)

V.

Phileas Fox waited for further developments, seated as he was at the other side of the ponderous table, with the feeling that he was dreaming, and that he would suddenly awake to find that the ancient house, the park wherein it was situated, the antiquated Negro, and the old lady herself, had vanished. Outside, the sighing of the wind in the treetops grew more pronounced, as though a storm were rising; and the breeze of the night coming in through the open window caused the candles to splutter.

"May I trouble you, Mr. Fox," said the voice of Mrs. Wilson, breaking in upon his musing, "to close that window? I am very susceptible to cold, and it would be lamentable were I to catch a severe one before this business is concluded. Besides, the draught wastes the candles, that always remind me of human life, so much of them goes in idle spluttering. Moreover, one never knows. These grounds of ours attract the idle and the curious. In discussing business matters, it is safer to have doors and windows shut."

Phileas, in obedience to these instructions, sprang from his chair, and as expeditiously as possible closed the broad French casement and let down the shades.

"That is better and safer," said the old lady, watching the agile figure with a pleased interest and a half-wistful envy. "I was once so active myself," she added under her breath.

When the lawyer had resumed his seat, and the room was once more silent, Mrs. Wilson seemed to bend all her energies to the task that still lay before her.

"Mr. Fox," she said, "this may be a case which shall necessitate a vast amount of labor and research. It is possible that old documents shall have to be brought to light, and numberless papers read. Conveyance of property, deeds of sale, and such like, will require to be examined. Some are in the courts here, others farther afield. Are you prepared to undertake the task?"

Phileas, with face fairly beaming with hopefulness, and the brave, bright spirit that of old had sent knights-errant on their quest, with a trace perhaps of self-sufficiency and confidence in his powers which belongs to the mental equipment of youth, answered readily that he would willingly undertake the case. And once more his real kindness of heart came to the surface. Here, thought he, was an aged woman battling against the world, or at least against that portion of it presented by the rapacious monster described as "the party of the second part." Her white hairs—of which he had to admit there were few—appealed to him, as they must appeal to any one with a spark of manliness in him; for he had that reverence for the aged, that protective desire to shield their weakness, which is surely the very flower of manhood.

Phileas expressed himself modestly, quietly, and yet forcibly to that effect; and Mrs. Wilson gazed at him with an expression in her eyes that was at first ironical, even quizzical, but which gradually changed and softened. For there is something so fine in a whole-hearted simplicity, integrity, and honesty, that few persons are so hardened as to behold it unmoved.

"It will take very much of your time, Mr. Fox, which, you will allow me the freedom of presuming, is not as yet over-valuable. But let me assure you at the very outset that whatever time you may spend in this service shall be as fully and generously recompensed as though you were a busy lawyer; because with me expense is of small moment, and the qualities

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you may have to bring to bear upon this case are of more value than the highest legal reputation.'

Phileas had reddened a little during this speech; for no one likes to be told bluntly that his time or his professional reputation is of little worth. But he had a fund of common-sense likely to prove serviceable in many emergencies; and, moreover, his naturally frank nature led him to make as open an avowal as possible of his circumstances, lest the question of remuneration might be based upon any misconception as to the value of his time.

'I may as well tell you,' he said, 'so that you may take the fact into consideration when the subject of a fee is under discussion, that I am at the present moment absolutely briefless. In the whole, wide city of New York, not one has been found to place his affairs in my hands.'

Again Mrs. Wilson smiled.

'And how long, may I ask, have you been a member of the profession?'

'I took possession of my office just two weeks ago.'

Phileas answered.

The smile became a laugh, mirthless and soundless.

'O my dear young man,' the old woman cried, 'if the time you specify had been two years instead of two weeks, I should not have been surprised at the fact you mention! But impatience is part of youth. Who could wish you to wait willingly for the slow-footed hours? I have, however, put before you the worst features of the case with regard to its possible tedium and the length of time it may consume; but there is always the chance that everything may be arranged upon an amicable footing, and with but brief delay. Only time can tell which of these hypotheses is the more correct.'

As Phileas made no comment, the old woman proceeded:

'Of the justice of the case with which you are to be entrusted, I suppose you are convinced by the name of Father Van Buren.'

Phileas admitted that such was the case, though he added impulsively:

'But your cause is just. I am *sure* it is just.'

The smile died slowly from the aged lips as Mrs. Wilson answered:

'The case you are being asked to undertake is just,—painfully just. "The mills of God grind slowly, yet they grind exceeding small." You need have no apprehensions upon that score. Father Van Buren—or, as he more correctly puts it, the grace of God, with the power of that faith which I, all unworthy, have been led to embrace—has triumphed over pride, avarice, and stubbornness. But—I should wish you to understand everything before becoming my adviser.'

The indomitable spirit within that feeble frame seemed as if nerving itself for an effort; and the failing faculties in that once vigorous body were being marshalled, as it were, into line.

'Mr. Fox,' she said presently, 'from your knowledge of the various phases of the case, you will perhaps remember that upon most of those occasions when the suit was brought into the court, I, the plaintiff, was victorious.'

There was something of triumph, of exultation, in her tone. She sat upright; her eyes glittered; she had the appearance of one who was galvanised back to life. Nevertheless, when she had made that statement, the silence that followed was an uncomfortable one, and somehow lay heavy upon the spirits of Phileas Fox.

'Only twice in all those years were John Vorst or his representatives successful. I had gone into the fight determined to win. And I warned him—I warned him before it began.' (Here the old woman employed her cane to stamp this truth upon the oaken floor.) 'I warned him to let us alone, me and the property I had held. And what do you think was his answer, Mr. Fox?'

Phileas very naturally replied that he could not possibly guess. But, having already formed an opinion, weakened in some indefinable manner since he had come into that room, he was disposed to expect an

answer in accordance with that preconceived judgment.

'He said,' declared the plaintiff, leaning forward upon the table so as to bring her face into an exact line with that of her adviser, 'that "right will in some manner triumph, however often it may suffer defeat."'

Phileas started so obviously that his arm, upon which he had been leaning, slipped off the polished table. Mrs. Wilson took no heed of the movement. She seemed rather to be addressing some unseen personage who had arisen from the shadows of the years to confront her.

'You were a true prophet, John Vorst,' she said, in her slow, incisive tones. 'Right is going to triumph at last, and before it is for evermore too late.'

Phileas, in all his young, straightforward life, had never hitherto been brought into contact with one of its involved mysteries, nor vexed with those complexities which perplex the brains of casuist and jurist. Some tragedy, some vital question of right and wrong, was about to arise and encounter him sternly. He drew his breath sharply; and the personage in the chair, becoming suddenly cognizant of his presence, addressed him directly:

'I have been a sinful woman,' she went on, in a hollow voice that suggested coming from a long distance; 'and in my old age those sins are rising up before me in all their hideousness. The awful searchlight of your faith, Mr. Fox, has been turned upon the dark places of my soul. And, let the modern world gloss over ill-doing as it may, sin, by whatever name it is called, is hideous, and retribution even in this life is almost a certainty.'

Here was a complete reversal of all the young man's preconceived notions. For the first time he felt as if he would fain have given up this case, which seemed to offer scope for the wider experience and broader judgment of an old practitioner. But the protesting words died upon his lips, and he waited, while Mrs. Wilson proceeded:

'A wilful girl, brought up in wealth and luxury, accustomed to have every whim considered, I had little or no perception of moral difficulties nor of religious truth. Life to me meant the utmost limit of pleasure, self-indulgence, vanity. As I grew older I developed an almost inordinate ambition, with an ever increasing attachment to the wealth which could gratify that ambition. I am not, however, going to trouble you with a psychological treatise. I came into the possession of the Spooner estate, which included this dwelling and the ground upon which it stands. The title to that property was not free and unencumbered: there was a lien thereupon, and there had already been litigation upon the subject. The other claimant was John Vorst.'

As the speaker paused to take breath she cast her eyes upon the young lawyer, who, bewildered, stammered out the only question which occurred to him:

'Was that claim a substantial one?'

'Yes, and a just one,' answered the old woman, blurring out the truth with defiant emphasis. 'It had been handed down to him from his father, who had been the original owner of these premises. There had been an informality on some of the transfers. (I can not explain matters in correct legal phraseology, despite my close connection with the law.) The claim which John Vorst might have made good was invalidated by the disappearance of some document which had not been registered. (If I am not stating the case properly, pray arrange it correctly in your legal mind.) At any rate, the claimant was put into my power. I was not going to permit this beautiful estate to be divided, much less to give up my interest in this house and land. I had some visitings of conscience at first, and wrestled with myself; but there was no tribunal to which I could bring moral difficulties, no visible authority to which I was, as it were, responsible; and so I easily persuaded myself that I was in the right, and that the claimant was obliged to abide by the decision of the courts. O Mr. Fox, you do not know yet, but you will realise sometime, that legal decisions do not always coincide with the rulings of conscience! The case went from one court to another; it made the

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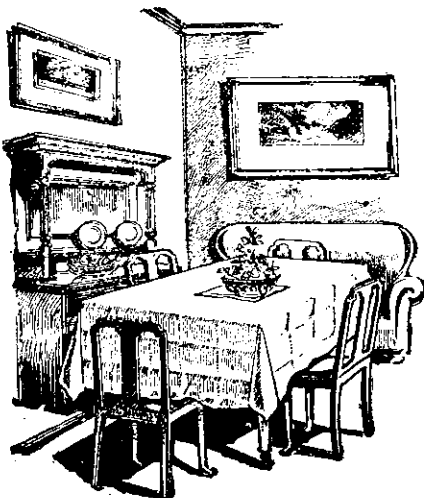
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circuit, in fact. Years elapsed and many startling changes took place; but the litigation was from time to time renewed, until finally the Supreme Court of the State of New York decided in my favor. From that there was no appeal, and John Vorst was a ruined man.

Phileas covered his face with his hand, as if he had received a blow. That clear, cold-blooded and almost cynical avowal of wrong-doing, realised and persisted in for a term of years, filled him with a sickening horror. But the old woman continued to speak with a voice as inexorable as fate.

'I am making no excuses for myself,' she said. 'I am anxious that you should understand my full iniquity. By the time that final decision was reached, I would have stopped at nothing; I would have done anything to prevent John Vorst from making good his claim.'

In his uneventful and carefully sheltered life, and judging from the women he had known—his mother, who had died when he was about entering college; his sisters, both of whom had become nuns, Phileas felt as if the sex, by a broad, general rule, at least in the upper and more exclusive classes, was irreproachable in its conduct, or that frivolity was its most grievous offence. If evil were done by women, it was in the lower strata of society, where circumstances offered many an excuse. But here was this woman, who from childhood had moved in an atmosphere of ultra-refinement, surrounded on every side by those conventionalities which offered to Phileas' inexperience a certain safeguard against evil, admitting herself guilty of deeds that were far removed indeed from the gentler, the more feminine emotions. With the hasty judgment of youth, he failed even to guess what that confession cost a proud and self-centred woman, who accepted it heroically as part of her expiation.

At the point when his horror of her offence was turning to a veritable repulsion toward one who could so calmly declare her iniquity, the culprit suddenly broke down. Extending toward him two withered, imploring hands, and regarding him with eyes whence the slow tears of age were falling, she cried:

'Don't turn away from me! Don't refuse to take my case when I have opened my heart to you and make this full confession!'

Her voice broke, and her tears began to fall pitifully upon the wrinkled hands, and touched Phileas to the quick. He suddenly realised that she was old and in deep affliction.

'Do not be afraid, Mrs. Wilson,' he said. 'I shall do whatever I can for you.' He stopped abruptly; then added hastily, though with a voice and manner as gentle as he could make them: 'But always on condition, of course, that it be in the direction of the right,—as Father Van Buren would advise, for instance. For no money on earth would induce me to assist in perpetuating a wrong.'

Mrs. Wilson nodded approvingly.

'That is what I want above all things,' she murmured, 'an honest man.' But her voice sounded faint and low, and when next she spoke it was to say imploringly: 'And now go, go at once, I beseech you. There is very much more that I have to tell you, but I am weary. I am getting very old, Mr. Fox, and I can do no more at present.'

Pitifully old, helpless and weary she looked. The fire had died out from behind her eyes, and the temporary energy from her frame.

Phileas rose at once, with a marked feeling of relief. He had found this first interview with his client most trying. He fancied that it must have added grey hairs in his head and laid a heavy burden upon his shoulders.

'I will send for you again,' said Mrs. Wilson, 'as soon as I am equal to renewing the subject. The sooner the better, too; for I feel, my dear young sir, that my days are nearly numbered, and so much has to be done!'

As she stretched out her hand in farewell, the young man took it respectfully, and the eyes that

looked out from the old woman's skeleton-like face peered almost wistfully into his own.

'Good-night, Mr. Fox!' she said. 'And may God keep you through the maelstrom into which you have plunged! For you little realise as yet of what value to the world is every good man.'

As Phileas passed out through the hall, he was met and escorted toward the door by Cadwallader, who made some trifling allusion to the beauty of the night. A parrot, in some invisible cogen of vantage, no doubt roused from its sleep by the sound of footsteps and voices, startled him by its hoarse croaking and the distinct articulation of the name, 'John Vorst! John Vorst!' And upon that name the bird rang the changes,—now loud and deep, now shrill and high, playing upon every note of the gamut. The sound was weird, and, to Phileas' excited mind, ghastly in the extreme.

'That bird, sah,' remarked the old Negro, rolling his eyes upward to some point upon the stairs, where the parrot's cage was probably hung, 'he has the most ear-splitting voice, and you can't by no means persuade him to discontinue.'

'Not even at night?'

'Night or day is the same to him,' answered the Negro. 'If he wants to talk, sah, he just goes right straight along.'

'He must be a very unpleasant customer,' commented Phileas as he passed out onto the steps.

'Mighty unpleasant, sah,' assented the Negro. 'But, then, you see, he and me are the only two that was young when ole Missis was, and she won't part with neither of us.'

Phileas smiled at the quaint conceit, which was pathetic too, he thought. But he breathed more freely when, bidding the aged servitor a cordial good-night, he went down the steps and out into the cool evening air. He felt as if he must shake himself to get rid of an intolerable impression, as one might strive to shake off a nightmare. The smooth grass of the velvety lawn seemed to have lost something of its vernal beauty, and the tall trees, a portion of their ancestral majesty, since wrong, even crime, had flourished beneath their shelter, and the very ground whence they took their roots had been fraudulently withheld from its rightful owner. The iron railings and the massive gates suggested the same unpalatable truth, and were somehow symbolical of the unbending will that for more than one generation had maintained an unjust claim.

When Phileas had passed through the iron gate, and, turning up Rutgers street, left that theatre of singular events behind him, he began to whistle, striving hard to be once more the blithe and merry-hearted college graduate who had passed within those portals. But in that effort he was only partially successful.

(To be continued.)

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Being the head stretcher-bearer, I went to the Matron's tent to see that the stretchers were all in their places and all in marching order.

'Poor Matron!' I said to myself, halting at the flap of the large marquee, 'what has happened to her?'

For she was sitting on a large canvas deck-chair, with an open letter on her lap, so full of thought that she even did not look up even to greet me. This was not the Matron's way. In fact this lady was

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not the Matron, simply because we had no Matron. But if she was not in that responsible position, we all felt she ought to be; as there was no more motherly nurse in all the hospitals under General Smuts. So we called her Matron. You must not imagine that she was an old woman; by no means. Conjecture put her down as thirty-five, more on account of her grave ways and quiet habit of command. If we saw her out of her professional garb and on the Pier in Adderley street, we might have deducted ten from that figure.

'Read that, Tom!' she said, when she became aware of my presence, holding out the letter that had been in her lap.

It was a bold and business-like communication from the British War Office, telling her that her brother had been killed in France and sending her the respectful sympathy of the Commander-in-Chief.

'He was my only brother,' she said quietly, but an irrepresible tear stood in her eye.

The Matron passed with us as a gentle Stoic. It had always been her function to keep our spirits up, and it was no joke to see her thus overcome. I did not feel the man to bring balm to Gilead, and there was silence in the tent for an eternal minute.

It was broken by the stentorian tones of the Sergeant Major, whose voice was like the sound of many cart wheels. No man could plead, with any sense of decency, that he had not heard this gentleman's orders. And now he was calling upon the stretcher-bearers to 'fall in'. There was evidently work ahead.

I returned the letter to the Matron with a heart full to the brim. One word would have made a fool of me. All that a self-respecting soldier could do, I did, that is to say, I shook her warmly by the hand. It was my business to see that the men fell in, and to await their return, with all arrangements made for putting the wounded to bed. The Sergeant marched them off with a swing. Clearly this was not parade drill, but real business.

In half an hour the men were back; but this time the march was slower. Only one stretcher was occupied. There had been an affair of outposts, and the leader of the German scouting party had fallen; the rest had got away.

He was a fine specimen of the Saxon that lay upon this stretcher—six foot at least, and bearded like the pard. But in spite of his bushy beard he was little more than a boy.

His first words were a surprise. Though he evidently suffered, as we took him from the stretcher to a camp bed, he murmured anxiously.

'Is there a Catholic priest here?'

We looked at one another—the Matron and I. The Catholic chaplain of our contingent was busy with the main body, and no one in the ambulance knew just where he was just then. We had that morning passed a small native mission station, where a Belgian priest was in charge. It was ten miles away. Besides, not being Catholics, we thought that he would hardly do.

'There's only a Belgian priest,' I answered, but he would not.

'Please,' answered the young fellow very earnestly, 'send for him—he must come.'

We did not know at the time that a Belgian priest had any special obligation to attend a dying German, especially after the newspaper reports published about the war. But we were anxious to soothe our patient, for he had a dangerous wound in the thorax, which any excitement would aggravate. And it was wonderful how soon his condition improved, when I promised that the priest should be called. He lay back tranquilly, like a humored child, with closed eyes, perfectly tractable, and only the occasional movement of his lips showed that he was fully conscious.

A Suahili runner, who had been added to our establishment since we left Nauch, sped to the mission station with the note that was to summon the priest. And how they managed it I do not know, but just before sunset the little spectacled missionary arrived and was ushered into the presence of his friend the enemy.

It is not for me to say what happened between

these 'enemies,' when they met on the common ground of the spiritual comforts of their Church, but it was very touching and very marvellous in its effects. The priest had hardly left him when the Matron found the young officer a new man. A new life came to him and brightened his whole being, and he became talkative.

Then she noticed the quality of his English, which he spoke with ease, but with the unmistakable accent of Connemara. The mystery was cleared up by himself. The son of a country squire (junkie is the more common way of expressing it) he had learned English from an Irish governess.

'I know I'm booked,' he said to the Matron, 'but heaven is nearer to Germany than this African swamp.'

Her patient had no delusions about getting better; that the Matron rejoiced to see. His satisfaction had nothing to do with such false hopes.

'Nurse!' he said after a pause.

'Yes!' answered the Matron, 'here I am!'

'Will you write me a short letter?' he begged.

The Matron knew that there was not much time to be lost, if any letter was to be written. So she quietly arranged the writing materials on a small table and set down, pen in hand, near the pillow.

'To whom shall I write?' she asked.

'To my sister near Dresden,' he replied.

Then, in broken accents, as the weakness grew upon him, he explained that she was the only one of his family left. His mother had died in his early youth. His father and his five brothers had fallen one by one, either in the Eastern or Western fronts of the fight in Europe. The young woman of twenty was now alone in their large country mansion, the last of a race of warriors.

'Tell her,' he said, 'that I had the priest; it will give her a glimpse of Paradise. And say that her blue cornflower is on my grave.'

'But where is it,' asked the Matron, fearing that he was beginning to rave.

'Here! in this crucifix,' and he pointed to the mother of pearl crucifix, which he wore about his neck.

With his failing strength, he was just about able to press a spring at the foot of the cross, which opened a small cavity, where, dry and faded, were the remains of a small, blue cornflower, many years old. Only its safe position could have preserved it so long.

'You will put that on my grave, nurse?'

The Matron could only nod assent.

Then the floodgates of memory were opened for the last time, and the fine aristocratic features of the dying officer were animated as he recalled the memories of the past. How his sister had gone with him to the station when he was appointed to East Africa; how they had walked through the corn fields, and she had given him this little flower as a souvenir.

'And she shall walk to the station again, to get this letter,' he murmured. 'But we shall never walk there together again.'

They were the last intelligible words he uttered. Afterwards there were only starts of reason, with phrases that entangled the distant days of his boyhood at home with the bitter memories of recent days and nights in the African field. Pen in hand, the Matron watched the flickering of the splendid life that was soon to be ended.

She watched and waited in silence until the very end. Her brother, too, had died a prisoner in the hands of the Germans on French soil. And she knew instinctively that some sisterly woman must have heard his last whispers, and she blessed that sisterly heart.

Next day we buried the young soldier, because the heat of equatorial Africa does not permit a long wake. We fashioned a gentle sloping mound over his grave. The cross with the faded cornflower in it, we placed upon his breast. Overground there was a bunch of blue wildflowers, from the sister of the other soldier lad who died among the Saxons in France.

And when the ritual prayers were ended, the little Belgian missionary placed a plain wooden cross upon the mound. It had no inscription except the name of the buried officer; but any one who knew could read the invisible inscription: 'Test we forget.'—Exchange.

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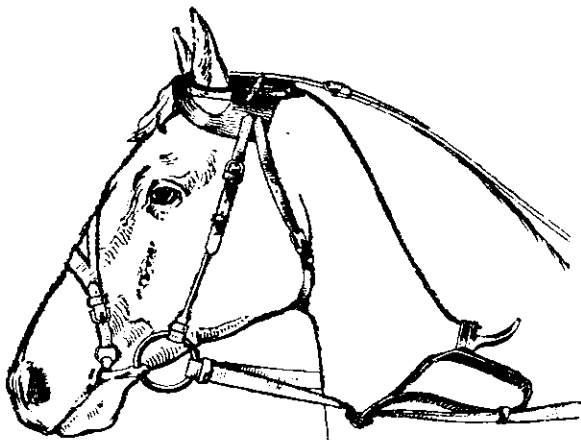
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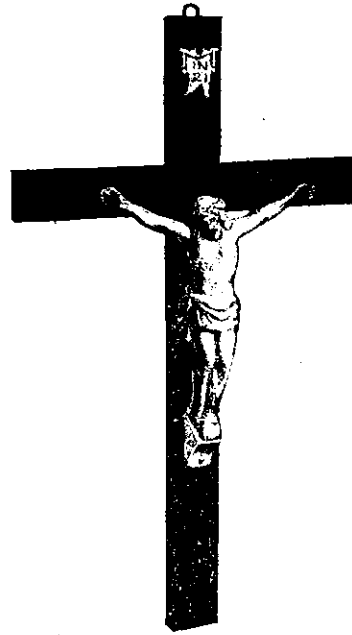
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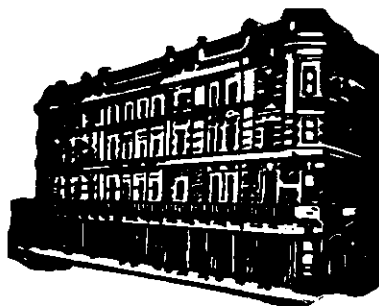
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READINGS IN IRISH HISTORY

BY 'SHANACHIE.'

ST. PATRICK RETURNS TO IRELAND.

St. Patrick landed in Ireland probably at or near Bray, Co. Wicklow, in the year 432. The Druids were at once in arms against him. So he resolved to seek out a more friendly territory. He bethought him of Dalriada and his old Master Milchu. Now would he return the old Druid good for evil. Accordingly he steered his galley to Ulster, halting at the mouth of the Boyne where he preached with success, sailed thence to Strangford Lough, left his boat and journeyed on foot to Slemish, encountered a chieftain named Dichu on the way at Saul, overcame his opposition by saintly meekness, baptised him and consecrated his large barn as his first church. Continuing on his journey towards Slemish, the saint was horrified on seeing at a distance the fort of his old master in flames. Milchu, it is said, rather than meet a former slave of whose miraculous powers he had already been informed, collected his treasures, and in a fit of frenzy set fire to his house and perished in the flames. Returning to Saul, Patrick learned from Dichu that there was to be a great Feis or assembly of the chieftains of Erin, at Tara, the residence of Leoglaire (Leary), the High King. It was a grand opportunity which Patrick was loath to let slip. He knew the ways of men: Convert the leaders and the masses, like a flock of sheep, will follow their lead. Here, then, would he meet in assembly chieftains and their retainers from every province of the land, put before them his mission, obtain safe-conduct through their territories together with permission to preach. Leaving Ulster and passing southward, Patrick halted near Dundalk at the house of a chieftain named Secsnen, who with his household joyfully received the faith. Here he met Benignus, the son of his host. The youth was captivated by Patrick and his teaching. When the saint was setting out on his journey to Tara, the boy Benignus clung to his feet, beseeching him to take him with him. In vain the others tried to dissuade Benignus from his purpose. 'Allow him to have his way,' said Patrick. 'he will be heir to my sacred mission.' So it turned out: Benignus succeeded Patrick as Archbishop of Armagh.

It was on the 26th of March, Easter Sunday in 433, that the great Feis was to be held at Tara. Thither had they come in full numbers: Chieftains, Brehons, Bards, and Druids. The decree had gone forth that from the preceding day no fire was to burn throughout the kingdom till the signal flame, kindled by the king himself, on the sacred mound, should be seen over the plains of Meath. On Easter eve St. Patrick reached the Hill of Slane, an eminence at the opposite extremity of the valley from Tara. It was evening. Darkness was settling down upon the earth. St. Patrick kindled his Paschal fire on the summit of the hill. Swiftly and fiercely the devouring flames enveloped the pile of furze and oak faggots. High into the air leaped the tongues of flame. Tongues, truly, we may call them; for they were hissing a challenge to Druidism throned over yonder in all the might of pagan multitudes. The Druids beheld that defiant fire and knew it boded evil for their religious system. Indeed their demoniac oracle had given out that this would one day come to pass:

'Bane-poll will come over the wild sea,
His mantle hole-headed, his staff crook-headed,
His altar in the east of his house,
And all his people shall answer, amen, amen.'

'What means this fire?' the king demanded, and the Druids made answer: 'O king, live for ever: this fire which has been lighted in defiance of the royal edict, will blaze for ever in this land unless it be this very night extinguished.' Then the High King, determining to punish the offender, ordered his chariots to be harnessed, and with a retinue and two of his chief Druids, set out for the Hill of Slane. As he approached, the

Druids counselled him not to go where the fire was kindled, lest he should unwittingly do homage, but rather to send for the kindler of it. They admonished all that no one should rise up before the stranger when he came, since that would be to own allegiance. Patrick arrived where Leoghaire and his attendants were seated. One man, however, Eric by name, rose up to do him reverence, and Patrick blessed him and he believed.

Thus ended St. Patrick's first encounter with King Leoghaire. Next day the king summoned Patrick before him again. Yes, Patrick would come and plead his cause. On the next day, arrayed in full pontifical vestments, Patrick and his followers proceeded to Tara and interviewed the king amid the assembled multitude. It was a momentous day in the history of Ireland. Druidism and Christianity met in conflict and the latter came off victorious. The Druids put forth all the might of their incantations and magic spells, marshalling all the powers of darkness in this duel unto death. 'Twas vain. They had encountered a man mightier than themselves. Christianity triumphed. Leoghaire himself embraced the faith though he did not die in it; Subthach, the chief poet, was converted, and thus the way was opened to thousands who followed their example. It was on the occasion of his second interview with King Leoghaire that Patrick is said to have composed that beautiful prayer, 'The Deer's Cry,' better known as 'The Breastplate of Patrick.' The king, it may be explained, had planned ambushes to entrap and slay him. The following extract is a literal translation from the old Irish text:—

I bind to myself to-day
God's power to guide,
God's might to uphold me,
God's wisdom to teach me,
God's eye to watch over me,
God's ear to hear me,
God's word to give me speech,
God's hand to guide me,
God's way to lie before me,
God's shield to shelter me,
God's host to secure me,
Against the snares of demons,
Against the seductions of vices,
Against the lusts of nature,
Against every one who meditates injury to me,
Whether far or near,
Whether few or with many.

Christ, protect me to-day
Against every poison, against burning,
Against drowning, against death-wound,
That I may receive abundant reward.
Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left,
Christ in the fort,
Christ in the chariot seat,
Christ in the poop,
Christ in the heart of every one who thinks of me,
Christ in the mouth of every one who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

From Tara Patrick passed to Connaught. On his way thither he destroyed the idol Crom Cruach in Leitrim, visited Rath Crogan, the royal seat of the kings of Connaught, situated near Tulsk in the Co. Roscommon, where a remarkable incident occurred. The story is this:—Close by the king's abode was the clear fountain of Clebach, where Patrick and his followers had encamped for the night. Thither the king's daughters, Ethne, the fair, and Fedelm, the ruddy, came, as was their wont, in the early morning to bathe. At the sight of Patrick and his companions the maidens stood in astonishment; then they drew near and asked: 'Who are ye and whence do ye come?' St. Patrick told them who he was and what his mission meant. They heard him speak of God with growing interest. They believed and asked to be baptised. This done,

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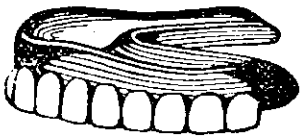


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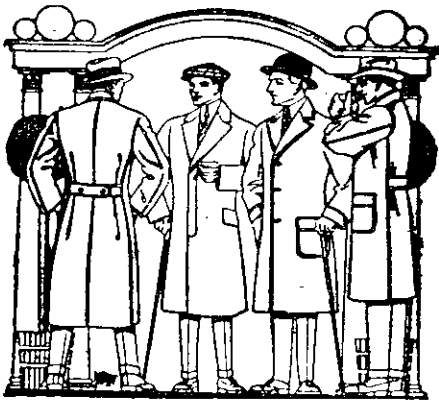


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they besought Patrick that they might behold the face of Christ. The saint replied: 'You cannot see the face of Christ unless you taste death, and unless you receive the Sacrifice.' They answered: 'Give us the Sacrifice, so that we may be able to behold our Spouse.' Then, adds the ancient narrative: 'When they received the Eucharist of God, they slept in death, and they were placed upon a couch arranged in their white baptismal robes.'

Seven years Patrick remained in Connaught, visiting every district, organising parishes, forming dioceses, instructing the chieftains and the people. From Connaught the saint passed to Ulster. The date is given as 440. In 444 he built his church at Armagh and selected it as his episcopal residence. Thence he passed into Munster, appointing bishops and ordaining priests as he went along, and there as in Connaught he spent seven years. He went directly to the seat of the King of Munster, and at 'Cashel of the Kings' he received a warm welcome from chiefs and brehons and people alike. While engaged in the baptism of the royal prince Aengus, son of the King of Munster, the saint, leaning on his crozier, pierced with its sharp point the prince's foot. Aengus bore the pain unmoved. When St. Patrick, at the close of the ceremony, saw the blood flow, and asked him why he had been silent, he replied, with genuine heroism, that he thought it was part of the ceremony, a penalty for the joyous blessings of the Faith that were imparted. On the banks of the Suir, and the Blackwater, and the Lee, whenever the saint preached during the seven years he spent in Munster, a hearty welcome awaited him. The ancient Life attests: 'After Patrick had founded cells and churches in Munster, and ordained persons of every grade, and healed the sick, and raised the dead to life, he bade them farewell, and imparted his blessing to them.' The words of this blessing, which is said to have been given from the hills of Tipperary, are very beautiful:

A blessing on the Munster people
Men youths, and women;
A blessing on the land
That yields them fruit.

A blessing on every treasure
That shall be produced on their plains,
Without any one being in want of help,
God's blessing be on Munster.

A blessing on their peaks,
On their bare flagstones,
A blessing on their gleus,
A blessing on their ridges.

Like the sand of the sea under ships,
Be the number of their hearths;
On slopes, on plains,
On mountains, on hills, a blessing.

STORY OF FOUR CATHOLIC COMRADES

The story of the career of four Chesterfield chums (says the *Derby Times* of September 9), is a moving one. The first, Sergeant Coyne, has given his life for his country; the second, Corporal J. Williamson, has been reported wounded and missing; Sergeant Cronan has been wounded and has been awarded the D.C.M.; and Sergeant Cosgrove, who is also wounded, has been awarded the Military Medal, as was also Corporal Williamson a month before he was posted as missing. Strange to relate, all four were chums in Chesterfield, all attended the Catholic school in Spencer street, all enlisted four years ago (when war was little dreamt of) in the same regiment, the Scottish Rifles, familiarly known as the Cameronians, and all as members of that 'contemptible' but gallant little Army took part in the retreat from Mons and many of the subsequent battles which will be remembered as long as British history is read. It is a further coincidence that three of the four have won the Military Medal and one the D.C.M.

THREE MONTHS IN A GERMAN MILITARY HOSPITAL

Three months in a German military hospital! Such has been the rather unique experience of the writer. How it came to pass may be described in a few words. Before the outbreak of the war (writes T.E. in *Studies*) I was in Mariahilf Hospital, in Aix-la-Chapelle, where I had undergone a serious operation. In the last days of July events moved quickly. August 1 saw the mobilisation ordered in Germany; August 4 the first violation of Belgian territory. Then came England's declaration of war. The long-dreaded European conflict had broken out, and I was a prisoner in the enemy's country.

A glance at the map will show that Aix-la-Chapelle is a German frontier town, quite close to the point where Germany, Holland, and Belgium meet. For this reason it was the natural starting point for the armies which wished to invade Belgium, while keeping Dutch territory inviolate. During the first days of August troops marched continually through the city, along the Lutlicher Strausse, and on to the frontier. Cavalry, infantry, artillery, baggage passed by in never-ending processions, all for Liege, where the cannon soon began to thunder forth. Then a backwash set in—the great stream of wounded who were transported in motors. Many came to Mariahilf, which was almost entirely converted into a military hospital. My impressions were gathered from those who arrived during the first three months of the war—i.e., up to the time when the battle of the Yser was at its highest. Friendships are quickly made in hospital, so that I was soon on intimate terms with many among the wounded, especially the officers. After some time I got well enough to be able to help them in many ways. I was not allowed to cross the frontier into Holland, so the consequence was that I spent most of my free time in the hospital, where I rendered any assistance I could to the wounded.

I should like here to testify to the excellent treatment I received at the hands of the Germans, even after the war had broken out. They were most kind to me, and very rarely was anything said which was calculated to hurt my personal feelings.

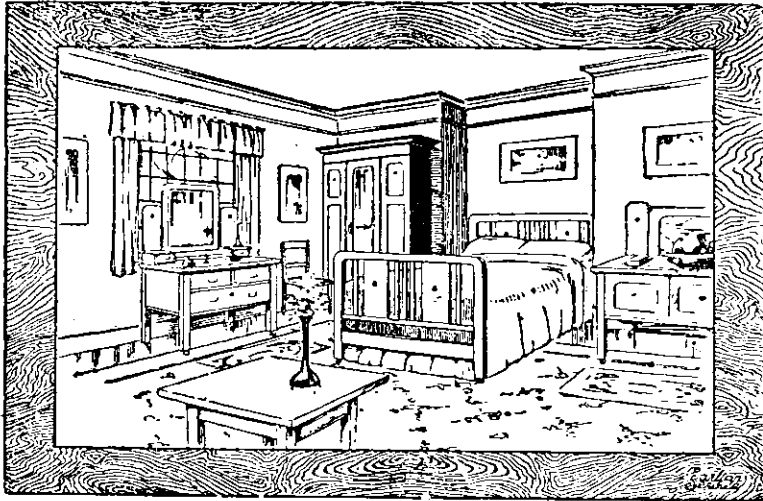
Nothing could exceed the enthusiasm of the people when war was declared. All factions ceased immediately: 'We are all Germans,' the Kaiser said in his speech at Berlin. The national songs were sung everywhere, *Die Wacht am Rhein* being easily the favorite. Occasionally one heard the Prussian National Anthem: *Heil dir im Siegerkranz*. Later on, when the immense difficulty of the work before them was realised, the soldiers gradually dropped the singing of the more defiant songs, and chose rather such deeply touching ones as *Morgenrot* and *Ich hatt' einen Kameraden*. Between the verses of the latter was inserted a delightful piece:

Gloria! Victoria!

*Die Vögel im Walde, die singen so wunderschön:
In der Heimat, da gibt es ein Wiederseh'n.*

I was told that occasionally the rendering, *kein Wiederseh'n* was used.

During the first weeks of the war people were intoxicated with the news of victories on all sides. One had the advance on Paris, the defeat of the French in Alsace, and of the Russians in the east; then came the capitulation of the great fortresses—Liege, Namur, Maubeuge. Everyone expected that Paris would quickly fall. Occasionally the papers had warned the public that the chief part of the fighting was yet to come, that the French Army was as yet intact. Then one day appeared an unconfirmed report of a great battle south-east of Paris. Nothing was known officially, but people suspected that this was the last stand of the French before finally abandoning Paris. Nothing more was heard from the west for a whole fortnight, and people became very uneasy. One day I was reading the *Cologne Gazette*, and saw in an obscure corner the heading: 'Sir John French's Report.' Of course



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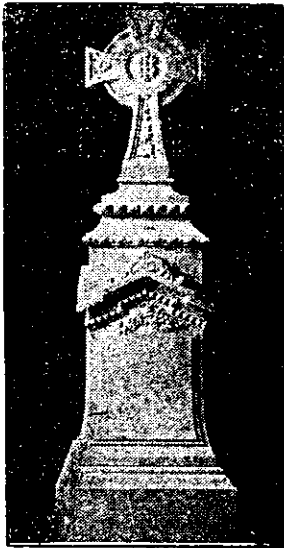
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I read it, and to my astonishment saw the first account of the now famous German retreat. The editor of the paper had put in brackets after it:—*Wohl et was edferigt!* A few days after followed the official German account, which stated that the Germans, meeting with superior forces in the neighborhood of Paris, had to retreat for tactical reasons. It did not say, as was reported in many English papers, that the Germans were defeated—loud protests were raised against this incorrect translation of their official account.

But I never heard of the Battle of the Marne, or of a blunder before Liege till I came across into Holland.

I might here remark that the German papers gave the minimum of news. Most of the matter daily circulated consisted of historical sketches or of polemics against the enemy: of actual war news there was little, and this little was mostly copied from Dutch and English papers. Censorship was very strict, and great care was taken to prevent party strife, or any form of criticism of the authorities and their methods of waging war. Two of the chief Cologne papers were suppressed in turn for a day or two, the *Kölnische Zeitung* on account of an article written about the late Pope Pius X., the *Kölnische Volkszeitung* for venturing to criticise a passage in the Kaiser's telegram to President Wilson, where he made an unfavorable allusion to the Belgian clergy. Fault-finding articles from the English press were sometimes reproduced in the German papers, to the no small astonishment of those who did not dare to think for themselves, but acted and thought just as the military authorities wished. This unity of the German people, this blind obedience of the will and judgment to such an unscrupulous government as the Prussian, is undoubtedly a great source of power and efficiency in time of war. It is a great military asset for a nation that is fighting to win at all costs. What shall we say as to the moral aspect of the question? The Germans knew nothing of atrocities committed in Belgium by their troops—they had never read of such in their own press, and they will not believe information coming from other sources. Therefore they have no scruples on this score. But the question is: Should they not insist on being better informed as to the course of events; should they not see that the game is played properly?

The campaign in the German press was just as thoroughly organised as that of the armies in the field. In the beginning Russia was the arch-enemy, but soon she lost this place of honor in favor of England. The complete unanimity of the press in denouncing England day after day seems to point to the fact that the lead must have been given by the Government. It was probably recognised that this was the best means of conducting the diplomatic campaign—of interesting the neutral powers in Germany's favor, and of weakening the bonds which held the Triple Entente together.

What was said of the British troops? The German soldiers generously acknowledged their great fighting powers. Every branch of the service was specially praised—infantry, cavalry, artillery, engineers, air-men. The only weak point in the force was that it was too small. One officer told me they were by far the best troops he had fought against; he was glad to meet such brave men in battle; they were, as he said, foemen worthy of his steel. In the beginning Germans had a supreme contempt for the English Army, and laughed at the idea of new armies being raised in a few weeks. What could they avail against the trained armies of the Continent? And, besides, the war would be over before they could be sent to the front. Many of the officers told me in the beginning that if a German army, even though small, could be landed in England it would quickly conquer the country. But if these hopes were ever entertained, they were quickly dispelled by the appearance of the new voluntary armies which were able to hold their own against the best troops Germany could send against them.

Very much has been spoken and written about French's 'contemptible little army,' though the Germans have repeatedly denied that the Kaiser ever used

such a phrase. I read some time ago in an English paper that it was used on the occasion of an army-order given by the Kaiser to his troops when passing through Aix-la-Chapelle on his way to the front. Now, I happened to be in Aix at the time, but never heard a word of any such order. It certainly never got into the local press. Rumor had it that the Kaiser slept for one night in a castle adjoining the town, guarded by only six soldiers. Some people said they recognised him as he passed by in his motor, but certain it is that no notice was given of his coming; he was not publicly received; there was no demonstration in his honor.

The German people had been well informed as to the political difficulties in Ireland before the outbreak of the war. It was confidently asserted that England would not dare to help France, for that would mean the dissolution of the Empire. I had often to give some explanation as to why Irishmen of all classes joined so loyally in the war. After the outbreak of hostilities one sometimes saw paragraphs in the German papers telling of dissension in Ireland. These were given a prominent place, though the original version in the *Times* was often difficult to find. But whatever illusions may have been entertained in the beginning, they were quickly dispelled. People wondered at the marvellous way in which the Empire held together.

I might here say a word about Zeppelins. Those which visited Liege, Namur, and Antwerp, generally passed over Aix before midnight on their way thither, and returned again early next morning. These airships had taken hold of the popular imagination. People took pride in them as being a national invention; there was something fascinating in their nightly raids. Much was said of their visiting London, and of their helping in a future naval action. When I returned to England I found people quite apathetic; they regarded the Zeppelin menace as a huge joke. The Germans' view was quite different. They took special delight in the fact that their air fleet was a sure means of striking a blow directly at England. The many advantages enjoyed by the Zeppelins were all well known to the Germans. I might enumerate a few here. They usually operate at night, when it is dangerous for the more unstable aeroplanes to ascend. If they fly high enough they cannot be reached by cannon from below; the accuracy of their aim is thus diminished, but that makes little difference if the target is large. Even a fleet of airships on our part is of no avail unless it happens to be concentrated in the proper place, and at the proper time to ward off an attack. This very rarely happens. If my enemy is armed with a loaded rifle, it is not enough for me to get a rifle of my own. I must take the initiative, and deprive him of his weapon, or of the power of using it. Thus it would seem that the only adequate defence against Zeppelin raids would be either to destroy the hostile fleet, or by operations on land and sea to drive the Germans so far away from our coasts, that we are outside the radius of action of their air-fleet.

The quiet life in the hospital was a strange contrast to the weird excitement of the battlefield. A spirit of quiet happiness pervaded the house. The consciousness of having done their duty helped the inmates to bear their sufferings with patience. Many indeed were maimed for life, many were never to leave the hospital alive. But they felt no resentment. Civilian Germany sang the 'Hymn of Hate,' but these men would have none of it. Experience at the front had taught them to respect their enemies, it showed them that they had to fight against a brave and generous foe, that British soldiers were men, and not the mixture of cruelty and cunning they had been led to expect. Thus they were strangely tolerant when contrasted with their countrymen, who in their salons sang the 'Hymn of Hate,' or from comfortable arm-chairs wrote off burning articles for the press. Experience had convinced them that the price to be paid was too great, that the amount of human suffering on every side was in no way commensurate with the gain to be hoped for. Was not the world big enough for us all? was an expression which was often on their lips.

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These were a few of my experiences in Germany during a great crisis in the history of the nation. Very instructive they would have been to the psychologist. For me at least they had a great human interest. But I was glad to get back home again, for

*Sei es schön im fremden Lande
Dich zur Heimat wird es nie!*

CHRISTCHURCH CATHOLIC CONGRESS

MR. D. L. POPPELWELL'S ADDRESS.

The addresses which you have already heard this evening have placed before you the Catholic position and given an outline of Catholic disabilities. To me has been allotted the duty of pointing out the remedy for our grievances. The first step that I recommend to you is 'join the Federation.' In the first place, a few words concerning the aims of the Federation may not be out of place. The present age is essentially one of organisation, and every group of persons having ideas in common make a point of banding themselves together with a view to furthering their common interests. This is a state of affairs peculiarly characteristic of to-day. We have trade unions, labor unions, employers' federations, sports' protection leagues, anti-gambling leagues, prohibition leagues, moderate leagues, and Bible-in-schools leagues, not to speak of anti-conscription leagues, and a thousand and one similar organisations. Many of these are banded together for mere aggressive purposes, namely, to wrest from the community in which they live some right which they conceive themselves to be entitled to, while many, on the other hand, are merely defensive institutions intending to preserve the rights which the group has already acquired or which some other body is endeavoring to wrest from them. Many parties are, I fear, even striving to obtain that to which they are not justly entitled, merely relying on their strength in numbers and upon their organisation for success. In order to meet unity with unity and protect ourselves against aggression by majority, the Catholics, a few years ago, determined to establish a Catholic Federation. In doing so we are not seeking any advantage over our neighbors, but are simply defending ourselves from a tyrannous majority and striving to bring about those reforms which are for the good of the whole community. We seek no rights, we ask no privileges that we are not prepared to concede to all other classes of the community. The ideal which the Federation aims at is an organisation in which the whole of the Catholic body, both priests and people, can be joined together in order to express with united voice our opinions upon the various topics of interest to us as a class. The idea of such a union is not new. Long before steps were taken in New Zealand, Catholic Federations were brought into existence in England, America, Germany, in Australia, practically in every country in which Catholics were in a minority. It is of course only in cases in which we are in a minority that any great necessity arises for united action. In every place where Catholic Federations were started they were a great success. Not only does such a body enable us to better voice our opinion, but it also enables an interchange of ideas between different parts of the Dominion, and above all it awakes in the minds of our people a consciousness of their power when united. It produces a strong class consciousness which is a powerful deterrent to any attack by those opposed to us. With the constitution of the Federation you are already acquainted. The main object of those who framed it was to form a governing body thoroughly representative of every part of Catholic life in the Dominion, and at the same time to retain that essential unity in parishes and dioceses and that more important unity between the priests and people which is essential to the success of any Catholic movement. The Catholic Federation is not a political organisation in any sense. It does not seek to touch politics at all except where politics interfere in any way with Catholic matters or with the

civil or spiritual rights of members of the Catholic body. It strives to bring within its membership people of all shades of political opinion. The only bond of unity that it asks for is a whole-hearted desire on the part of its members to further the objects of the organisation, which will invariably be found to be for the common good of all Catholics without respect to their political views. The last available statistics show that there are over 140,000 Catholics in New Zealand. Of this number about 70,000 are adults, the remainder being children of various ages. The Federation aims at enrolling within its numbers every Catholic in the community. The annual subscription is a nominal one, being only one shilling for adults and sixpence for children under eighteen years. If the institution succeeds in enrolling even the adult section of the Catholic community, it will become a body sufficiently powerful to demand those rights which are essential to our freedom as citizens and taxpayers in the community. It is not my intention to-night to deal with those questions affecting the future which are now agitating the minds of Catholics; but I would like to point out that so long as we are called upon to play our part on the battlefield—and I am proud to say we have always done our share in that respect—so long as we are called upon to contribute to the taxes of this country, then so long we will claim our full rights as citizens, and our full right to a share of public expenditure in connection with the educational and other social advantages of the community—the right, the privilege, and the duty of all classes to share equally and fairly in those privileges which the State bestows upon its citizens.

Having now given an outline of the constitution and outlook of the Federation, I will enumerate a few of its activities. It has defeated the iniquitous proposal of the Bible-in-schools League; it has improved the position of Catholic scholarship winners in respect to holding their scholarships at Catholic secondary schools; it has secured the right of certain Catholic secondary schools in respect of University bursaries; it has brought about a much-needed censorship of picture films; it has established women's hostels in the principal centres; it has made provision for the protection of Catholic waifs and strays; it has established labor bureaux; it has made provision for looking after and assisting Catholic immigrants; it has already been a convenient means for the distribution of Catholic literature throughout the Dominion, and has done a great deal for the comfort and spiritual welfare of our brave Catholic soldiers, both in camp in New Zealand and elsewhere. Better, however, than all these, it has awakened a strong Catholic spirit in our community; it has given our people confidence, and as time goes on, with the united support of our people it will do infinitely more than it has been able to do in the past. The Catholic Federation has become a success. It has been specially blessed by the Pope, and I ask that every Catholic priest and layman in the community join it.

The help of the clergy as leaders is all important. Just in proportion as our priests take an active interest in the different parishes, so will you find the Federation flourishing in those centres. The lay members of the Federation can also do great work in connection with this movement. They can induce their fellows to join. They can point out the value of the Catholics sticking together as a body, and of allowing no side issues to take their attention off those matters essential to the interests of the whole Catholic body of New Zealand.

I therefore appeal to all here present to join the Federation. In every diocese in the Dominion active steps are now being taken to increase the membership, and I feel that this diocese will not be behind the others in respect of its Catholic activities. If by the end of our present year, which expires in June next, we shall have doubled or trebled the membership of the Federation, then we may look forward to notable success in the future.

There is a legal motto which reads: *Vigilantibus non dormientibus equitas subvenit*—equity assists the alert, not those who sleep on their rights. So it is with us. If we fail to assert ourselves we will be out

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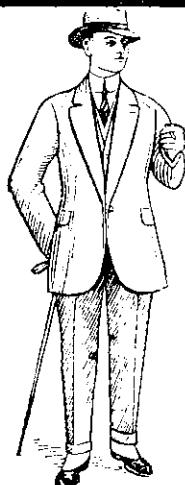
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of court. Only if we are vigilant in looking after our own interests do we deserve consideration. Every branch of the Federation should therefore be a centre of Catholic activity. Nothing reflecting on Catholic matters should be permitted to pass in the public press without answer. Lectures should be given to branches by those competent to do so, explaining the purposes of the Federation and keeping its objects before members. This gathering will do much to help things along within this diocese.

The keen interest taken in the matter by your beloved Bishop and the fine example of leadership shown by him cannot but bear fruit; and I trust that a friendly rivalry existing throughout the various dioceses in the Dominion may result in a great filip being given to the whole organisation and a corresponding benefit to the Catholic body throughout New Zealand.

SIDELIGHTS ON THE WAR

GENERAL.

St. Joseph's congregation, Glasgow, has contributed over eleven hundred members to the fighting forces of the Empire. Over one hundred of these have already been killed in action.

The Holy Father having authorised priests on duty with the Italian troops to accept decorations conferred on them by the Italian Government, thirty priests are about to receive the Military Medal for heroism at the front.

In an air raid on Venice bombs were dropped on the church of Santi Giovanni e Paolo, which, after St. Mark's, is the most imposing church in the city. The equestrian statue of Colleoni, which stands in front of the church, was not damaged, though it was covered with debris from the explosion in the church.

The King has granted General Sir Douglas Haig his authority to wear the Insignia of Knight Grand Cross of the Order of St. Maurice and St. Lazarus, which decoration has been conferred upon him by the King of Italy. The Order of St. Maurice was founded in 1434, and that of St. Lazarus for the assistance of lepers at the time of the Latin kingdom of Jerusalem.

Sergeant Joseph P. Sullivan, aged 22 years, of the Durham Light Infantry, whose home is at Darlington, County Durham, met with a sad end a few weeks ago. While instructing a body of men in bomb-throwing at South Shields, a bomb exploded, and he received dreadful injuries, to which he succumbed in hospital. Deceased was wounded at the front, and during his convalescence at South Shields saved a little girl from a fast approaching tramcar, being himself injured in the act. He was appointed Rifle Instructor to the D.L.I., and was a highly popular N.C.O. The body of deceased was taken to St. Bede's Church, and a Requiem Mass was offered by Rev. Father Walsh, a large number of relatives and friends being present.

REMARKABLE ESCAPE OF STATUE OF OUR LADY.

The special correspondent of the London *Times*, in his account of the recent great battle of the Somme, gives the following description of what he saw somewhere during the fight:—

At the point from which we watched there is a ruined church and graveyard, the church no more than a few ragged stumps of masonry and the graveyard a thing obscene and terrible. In one spot there still stands an angle of two church walls, a few feet high, and in the angle, still on her pedestal, is a carved stone figure of the Blessed Virgin, her robes still blue and pink and gold embroidered in spite of two months of exposure to the weather, and in spite of all the smoke and gas fumes which have swept over her; and her face is still serenely beautiful. Around, on all sides of her, lie the ruins of war. Where the church began or ended you cannot tell, for there is nothing but bits of shattered stone, pieces of shells, and litter of equipment

strewn the ground, on which there is no yard or level space, but only shell holes heaped with all the wreckage of battle. At some indeterminate point you pass from what was church to what was graveyard, where every vault is gaping, every grave has been ploughed up. Splintered gravestones stand at all angles from dark holes and ragged, twisted bits of iron monuments and crosses cover the ground or stand half upright; and everywhere, protruding from those gaping vaults and holes, and sticking out of the edges of the shell holes, are the bones of those who once occupied the graves.

Nature has tried to cover the dreadful things with clumps of nettles and black knapweed, but they will not be covered, for new shells fall daily and plough them up again, and, as you go, you clamber and stumble among shell-pits and broken monuments and pieces of shells or whole shells, unexploded, and shreds of uniforms and equipment and remnants of mortality.

It was very horrible, very wonderful, to stand there in the grey of the dawn, amid a clamor and fury as if the world was truly coming to an end and all around you the graves had already given up their dead—and then to turn to the sweet Virgin in her blue and pink and gold with the infinite patience and eternal pity on her face.

BISHOP UNDER FIRE IN THE PULPIT.

The courageous attitude of Mgr. Lobbedey, Bishop of Arras, has, more than once, been commented upon in these columns (says the *Catholic Times*). A military chaplain at the front describes a scene witnessed by him in a church on the line of fire, where the Bishop was presiding at the celebration of the feast of the local patron saint. With the full consent of the military authorities, the *fete* was organised by the *cure*, aided by this military chaplain. That particular portion of the front was comparatively quiet, and the Bishop's visit was not announced beforehand, in case it should be reported to the enemy. The church was crammed. The *cure* gave the best places to the soldiers and packed his parishioners at the back and in odd corners. 'Your Lordship will not be able to enter: the church is filled to overflowing,' said the military chaplain. 'All the better,' replied the Bishop, laughing, 'but you will see that a Bishop can always make room for himself among his people.' After Vespers had been chanted, the Bishop got up into the pulpit and began his sermon, taking for his text: '*Sanctificate bellum*'—'sanctify war.' His audience listened with rapt attention, till suddenly some heads turned nervously towards the door and, soon afterwards, the whizzing of a shell was clearly perceptible. A certain agitation might then be observed among the civilians; quietly a few of them made their exit. The Bishop, standing straight up, broke off his sermon and, in a calm voice, said, 'Do not be alarmed, it is only *un petit bombardement*.' Knowing that he had a wide experience in such matters, the people instinctively quieted down immediately, and the officers present proceeded to make the women leave the church in order. Another whizzing sound, followed by a tremendous crash, caused a few screams among the women and children, but the Bishop, from the pulpit, spoke again: 'Keep calm,' he said, 'I am going to bless you in the name of the *bon Dieu*,' and the solemn Latin words: *Adjutorium nostrum in nomine Domini* restored confidence to the agitated crowd. The choir answered *qui fecit coelum et terram*, and the Bishop's voice rang out again: '*Sit nomen Domini benedictum. Benedicat vos omnipotens Deus, Pater et Filius.*' The last words were lost in a terrific noise; it seemed as if the church was falling on the worshippers! In reality, only a neighboring house was struck, not the church, where, with splendid courage, the people began to sing the popular *cantique*, 'Pitie, mon Dieu.' The soldiers long remembered the day when, to use the words of one soldier who was present: 'The blessing of the Bishop of Arras stopped the shells. He is a plucky chap, there is no mistake about it,' added the admiring fighting man, on whom his chief pastor's attitude during the *petite bombardement* of that memorable afternoon made a deep impression.

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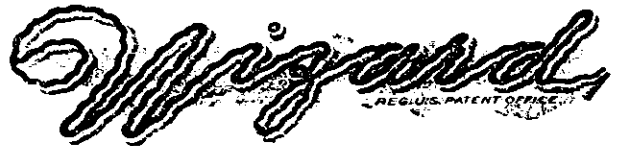
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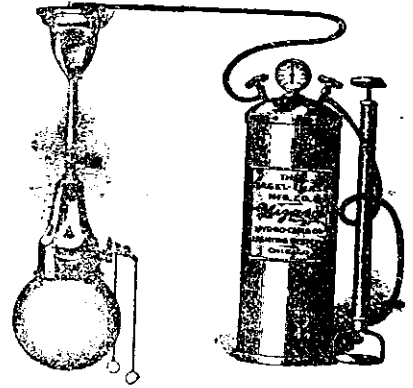
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Current Topics

Health Hints

Here are a few gentle hints which may improve the health of some of our subscribers. They appeared in a Western Kansas paper, but apply with equal force to the climate of New Zealand: 'If you have frequent headaches, dizziness, fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy, and jaundice, it is a sign you are not well, but are liable to die any minute. Pay your subscription a year in advance, and thus make yourself solid for a good obituary notice.'

Enlistment in Ireland

As we pointed out a week or two ago, it is absurd and utterly misleading to calculate the rate of recruiting in Ireland up to and covering the after-period of the insurrection, and to compare that figure with the rate in countries where conditions have been entirely normal, or perhaps even specially favorable to recruiting. Up to the time of the rising, recruiting in Ireland was entirely satisfactory, and far in excess of what might have been expected. It is ridiculous to suppose or to pretend to suppose that recruiting could flourish at a time when innocent men were being shot down without charge or trial, and when hundreds, and even thousands of people were being deported to English prisons who were guiltless of any wrong. In such an atmosphere, accompanied as it was by ruthless martial law all over the country, the spirit of recruiting could not draw the breath of life. The state of affairs, in these later unhappy days, has been well summarised for us by a North Island correspondent, Mr. Ch. O'Leary, who is, we understand, in close touch with the Old Land and with the condition of things prevailing during the time referred to.

*

Our correspondent writes: 'I notice a great deal of newspaper talk about conscription in Ireland and Mr. Asquith's statement regarding the low percentage of enlistments. It should not be forgotten: (1) That Ireland, owing to emigration due to bad government, is a country of the very young and the very old. More than 35,000 young people, between the ages of 16 and 22 years, annually leave its shores for America and other countries, and these are principally males. (2) That Sir E. Carson, when speaking of Ulster recruits, uses the word 'Ulster' in a geographical sense, as distinguished from the political Ulster of some six counties. (3) That the political Ulster before the war, owing to the wealth of employment, produced very few soldiers, the bulk of the Irish soldiers being Nationalists from Munster, Leinster, Connacht, and Outlander Ulster. All the famous Irish regiments whose doings we read of in the papers—the Munsters, Connachts, Dublins, Royal Irish, Leinsters (Royal Canadians), Irish Guards, etc., are Nationalists to a man. (4) That even before the war there was a serious shortage of agricultural labor, the area under tillage undergoing a marked diminution. (5) That in those countries where the Irish Volunteer (Sinn Fein) propaganda produced little effect the excesses of martial law, executions, murders, imprisonments, deportations, breaches of faith, etc., have completely changed the good feeling of the people, with the result that enlistments have naturally decreased. (6) That Sir E. Carson knows that Ireland has done more than her part in supplying soldiers: he knows the estranged feelings of the people owing to recent events: and yet he wishes to make political capital out of the present state of affairs—a state produced mainly by himself. If there were no armed Covenanters there would have been no revolutionary Sinn Feiners, but there would have been more soldiers.'

Electing a President

In view of the excitement aroused—at least in America—by the neck and neck contest between Messrs. Wilson and Hughes, a brief account of the method of the election of an American President may be of interest. By the American Constitution, the government of the nation is entrusted to three separate authorities, the Executive, the Legislative, and the Judicial. The executive power is vested in the President, who holds his office during the term of four years. He, together with the Vice-president, is nominally chosen by a system of double election through an electoral college, but in practice this system operates merely as a round-about way of getting the judgment of the people, voting by States. The Constitution directs each State to choose a number of 'presidential electors equal to the number of its representatives in Congress' (both senators and members of the House of Representatives). Members of Congress and holders of federal offices are not eligible as presidential electors. These electors at present the total number is 531 meet in each State on a Tuesday next after the first Monday in November, every fourth (leap) year; and give their votes in writing for the President and Vice-president. The votes are transmitted to Washington, and there opened by the president of the Senate, in the presence of both Houses of Congress, and counted. A majority of the whole number of electors is necessary to elect. These electors constitute what is called an electoral college, and the plan was expected to secure the choice by the best citizens of each State, in a tranquil and deliberate way, of the man whom they in their unfettered discretion should deem fittest to be the chief magistrate of the Union. In fact, however, the electors exercise no discretion, and are chosen under a pledge to vote for a particular candidate. Each party during the summer preceding the presidential election holds a huge party meeting, called a national convention, which nominates candidates for President and Vice-president. Candidates for the office of presidential elector are also nominated by party conventions, and the persons who are in each State chosen to be electors—they are chosen by a strict party vote—are expected to vote, and do in point of fact vote, for the presidential candidates named by their respective parties at the national conventions. The Constitution leaves the method of choosing electors to each State, but by universal custom they are now everywhere elected by popular vote, and all the electors for each State are voted for on a 'general ticket.' The polling for electors takes place, as we have stated, early in November on the same day over the whole Union, and when the result is known the contest is over, because the subsequent meeting and voting of the electors is a mere matter of form. Nevertheless, the system here described, being an election by States, is not precisely the same thing as a general popular vote over the Union, for it sometimes happens that a person is chosen President who has received a minority of the popular vote cast.

The Re-election of President Wilson

At the moment of writing, it seems tolerably certain that Mr. Woodrow Wilson has been re-elected President. The Electoral College figures—that is, the respective party numbers of the presidential electors above referred to—show only a small majority, 272 to 259, and it is stated that a judicial investigation of alleged election frauds will take place, but the indications are that the present verdict will stand. The result is not of a nature to arouse any enthusiasm in this particular corner of the planet. Throughout the searching and testing period of the world war, and throughout, also, the hideous happenings in Mexico—where innocent priests and nuns have been amongst the worst of the sufferers—President Wilson has shown himself the embodiment of weakness, vacillation, and inaction. Few sensible people, either in America or

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out of it, would have desired that he should embroil his country in the war, but it is difficult to have even a modicum of respect for the head of a great nation who loudly proclaims that he will hold a certain country 'to strict accountability' if certain things are done, and then, when that country promptly proceeds to do those very things, takes no measures whatever to give effect to his high-sounding threat. President Wilson has kept his country out of trouble, and that is probably, when all is said and done, the explanation of his re-election. But such a policy has its drawbacks as well as its advantages. Both Germany and England know, not only that President Wilson has kept his country out of trouble, but also that he will continue to pursue this policy to the end no matter what provocation he may receive; and both Powers will, in consequence, do whatever seems good in their eyes in the matter of naval policy, without the least regard to America's feelings or opinion. It is something to have kept the country free from anything in the nature of a serious rupture with either of the belligerents, but the exemption has been purchased at the cost of an almost irreparable loss of prestige.

A rough general idea of the policy issues involved in the recent presidential contest may be gathered from Mr. Hughes's arraignment of the Wilson administration, and from the counter programme submitted by him. His speech of acceptance indicted the administration on the following counts: For allowing partisan demands to weaken our diplomatic service, 'notably in Latin-America'; for a record in dealing with Mexico 'which cannot be examined without a profound sense of humiliation'; for failure to safeguard the rights of American citizens at the hands of the warring European nations; for not promptly putting a stop to the plots and conspiracies on our own soil in the interest of foreign nations; for our present 'shockingly unprepared' condition even to protect our own border without calling out untrained citizen troops; for 'living in a fool's paradise' in resting content with our present 'temporary prosperity' and not preparing to protect our industries from the severe competition which will follow the close of the European war; for having 'shamelessly violated' the Civil Service laws; and for 'reckless extravagance' and 'profligate waste.' Aside from his arraignment on these eight counts, Mr. Hughes briefly outlined a policy of his own that embraced ten items, namely: international arbitration; a regulation of the American transportation system that would be less hampering to its development; the destruction of monopoly without 'hobbling enterprise' or 'narrowing the scope of legitimate achievement'; building up the merchant marine; 'conservation of the just interests of labor'; workmen's compensation laws; rural credits; 'wise conservation of natural resources'; government of the Philippines 'in the interest of the Filipinos' and 'without partisanship'; a national 'businesslike budget.' As Germany is displeased with the re-election of Mr. Wilson, the Allies ought, presumably to be pleased. It seems clear, however, that the German-American electors voted for Mr. Hughes, not from any assistance or sympathy which they expected from him, but merely to square accounts with Mr. Wilson. As the *New York Tribune* put it, if Mr. Hughes had been elected, 'no German-American agitator would derive any aid or comfort from the White House' or 'get anything more substantial than the possible gratification of an ignoble and alien grudge.'

The Pipe as Preacher

The sway of 'My Lady Nicotine' is now so powerful and well nigh universal over the modern male world—and over a not altogether negligible portion of the female world—that it is waste of breath to denounce it. If denunciation could have killed the tobacco habit it would have been dead long ago. Everyone remembers the splenetic outburst of King James I.: 'It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless.' Coming

to more modern times, Swinburne once 'got off' the following at the Arts Club, London:—'James the First was a knave, a tyrant, a fool, a liar, a coward. But I love him, I worship him, because he slit the throat of that blackguard Raleigh, who invented this filthy smoking.' Ruskin had unmeasured scorn for those who 'pollute the pure air of the morning with cigar-smoke.' And in his *Autocrat of the Breakfast Table*, Dr. Oliver Wendell Holmes gives the following bit of friendly advice to budding youths who fancy manhood is incomplete without the adornment of a pipe:—'I do not advise you, young man, to consecrate the flower of your life to painting the bowl of a pipe; for, let me assure you, the stain of a reverie-breeding narcotic may strike deeper than you think, for I have seen the green leaf of early promise grow brown before its time under such nicotine regimen, and thought the umbered meerschaum was dearly bought at the cost of a brain enfeebled and a will enslaved.' Nevertheless the fascination of what Ben Jonson calls 'the most sovereign and precious weed' persists, and oft times secures an absolutely dominating hold upon its votaries. The famous French caricaturist, Gavarni, for example, was an inveterate smoker. When in his sixty-fifth year (in 1866) he lay on his death-bed, he is stated to have made this verbal will to an old friend: 'I leave you my wife and my pipe. Take care of my pipe.'

Seeing that denunciation has failed even to check the practice the censors and moralists may as well make up their minds to take it for granted, and extract what good they can out of it. 'Everything has a moral,' says *Alice in Wonderland*, 'if only you can find it'; and a higher authority still was able to 'find tongues in trees, books in the running brooks, sermons in stones, and good in everything.' An old-time poet named Thomas Jenner—a friend, by the way, of Samuel Pepys—found both a moral and a sermon in the pipe, and he expounded them in the following quaint moral lyric on the weed. It was published in 1631 in one of Jenner's works, entitled the *Sooties Solace*:

This Indian weed—now wither'd quite,
Though green at noon—cut down at night,
Shows thy decay,
All flesh is hay
Thus think and smoke tobacco.

The pipe so lily white and weak
Doth thus thy mortal state bespeak,
Thou art e'en such
Tone with a touch
Thus think and smoke tobacco.

And when the smoke ascends on high
Then dost thou see the vanity
Of worldly stuff
Gone with a puff!
Thus think and smoke tobacco.

And when the pipe grows foul within,
Think of thy soul begrimed with sin;
For then the fire
It does require!
Thus think and smoke tobacco.

And seest thou the ashes cast away,
Then to thyself thou mayest say
That to the dust
Return thou must:
Thus think and smoke tobacco.

Cardinal Mercier will be sixty-five years old on November 22 next. On that day Belgians throughout the world are preparing to honor him as a patriot and churchman. In a little booklet recently issued by friends of the Cardinal and sent to all parts of the neutral world occurs this passage: 'No one knows what the future has in store for Cardinal Mercier, but he will at all times be equal to his task. The whole world admires him, and Belgium in particular is proud of her great son.'

Christchurch Catholic Congress

A MAGNIFICENT DEMONSTRATION

SERIES OF STIRRING ADDRESSES

(From our own correspondent.)

The first great Catholic public gathering, fittingly termed 'congress,' ever attempted in this city, eventuated on Thursday evening, November 9, and proved an outstanding success from every point of view. The congress was initiated and organised by his Lordship Bishop Brodie for a specific purpose, and this object is sufficiently indicated in the comprehensive, well-reasoned, and most effectively delivered series of addresses. In the promotion of the congress the ready-to-hand forces of the Catholic Federation were utilised to the fullest advantage, the diocesan council being strengthened for the purpose by the addition of prominent members of the city and suburban branches, the whole being formed into a congress general committee. That this committee did its work well and thoroughly was proved by the fact that the proceedings from beginning to end went without a hitch. For the eminently satisfactory manner in which the details were perfected and carried out, the committee and the diocesan secretary of the Federation (Mr. F. J. Doolan) are deserving of much credit. The choosing of the middle of Carnival Week as the date of the event was a happy one, enabling, as it did, many hundreds of visitors from the country districts and outside Canterbury who are annually at this time of the year in the city to avail themselves of an opportunity offered at no other period, to attend, participate in the proceedings, and identify themselves with a movement which is destined to grow from now on, and eventually have far reaching effects. Quite early in the evening the crowd was seen wending its way to the Colosseum, and when the hour for formally opening the congress arrived, the whole capacity of the vast seating area was occupied, and soon standing room, adequate as it is on ordinary occasions, was filled as comfortably as it was possible under the circumstances.

His Lordship the Bishop presided, and on arrival received quite an ovation, the cheering and applause being deafening and long continued. Seated also on the capacious platform (besides the speakers mentioned elsewhere, were the Very Rev. Deans Regnault, S.M., Hyland (Rangiora), O'Donnell (Ashburton), Bowers (Geraldine), and Tubman, S.M. (Timaru), Rev. Dr. Kennedy (Methven), Rev. Fathers Clancy, S.M. (Hokitika), Creed (Kumara), Cooney (Lyttelton), Bonetto (Akaroa), Kerley, S.M. (Temuka), Riordan (Ross), Lacroix, S.M. (Greymouth), Very Rev. Father Graham, S.M., M.A., Rev. Fathers Quinn, S.M., and Berger, S.M. (St. Bede's College), Rev. Fathers Hoare, S.M., and Seymour, S.M. (St. Mary's, Christchurch North), Rev. Fathers O'Hare, Long, Murphy, B.A., and T. Hanrahan (Cathedral). Also on the platform were a number of laymen prominent in Federation, Hibernian, and other circles.

About 300 boys and girls of the Catholic schools, dressed in white and wearing their school colors, were seated in tiers in front of the platform, and presented a very fine spectacle. Led by an efficient orchestra provided by pupils of the Sacred Heart Girls' College and conducted by Brother Fidelis, of the Marist Brothers' teaching staff, this juvenile choir opened the proceedings by singing the National Anthem and then a chorus of welcome. Interspersed with the speeches, other selections sung were 'Let Erin remember,' 'God defend New Zealand,' 'The harp that once,' and at the close of the congress the hymn 'Faith of our fathers,' which was joined in by the audience *en masse*.

His Lordship made a few brief introductory remarks, and announced a lengthy list of apologies from Cabinet Ministers, M.P.'s, and others, and also from Sir George Clifford, Bart. In the course of his letter Sir George said he regretted his inability to attend the meeting, summoned to protest against the injustices

under which Catholics suffered owing to the conscientious objection to use the non-religious public schools. That the simple relief had not been given by a subsidy to their own schools equivalent to the saving they effected in the maintenance of the public schools was obviously unfair and oppressive. The sacrifices they had made testified to the sincerity of their protests, and the numerical proportion of Catholics in the population demanded every consideration for a grievance so generally felt. The tenderness with which all bodies of self-inherited conscientious objectors had been treated was in marked contrast to the indifference accorded to their representations. Sir George therefore entirely concurred as to the necessity for action to represent views strongly to those who had the remedy in their power. He was, the letter continued, second to no one in his sense of the unfairness of the present educational system and of its evil effects on a large part of the rising generation, whenever home influences failed to counteract the mischief of its negation of religion. Sir George would therefore be prepared to join with the Bishop and other representative Catholics in publishing as widely as possible a reasoned statement of their disabilities and of the remedies they sought, that, if addressed to Parliament and to the public would have more than a mere local significance and might lead to tangible results.

Mr. R. Heaton Rhodes, M.P., wrote regretting his inability to accept the cordial invitation of his Lordship Bishop Brodie to be present at the Catholic congress on education, etc. He would (the letter stated) give careful consideration to the published reports of the congress, and if there were anything further that his Lordship might desire to bring under the notice of Members of Parliament, he would be pleased at all times to listen to such representations.

THE SPEECHES.

The whole of the speeches were listened to with the closest attention, and frequently punctuated with cheers and applause.

Mr. M. Doyle (Timaru) was the first speaker to face the huge audience. His reception was enthusiastic and he spoke exceedingly well on the subject of 'Catholic Education.' (Mr. Doyle's address will be found on pages 45 and 47 of this issue.)

The next speaker, Mr. H. F. Doogan (Greymouth), described 'Special Disabilities Suffered by Catholics' in the following terms:—

From the attitude of the Government towards Catholic educational grievances it would seem that the child is regarded as simply a soulless human unit to be developed into a mere literary machine by means of a purely secular education. We maintain that it is by the education of the will, the heart, and the moral character side by side with the physical and intellectual development that the education of the child is made complete. To dechristianise the school is to dechristianise the race, and we will not allow the noblest function of education to be swept away. The dechristianising of the race is a serious matter for the State. It has been plain for years past that the influence of religion on the birthrate is not only powerful but predominant, and it is strange that there is not a more general recognition of the fact that morality depends on religion, and that this matter of the birthrate decline or depopulation is, above all else, a moral question. The secular system of education is an impossible one for Catholics, because under it the ideal which the Catholic Church desires the school to produce—namely, true Christian men and women, with a full sense of their duty to God, to their fellow-men, and to themselves—can never be attained under that system. In pursuance of our ideal we have been and still are laboring under many disabilities, and all requests for their removal have met with a point blank refusal. I purpose to refer briefly to these disabilities in the hope that, not only our own people, but the whole of the people of the Dominion, will seriously consider our claims, realise that we are justly entitled to what we claim, and assist in getting those claims granted.

Free Places.—The Education Act provides that every child who passes the sixth standard at a public or

a private school and gains a proficiency certificate is entitled to free secondary education. But this free secondary education can only be availed of in a Government school, a secondary school, district high school, or technical school. The words 'equivalent school' have been left out of the Act, so that private secondary schools are excluded. The Act further provides that on account of the holders of free places there shall be paid to the secondary schools at which such free places are held grants according to the scale set out in the 10th Schedule of the Act, which practically means £17 per pupil. The injustice of these provisions is very apparent. If a child obtains a proficiency certificate while attending a Catholic school he could go to a Government school, a secondary school, district high school, or technical school and receive free secondary education, but if it is desired that the child should continue his secondary studies in a Catholic school or other private secondary school, the whole expense thereof must be borne by his parents. Now there is an extraordinary distinction drawn between free places and scholarships. A child who wins a scholarship may prosecute his studies in a private secondary school and the Government will pay for his secondary education, whereas if a child has obtained a proficiency certificate, and is therefore entitled to a free place, desires to prosecute his studies in a Catholic or other private secondary school the Government will not pay. We say that free-place pupils are logically in the same position as those pupils who have won scholarships and therefore, like them, should be allowed to prosecute their studies in our secondary schools, and that the Education Department should give a capitation-grant to pay for their education. Just one instance to show you how seriously this affects us:—Ninety per cent. of the boys entering St. Patrick's College, Wellington, have proficiency certificates and are entitled to free places, and yet, because they elect to avail themselves of the elementary British liberty of going to a college that accords with their conscience they are forced to forego £10 15s 11d a year.

Scholarships.—The Education Department has conceded that certain Catholic secondary schools should be registered as schools at which scholarships could be held, but owing to the limited number of such schools we consider some special arrangements should be made to meet our requirements. The Education Department holds that a scholarship shall be taken out at the nearest secondary school, or that, at least, the board allowance should be deducted from the scholarship. That simply means that if one of our scholars won a scholarship where there is another secondary school between his residence and the nearest Catholic secondary school he would have the board allowance cut off or would have to go to the other school. To attend the other school would, of course, prevent the child from receiving a religious education, and is altogether contrary to our ideal in the matter of education.

School Journal.—This is a publication by the Education Department, and as it contains reading matter and various hints about school work, it is considered, if not essential, at least very necessary for effective school work by the teachers. It is supplied free to all public schools, but the Catholic schools have to pay one penny per copy for it. The Minister of Education says that to give this free to our schools would be making a grant to them. We contribute one-seventh of the cost of this publication, and by providing and maintaining our own schools we save the State over £100,000 per annum, and yet our request to be placed on the same footing as the public schools as regards this journal is refused.

Council of Education.—Direct representation on this body has been conceded under the Act to male and female teachers and to various representative bodies, but not to the teachers in the registered schools. One would think that the council was intended to represent all educational interests in the Dominion and not only the public schools. The Act provides for the compulsory attendance at school of all children up to a certain age, and as attendance at our schools is held to be a compliance with the Act, it is only reason-

able that the large number of children attending the schools and the schools attended by them should have representation on the council.

Medical Inspection.—The Education Act provides that 'there may be appointed as officers of the Department a chief medical inspector and such other medical inspectors of schools as may be deemed necessary,' and further, 'the manager of any registered private primary school may apply to the director for medical inspection of the school and of the pupils thereof, and the director may arrange for such inspection accordingly.' The Act distinctly lays it down that all registered private primary schools and the children attending them are entitled to medical inspection. But we cannot get this inspection for our schools. No reason is given, but the excuse has been made that owing to the war the Government cannot get sufficient medical men to do the work. This can be called nothing but an excuse, because when the representatives of the Catholic Federation asked the Minister of Education if the names of medical men who are willing to make the required inspection were submitted would the Government appoint them for that purpose and pay them on the scale that they pay their own inspectors? the answer was *No*. The Minister not only had the power to grant this request, but it was his duty to grant it and so carry out the will of the people as expressed in the Education Act. Is it not desirable that the children of Catholics should grow up strong and healthy? Are we to be allowed to pay our share of the medical fees and be denied the right to participate in the advantages? This is a matter which should interest the whole of the people of the Dominion, as it is opposed to the principles of justice and liberty. Our boys have responded nobly to the call for volunteers for the defence of the Dominion and the Empire, and yet the Minister only quibbles with us when asked that our boys shall get the same treatment as the boys they have to stand shoulder to shoulder with in the trenches in the defence of justice and liberty.

Swimming Lessons. Grants are made to the public schools for the purpose of having the children taught swimming and life-saving, but the children attending our schools are not allowed to derive any benefit from this grant. Why should any distinction be made between the children attending the public schools and those attending the Catholic schools? Apparently it is immaterial whether the Catholic child can save his life or that of his neighbor or not. This can have nothing to do with the question of secular education. The grant would not be made to the Catholic schools, but to a public body in order to have all children taught to swim. The 14,000 scholars attending our primary schools have just as much right to receive the benefits of medical inspection and swimming lessons as the children attending any public school. There is no race suicide amongst Catholics, and therefore it is only a matter of a little time when Catholics will form a much greater proportion of the population of the Dominion than one-seventh as at present. There can be no gain-saying the fact that it is the duty of the State to do everything possible to enable the whole of the children to grow up strong and healthy without any consideration as to whether they attend a public school or a Catholic or other private school.

Year by year we have shouldered the burden of the education of Catholic children, in addition to bearing our proportion of the cost of providing and maintaining the public schools. To-day we maintain at our own expense 180 primary schools staffed by 647 teachers, with an attendance of 14,000 scholars. The cost per child in the State schools for the year ending March, 1916, was £6 18s 2d, so our schools last year effected a saving to the State of £97,000. Sacrifice is the greatest proof of sincerity, and the history of the last forty years is unimpeachable proof, not only of our sincerity, but also of our determination to have our children educated on the lines we believe to be right. I trust that when the disabilities under which we are laboring are brought before the democracy of the Dominion, and the matter discussed without passion or prejudice, the sincerity of our actions and the justice of our claims will be realised and those disabilities removed.

The Rev. Father Ainsworth, S.M. (Napier), who is justly recognised as an accomplished platform speaker, well maintained his reputation in his treatment of the bracketed subjects:—(a) 'Catholic Disabilities in General,' (b) 'Value of Agitation.'

I have been asked (the speaker said) to address this great gathering this evening on the subject of 'The Value of Organisation and Agitation.' I do so gladly, as the request comes from one whom I hold in deep admiration—your beloved Bishop.

In various times of the world's history and in various lands we find that minorities were ever the victims of injustice. They were persecuted, crushed, down-trodden. Their lot was a sad one. Religious persecution has been the saddest, the most unjust, and the most lasting of all persecutions. We need not go back a century to find existing in the British Empire a most intolerable state of persecution purely for conscience' sake. Until the Catholic Emancipation Bill was placed on the Statute Book, the disabilities under which Catholics suffered were very grave, serious, and unjust in the extreme. The reader of history marvels how such a state of things could ever exist in a nation which claims a monopoly of 'Fair Play.'

The British public was quite aware of the fact that horrible and most cruel penal laws were enacted against their fellow-Catholic subjects, and they were aware, too, that those active and bitter persecutions had failed miserably in their objective after a couple of centuries of trial. This same British public, wrapped in their smug content and insular selfishness, actually believed that Catholics owed them a debt of gratitude for the privilege of being allowed to keep their heads on their shoulders. They were moved to indignant surprise when they learnt that Catholics actually wanted the power to own property, the power to vote, the power to enter parliament, and most astonishing of all, that Catholics demanded for themselves equal treatment with their fellow subjects. A powerful leader was required to prove that all British subjects should have their full share of British rights, even though the claimants happened to be Catholics. God raised up a leader in the person of Daniel O'Connell. He became the champion of the whole Catholic portion of the British Empire. He began to educate the Empire. He brought forth unanswerable arguments to show that Catholic disabilities were terribly real and manifestly unjust. As the British public were slow to see those arguments, he simply rammed them down their throats with a ram-rod of the threat of civil war. It was a case of 'forcible feeding.' John Bull has been digesting those arguments ever since. His digestion can be helped on by the careful diet of education and by frequently shaking him up by the most effective means of agitation. Agitation means to shake up. The more our friend John was shaken up, the better his

digestion of the arguments. As a consequence, various Catholic disabilities were, from time to time, removed. Britain has always had a marvellous knack of 'muddling through,' and in spite of her use of religious persecution and religious intolerance and irritating pin-pricks, she has 'muddled through' tolerably well. She should have known that true statesmanship is incompatible with injustice, and that religious persecution can never unite but only alienate the victims. It is the business of a good and wise Government to be ever on the lookout for disabilities to remedy, and for injustices to remove. A wise and true Government must have as its objective, the unifying of all its subjects, thus laying the foundations of true loyalty. The motto of such a wise and good Government must be—'Justice for all.' I distinguish between a statesman and a politician.

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No. 2

They are not by any means convertible terms. A true statesman looks to the ultimate good of his country and the general good of all. The politician looks to the good of number one. These politicians are the men who will sacrifice the minority to catch the vote of the majority. The disabilities under which Catholics labor in New Zealand to-day come from the fact that we are ruled by politicians and not by statesmen. There is not the slightest doubt that we Catholics *do* labor under grave disabilities. We have grown so accustomed to bearing an unfair load of the burden of the State, that it is possible for us to forget the injustice of our position, and go on in the same old groove. We are like the little boy who was so used to paternal 'lickings' that if a 'licking' was not forthcoming, he wanted to know 'what is the matter with father?' That we Catholics have been receiving 'lickings' for years past is quite a fact; that we are receiving 'lickings' to-day is equally evident. The sad and regrettable part of the whole affair is that up to the present we have been 'taking our lickings' lying down. I say 'up to the present,' for from this day forward we are going to tell our Government and the people of the Dominion that we are not going to take any more 'lickings.' If superior strength inflicts them on us, if we must take them for a while, then, in the name of God, let us 'take our lickings' standing up. What is the remedy for the removal of our disabilities? The creating of a just and healthy public opinion, and well organised agitation. The public of New Zealand is, on the whole, a fair-minded public. Our esteemed Protestant fellow-citizens have not, in the past, backed us up in our just demands, because they failed to see our position as it is. We must not expect too much from the huckstering politician, but we may expect everything from a fair-minded New Zealand public, when the actual unjust state of things is brought clearly before them. The difficulty is to educate the outside public as to our position. Ways and means must be devised, the country must be flooded with literature bearing on the subject. We must be terribly in earnest ourselves, and we must be keenly impressed with the righteousness of our cause. We must go out to meet the public in season and out of season, in private and in public, from the pulpit and from the platform. We must be ready to say to our non-Catholic fellow-citizens: 'Will you be a party to the injustice under which we Catholics suffer? Will you stand idly by and see your fellow-citizens and fellow-taxpayers groan under burdens which a word from you will remove?' I doubt if you will find any who will say: 'I see your disabilities, I notice the flagrant injustice, but for my part, let it remain so.' It is because they do not see the real position that they are not in sympathy with us. This great congress—the first of many, I hope,—has been organised by your fearless and zealous Bishop to influence public opinion in the right direction, and to let the whole Dominion see that we are not getting a 'square deal.' We will henceforth have a common ground to work on. With our non-Catholic fellow-citizens at our back we will bring up our heavy guns. The charge has sounded to-day. We will fight for God and justice against tyranny and oppression. We must ever fight on, until the battle is over and the victory gained, and, as Shakespeare says, 'Damned be he who cries hold enough.'

This brings us to the necessity of marshalling our forces and of loyally following our leaders. In a word—organisation. We must have every Catholic man, woman, and child federated in an army of 140,000 citizens of New Zealand. We want them to be loyal, fearless, and true. My voice is a fairly strong one, but I would it could, this night, ring out from the North Cape to the Bluff and that all would equally with myself be impressed with the necessity of enthusiastic organisation. I may not say much of the value of the Catholic Federation; another will show that most clearly later on. But, this much I will say, that the Catholic Federation, fathered by Archbishop O'Shea, is the A to Z of efficient organisation. We want every Catholic man, woman, and child to help to win this war against tyranny and injustice. We must not have a single shirker. I will publicly brand to-night those

Catholics who neglect to join this organisation as cowards and shirkers. Once we are properly organised, the voice of our protest will be powerful and eloquent. We can then tell our Government and our politicians that they have 140,000 united subjects to reckon with. If we organise loyally it will be impossible to have a repetition of the brutal inference in the Hon. Mr. Hanan's famous reply to the Dominion Executive of the Catholic Federation. Did not that Minister infer that, as far as his Government is concerned, he will let Catholic children drown like rats rather than spend a penny on teaching them to swim? When he refused medical inspection of only Catholic children, did he not infer that as far as the Government is concerned, the Catholic children of New Zealand may die like dogs? Spread this broadcast among your non-Catholic fellow-citizens. We pay our taxes. By our schools we save the Government over £80,000 a year. Our Catholic boys have gallantly rallied to the call of the Empire. They have laid down their lives for their country. Their bright red blood has dyed an alien soil. Why, then, are unjust burdens laid upon us? The mere fact of our worshipping God in our own way is the sole cause of our disabilities. The result of complete organisation must be agitation. We must never cease to agitate. We have nailed our colors to the mast: we will never haul them down.

My advice to you to-night is to gird on your armor, load your guns with the heavy shells of solid argument, and level to the dust the old-time fortresses of bigotry and prejudice. To arms, then, everyone. To arms for God, for justice, and true liberty. Fight as you have never fought before. In plain words, agitate, agitate, and still further agitate. Rise up with one accord when your distinguished intrepid leaders give you the word. 'Yours not to reason why, yours but to do or die,' must be the principle to guide you. Have true courage: the night of oppression is passing away, the dawn of the new day is at hand. The sun of liberty ere long will shine about this fair land of ours. We ask for no favors. We want no favors from any man. We merely want to worship God as our conscience directs us, and as citizens we want our just share of British fair play. For this do we organise, for this we will ever agitate. Our cause is just, God is with us, and victory must eventually be ours.

Mr. D. L. Poppelwell, president of the Dominion Council of the N.Z. Catholic Federation, was the next speaker, taking 'Catholic Federation' as his subject. (Mr. Poppelwell's address will be found on page 17 of this issue.)

BISHOP BRODIE'S ADDRESS.

His Lordship the Bishop was received in the most cordial manner possible when he rose to deliver the concluding address. After long-continued applause, a great portion of the audience stood up and cheered lustily. Indeed the scene of enthusiasm was such as is rarely witnessed, testifying in a very marked degree to the exceeding popularity his Lordship has so justly attained, and largely condoning for the unpleasant ordeal which he had so lately endured and valiantly resented:—

My first duty, said Bishop Brodie, is to thank the speakers of the evening for the magnificent addresses to which we have listened, addresses which will do much to enlighten the public as to the actual state of the question of public education. The speeches do credit to those who have gone to such trouble and have travelled such distances that they might give their help to the cause we have at heart. Thus we have Mr. Poppelwell ready to set aside most important duties and travel from Gore to be with us—we recognise in him a worthy Dominion president of the Catholic Federation, and worthy of the distinction lately conferred upon him by our Holy Father Pope Benedict XV. Westland has sent an able representative in Mr. Doogan, and Mr. Doyle has worthily upheld the honor of South Canterbury. The North Island did not wish to be excluded, and Father Ainsworth gladly made the journey from Napier to take part in the congress, and the applause which marked his speech is ample evidence of the gratitude you feel for his visit and inspiring address.

The executive of the Catholic Federation and the congress committee have done well in this work of organisation and preparation for this gathering—to them I am deeply grateful.

I would wish to place on record my appreciation of the work of the local Board of Education and the board's inspectors. We feel the inspectors are animated by a conscientious desire to help those schools coming under their jurisdiction, and we cannot speak too highly of their courtesy and kindness on the occasions of their visits of inspection and examination of the Catholic schools in their districts. I value the compliment done us this evening by the presence of Mr. Opie, chairman of the North Canterbury Education Board.

The Ideal System of Education.

This will be the title of my brief speech. At the present day we are often censured for criticising the existing system of education. Its defenders say it is the only practical system which can be devised for communities of mixed religions. The ideal system of education is one which will confer all the advantages of a complete physical, mental, and moral training, and where no section is excluded from those advantages. Now I ask the question: 'Is our present system such?' The answer is—No. It does not confer a complete moral training for the simple reason that complete moral training is impossible without religion as a basis, and religion is excluded from our system. Again its advantages are not equally divided, because Catholics desiring to have religion as an indispensable part of education are penalised by being deprived of the share of educational revenue to which as tax-payers they are entitled.

Did you ever ask yourself the question 'Why is it that in a country such as this, where 95 per cent. of the population professes some form of religion, why is it that this country adopts a system of education which suits only the remaining 5 per cent. —namely, those who profess no religion? Why is it that our public men when qualifying for political honors get over the difficulty of forming their education policy by stating that they advocate education which will be 'free, secular, and compulsory'?—a system which is to be commended because it is free and compulsory, but which is to be condemned because it is a most efficacious way of banishing Christianity from the country.

For the sake of clearness I make the following statements:

1. The secular system is not the system most generally adopted in progressive countries.
2. The secular system has been specially devised for the destruction of religion.
3. The secular system by its results has proved itself most injurious to morality and Christianity.

To deal with each of these statements—

1. *The secular system is not the system generally adopted in progressive countries.* It is in force in Victoria, United States, France, and New Zealand: the non-secular system, or system combining religion with education is in force in England, Scotland, Ireland, Canada, Nova Scotia, South Africa, Holland, Belgium, and Germany. Thus, on the score of national adoption, the secular system is not the popular system.

2. *The secular system has been devised for the purpose of destroying religion.* This is proved by historical fact, for we read that Julian, the Roman Emperor, who died in 363, devised as the most efficient means of destroying Christianity, legislation by which Christians would be forbidden to have their own schools and would be forced to attend pagan schools. His reasoning was to this effect: 'Bring up Christians in pagan schools, and they will forget Christianity and become pagans.' Does not this seem strangely parallel with our system, which provides secular or non-Christian schools for Christian children? Can it not be that the object is to banish Christianity from the minds of our children?

Again, in France, where a direct attempt was made to destroy Christianity, or, as Viviani put it 'to extinguish the lights of heaven,' what means were

adopted? Simply the effective means of banishing all religious teachers from France and forbidding the teaching of religion in schools.

Is it not strangely significant that we in New Zealand, a Christian country with 95 per cent. of its people professing religion, have adopted a system which has had almost for its express purpose the destruction of religion?

3. *The secular system by its results has proved itself most destructive of morality and Christianity.* Turn to America with 90,000,000 people, 60 million non-church goers, only 30 million practical church people. What is the explanation? A periodical dealing with this question in 1909 says that if you wish to repair the injury, you must teach the youth in the public schools. 'We believe,' says the writer, 'that the anti-Christian disease has its origin there.'

Turn to Great Britain and her dependencies. *Whitaker's Almanac* gives some strange figures. Out of an English-speaking population of 120,000,000 there are 20,000,000 professing no religion. Realise that one out of every six has no religion. What is the cause? Is it the secular system? Hear what the Rev. S. Savage, a Congregational minister, says of it in Victoria: 'After twenty years' experience of the Victorian system, a secular system, its moral fruit was a decided and complete failure.'

The Presbyterian General Assembly, September, 1910: 'Careful investigation discloses the existence of such ignorance of the most elementary principles of the Christian religion, as amounts to the existence within our borders of a large and scandalous amount of actual paganism.'

The Inspector-General of Gaols, Victoria, supported by 300 magistrates, said that the neglect of careful moral instruction has produced a new type of criminal showing disregard for authority, ruthlessness of conduct, and want of self-control—and Victoria has the secular system.

Perhaps we cannot so far say that New Zealand has reaped the harvest of its secular system, for as yet only 5 per cent. admit that they believe in no religion; but we may say 'what the secular system has done elsewhere, it will do here.'

Our chaplains of the Expeditionary Forces can give many examples of the pathetic ignorance of religion amongst our soldiers; some have been met with to whom the name of the Creator and Redeemer were only additional words to their vocabulary of profanity. We hear many complaints of empty churches on Sundays. I feel that if the real cause were sought it would prove to be the secular system, the separation of religion from education.

Let me state two more important facts—namely, that in those schools where religion is combined with education the results are achieved with greater efficiency and economy than in countries where the purely secular system is in vogue.

Our object in this congress is to attract attention to the disabilities of Catholics in the matter of education, and to suggest a remedy. From Holland, a non-Catholic country, we can learn a remedy. When Sir Henry Parkes was banishing religion from the schools of New South Wales he pointed to Holland as an example of the success of the secular system, but at that very time Holland was striving to rid herself of the curse of secular schools. Holland was composed of Calvinists and Catholics. They both realised that the secular schools had become nurseries of irreverence, indifference, and infidelity. The two party leaders held a conference, Dr. Kuyper led the Calvinists and Dr. Schaenman the Catholics. They formulated a joint policy on the question of education, and in 1887 they were able to pass the Education Act which authorised and subsidised schools where religion was taught, and since that date Holland, a country of mixed religion, has practically led the world in educational progress.

May we not hope for similar results in New Zealand? In our own community we have all admired the sacrifice made by his Lordship Bishop Julius for the cause of Christian education, offering to sacrifice half of his episcopal revenue for that purpose. All religious

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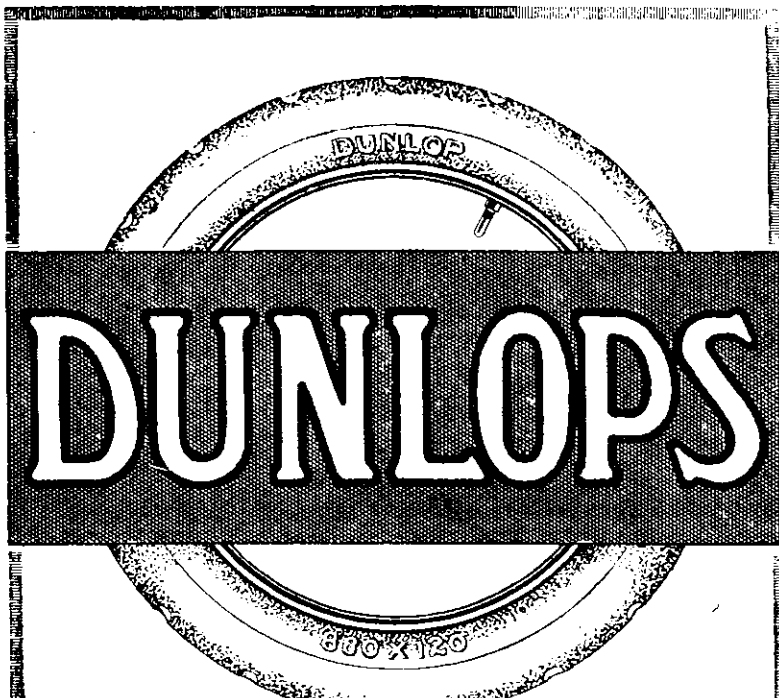
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If such there be, go mark him well,
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No angel watch the golden stair
To welcome him a millionaire:
The man who never asks for trade,
By local lines or ad. displayed,
Cares more for rest than worldly
gain

And patronage must give him pain.
Tread lightly, friends, let no rude
sound

Disturb his solitude profound.
Here let him live in calm repose,
Unought by men (except he owes),
And when he dies, go plant him
deep.

That night may break his dream-
less sleep.

Where no rude clamor may dispell
The quiet that he loved so well.
And that the world may know its
loss.

Place on his grave a wreath of moss,
And on a stone above 'Here lies
A man who wouldn't advertise.'

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CHILDREN LIKE IT

denominations have at heart the well-being of Christianity and its advancement. May we not pray for the time when a statesman will arise—a non-Catholic with the fairness of Dr. Kuyper—a man conversant with the true aim of education and inspired with a determination to uphold and defend Christianity? When that day comes, when that great leader arises, Catholics may hope for a removal of their disabilities, of the educational injustices under which they labor, and our non-Catholic neighbors, by combining religion with education, will rejoice to see they have secured the one and only effective means for the preservation and advancement of religion and Christianity.

MOTIONS.

At the conclusion of Mr. Doyle's address the following resolution was proposed by Mr. M. Grimes, seconded by Mr. R. P. O'Shaughnessy, and carried with applause:—That a system of education under which one-seventh of the tax payers are excluded from participating in the benefits is neither a just nor a national system, and this meeting expresses the hope that the Government will take into consideration the desirableness of making the New Zealand education system a truly national one by recognising and incorporating within it all registered schools certified by the State inspectors as efficient as has been done already in England, Canada, and other parts of the British Empire.

At the conclusion of Father Ainsworth's address, Mr. S. Ryan (Rangiora) moved:—That this meeting protests against the injustice inflicted upon Catholic children by their exclusion from the full benefits of scholarships, free places, medical inspection, free swimming tuition, benefits of which Catholic parents as tax-payers contribute their full quota, and calls upon the Department to remove this peculiarly unjust discrimination. The motion was seconded by Mr. W. Barry (Fairlie), and carried.

Following Mr. Poppelwell's address, Mr. J. Kennedy (Geraldine) moved:—That this meeting expresses its appreciation of the good work already accomplished by the Catholic Federation, and pledges itself to increase the membership and further its interests in every possible way. Seconded by Mr. F. Connolly (Geraldine) and carried.

On the motion of Mr. J. R. Hayward, a hearty vote of thanks and appreciation was passed by acclamation to his Lordship the Bishop for organising and carrying out to a successful issue the congress then just closing. And an assurance was given that whatever desires his Lordship entertained as the result of the congress, would be fully endorsed by his people.

DIOCESE OF DUNEDIN

Very Rev. Fathers O'Donnell, of Gore, and Murphy, of Riverton, were in town during the week examining those students of Holy Cross College, Mosgiel, who are shortly to be ordained.

Many old pupils of the local Christian Brothers' School who retain pleasant recollections of their teacher, Brother McGee, will be glad to hear that the genial Brother is paying a short visit to Dunedin, and evidently enjoys the best of health.

Word has been received by his parents at Kurow that Lieutenant Peter Spiers has been promoted to captain. The news will give much pleasure to his many friends in Dunedin, where he is well known in athletic circles, being a member of the Christian Brothers' Football and Cricket Clubs.

HOLY CROSS COLLEGE, MOSGIEL.

Revs. Minogue, McLaughlin, and Cullen will be raised to the priesthood on Sunday, the 26th inst., by his Grace the Archbishop of Wellington, the ordination taking place in the Basilica at Wellington. All three will afterwards labor in the archdiocese. The Rev. Ardagh, of the diocese of Dunedin, will receive the priesthood at the hands of his Lordship the Bishop of Christchurch on the 26th, in the Church of the Sacred Heart, Timaru.

ST. PATRICK'S BAZAAR

About 18 months ago the necessity for having a new school at South Dunedin was forced upon the Rev. Father Delany and the lay members of the committee associated with him in all the undertakings of the Catholic Church in that district, owing to the old school being totally inadequate for the large number of pupils. Consequently these people set to work in a manner worthy of the cause, and having the knowledge that a new school, with up-to-date equipments, would cost £3000, they bent to their task until to-day they have the satisfaction of knowing that there is in their treasury £2000 towards the total cost of the building. Desiring that the institution should be opened free of debt, the committee decided to organise a bazaar, and to that end the ladies of the parish have been working assiduously for months, the result being that at the opening ceremony on Saturday evening there was to be seen one of the finest decorative displays yet seen in South Dunedin. The interior of the hall, with the bazaar furnishings, has become a work of art as the result of the ingenious way in which the various stalls have been arranged.

The bazaar was opened by Mr. T. K. Sidey, M.P., who pointed out that while we were exerting every means to win the war, there was the future to be considered. The men and women of the future were as yet school children, and if the British race was to maintain its prestige it was essential that there should be adequate means whereby the education and training of the boys and girls might be carried out. It was pleasing to know that Father Delany was alive to the necessity for making provision for the future, and he congratulated him on the success which had thus far attended his efforts and the efforts of those associated with him. He hoped this bazaar would be the means of materially assisting in the attainment of the goal they had in view. He commended it to all present for their greatest support. (Applause.)

Mr. Carr proposed a hearty vote of thanks to Mr. Sidey for being present. He was one of the true Liberals in the House, and should long ere this have received Cabinet rank in recognition of his ability. However, if Mr. Sidey had been turned down by others, South Dunedin would continue loyal to him. He called for cheers for Mr. Sidey, which were given with a will, after 'For he's a jolly good fellow' had been sung.

Fine programmes of music, etc., have been gone through each evening, among the items being—Songs, Messrs. J. Leech, H. Poppelwell, J. McGrath, W. Gemmell, O. Firkin, and A. Rawlinson; humorous recitations, Miss Lottie Adams; character duet, Misses M. and A. Eager; Irish and Scotch dances, Misses Frame, Riddle, and Eager, Masters McKenzie and Anderson; choruses, Christian Brothers' Choir; action songs, pupils of St. Philomena's and St. Patrick's; fancy dances, Mrs. W. Yatt's and Miss N. Keats' pupils; musical melange, 'The Follies'; Misses T. and M. Brennan, R. Wootton, M. Fenton, E. Lockhart, N. Kenny, and M. Mulholland. The Lyric Orchestra contributed items each evening. Special mention must be made of the fine singing of the Christian Brothers' Choir, and of the action songs by the pupils of St. Philomena's and St. Patrick's, which were greatly enjoyed.

The stall-holders are as follow:

Narcissi Stall.—Mesdames Marlow, Noonan, Nelson, and Mullins.

Tulip Stall.—Misses Carr and Dumford, and Mesdames Durning and Baker.

St. Kilda Stall.—Mesdames O'Brien, Graham, Walsh and Connor.

City Stall.—Mrs. Jackson, Madame Squarise, Mesdames Foster, Skimmer, and Stone.

Kensington Stall.—Mesdames Fenton and Nolan.

Refreshment Stall.—Misses Staunton, Brown, Duhig, and Mrs. Tylee.

The bazaar was attended by large numbers up to Wednesday evening, very satisfactory business being done.

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We recommend the following urgent appeal sent by the Very Rev. Father Bowden, Administrator of the Pro-Cathedral, Dublin, to Archbishop Mannix, of Melbourne, to the many readers of our paper. If there be any person amongst them, enjoying the fulness of this land, who still requires evidence of real want before he opens his heart and his purse strings, this cable should convince him:—

The National Aid Association urgently appeals for funds to relieve the stricken Irish families that have no hope but in the generous hearts of the friends of Ireland. Since the tragedy of Easter Week, the National Aid Association has been bearing a heavy burden. Without distinction, the Association has attempted to relieve all who were left destitute. For no doom of law should be allowed to place beyond the reach of Christian charity the families of the men who died in Easter week, or who are now confined in prison cells. The wail from desolate Irish homes and the cry of the widow and the orphan have evoked a generous response from the Irish people wherever they have found a home. The Association has, therefore, been able to do something to mitigate the distress and suffering of those who, in many cases, had lost everything but their lives. The demands upon the funds of the Association, however, have been so many and so urgent, that no permanent provision has been made for any, even of the most helpless and hopeless sufferers. The generous aid that came from Ireland and from Australia and other lands beyond the sea was barely sufficient to meet the most pressing needs from week to week. In Ireland's name, and in the name of the widows and orphans, we thank our friends in Australia for all that they have done, and we confidently look for help from those who have not yet been reached by our appeal. With the tragic memories of 1916, there will go down to other generations and happier times a record of the unflinching loyalty and undiminished love of Irishmen for the Motherland.

Signed on behalf of the National Aid Association,

RICHAUD BOWDEN, Chairman.

The Pro-Cathedral, Dublin.

The latest accounts from Dublin show that Father Bowden's Committee has to find £1000 per week in order to provide food and shelter for the sufferers. The Irish winter is fast approaching, and, no doubt, the resources of the committee will be severely taxed. Father Bowden asks that his appeal should be sent to the various centres in Australia. We are confident that he can look for a generous response. Ireland has never appealed in vain to Australia.

Already acknowledged, £2557 11s 4d.

Greymouth Parish, including St. Patrick's H.A.C.B. Society, Greymouth Church, and Cobden Church, collected by Messrs. Fitzgerald, Blanchfield, Quinlan, and Creagh: Very Rev. Dean Carew, £10; Mr. E. J. Cotter, £10; Mr. E. A. Burke, £3; Mr. Patrick L. Phelan, £3; Mr. M. Quinlan, £2 2s; Mr. M. Fitzgerald, £2 2s; Miss Florence Shanahan, £2; Mrs. P. Phelan, £2; Mr. J. Shanahan, £2; Mr. W. Hanrahan, £1 1s; Mrs. McDonnell, £1 1s; Sympathiser, £1 1s; Mr. Patrick Blanchfield, £1 1s; Mrs. Mary Kennedy, sen., £1 1s; Mr. John Higgins, £1 1s; Mr. M. J. Fogarty, £1 1s; Mrs. M. J. Fogarty, £1 1s; Mr. James Kennedy, £1 1s; Mr. Jeremiah McCarthy, £1 1s; Mr. W. Sullivan, £1; Mr. J. Deere, £1; Mr. O. Egden, £1; Mr. T. P. Fogarty, £1; Mr. T. McLean, £1; Mr. M. Deere, £1; Miss J. Crowley, £1; Mr. R. Crowley, £1; Mr. M. Crowley, £1; Mrs. Burns, £1; Mr. W. B. Gilbert, £1; Mr. G. Hanrahan, £1; Mr. P. Dwyer, £1; Sergeant Egan, £1; Mr. D. McBrearty, £1; Mr. J. Hassell, £1; Mr. Con. Connors, £1; Mr. William Costello, £1; Mr. M. Sampson, £1; Mr. R. E. Bellamy, £1; Mr. Terence Deere, £1; Mr. William Sampson, £1; Mr. John McKinty, £1; Mr. Terence Kielley, £1; Mrs. W. Sullivan, £1; Mr. Cornelius Byrne, 11s; Mr. W. Meale, 10s 6d; Mr. W. Ryan, 10s 6d; Mr. R. Walsh, 10s 6d; Mr. W. Farrar, 10s 6d; Mr. R. Spencer, 10s; Miss M. Anderson, 10s; Mr. P. Farrell, 10s; Mr. M. Daly, 10s; Mr. T. O'Callagan, 10s; Mr. M. McGilligan, 10s; Mr. M. Keating, 10s; Mr. P. Galligan, 10s; Mr. T. Keating, 10s; Mr. M. McQuilken, 10s; Mr. P. Bibon, 10s; Mr. T. Troy, 10s; Mr. J. Creagh, 10s; Mrs. M. Noonan, 10s; Mr. Malone, 10s; Mr. S. P. O'Donnell, 10s; Mr. T. Prendergast, 10s; Mr. Edward King, 10s; Mrs. W. Hanrahan, 10s; Mr. John J. Kennedy, 10s; Mr. Patrick Deere, 10s; Mr. Michael Reedy, 10s; Mr. John Flannagan, 10s; Mr. Wm. O'Kane, 10s; Miss H. Power, 10s; Miss McGuire, 10s; Miss K. Hogan, 10s; Mr. James Hynes, 10s; Mr. A. Hoult, 10s; Sympathiser, 10s; Mr. John Brennan, 10s; Mrs. F. W. Martin, 10s; Mr. T. M.

Quinn, 10s; Mrs. W. Claughesey, 10s; Mr. R. J. Meade, 7s 6d; the following contributed 5s— Mrs. E. King, Mrs. J. Shanahan, Mr. Geo. Chesterton, Mr. P. J. Power, Mrs. Sigley, jun., Miss K. Dunn, Miss N. Power, Mrs. Malone, Mrs. E. McSherry, Mr. Pat. Hogan, Mr. Pat. Heffernan, Mrs. P. Casey, Mrs. Hassal, Mrs. Reid, Miss Nellie Tilly, Miss Hannan, Mr. James Collogan, Miss N. Hanrahan, Mrs. M. Phillips, Mrs. E. Keating, Mr. James Quinn, Miss Dowling, Mr. J. Sullivan, Miss Fitzgerald, Mr. N. Kelly, Mr. J. P. Watson, Mr. Prendergast, Mr. W. J. O'Donnell, Mr. F. Rowe, Friends, Mr. J. Maude, Mr. R. Spence, Mr. F. Garth, Mr. T. Burne, Mr. M. Lynch, Mr. F. Escott, Mr. R. Sweetman, Miss K. Phelan, Lady Sympathiser, Mr. J. Heffernan, Miss C. Heffernan, Mr. J. Galligan, Mrs. Sweetman, Mr. S. Chapman, Mr. Flaherty, Mr. M. Quirk, Mr. T. O'Donnell, Mr. J. McCauley, Mrs. E. O'Neill, Mr. M. Minehan, Mr. P. Burke, Mrs. H. O'Donnell, Miss Kennedy, Mr. Jno. Murphy, Mr. L. Costigan; smaller sums, £10 15s; total, £124 14s. (Mr. Deere's list to come.)

The following letter was sent by Mr. Cotter with his subscription of £10:— As a non-Catholic but very proud descendant of 1798 (Presbyterian) rebels, I have really great pleasure in enclosing cheque for £10 towards the Dublin Relief Fund, and I only wish I had Rockefeller's account at my bank at this sad time. God save Ireland!

St. Patrick's Cathedral, Auckland (second list).— Hon. Arthur M. Myers, M.P., £10; Irish Friends, £8 15s; Mr. Ernest E. Davis, £5 5s; Mr. Maurice O'Connor, £5 5s; Anon., £5; Anon., £5; Miss Doyle, £4; Mr. J. J. O'Brien, £2; Mr. Walter Darby, £1 1s; Mr. Chas. Grevatt, £1 1s; Mr. J. C. Griffen, £1 1s; Mrs. Perrott, £1 1s; Mr. J. Netters, £1; Mr. Wm. Buckley, £1; Mr. John Higgins, £1; Mr. McFadden, £1; Mr. P. Barrow, £1; Mr. N. McGlone, £1; Mrs. Hansen, £1; Mr. John Lynch, £1; Mr. D. J. O'Sullivan, 10s; Mr. T. Cannon, 10s; A Friend, 10s; Anon., 10s; Mr. Hugh Duffin, 10s; Mr. Daniel Doyle, 10s; Mr. James O'Grady, 10s; Mr.

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James Kilbride, 10s; Mr. John Downing, 10s; the following contributed 5s—Mr. McDonnell, Mr. Chas. Bray, Mr. Cloughessy, Mrs. D. Grace, Mrs. Redley, Miss Burke, Mrs. N. J. Prendergast, Mr. and Mrs. Tubb, Detective Gourlay, Mrs. Keenan, A Friend, Miss E. M. Simpson, A Friend, A Friend, Mr. T. Walsh, Miss B. Roche: smaller sums, £3 1s 6d:—total to date, £152 10s 6d.

Cromwell Parish.—Rev. Father Hunt, £5; Mr. John Fleming, sen., £2; Mr. George Stumbles, £1; Mr. Felix McFelin, £1; Mr. Thomas Hayes, sen., £1; Mrs. M. Hayes, 10s; Miss Stumbles, 10s; Mr. John Hayes, 10s; the following contributed 5s—A Friend, Miss Williams, Mrs. C. Mitchell, Mrs. W. Mitchell, Mrs. S. McNamara, Mrs. E. Jolly, Mr. Thos. Hayes, Mr. J. McElligott, Mrs. E. Stumbles, Mr. J. Mooney, Mr. J. Johnson, Mr. Alf Scott, Mr. P. Johnson: smaller sums, £1 1s 6d:—total, £15 16s 6d.

Pukekohe (Auckland) Parish.—Rev. Father Molloy, £5 5s; Mr. Maurice Coughlan, £5 5s; Messrs. Coughlan Bros., £3 3s; Mr. Daniel Goodwin, £2; Mr. James Kennelly, £1 1s; Mr. James O'Connor, £1; Mr. Charles Clarke, £1; Mrs. McGovern, £1; Mrs. Graham, £1; Mrs. Hawke, £1; Miss Lillford, £1; Mrs. Markham, £1; Mr. Daniel Markham, 10s; Mr. Richard Phelan, 10s; Mr. Anthony Regan, 10s; Mr. Jeremiah Hickey (No. 1), 10s; Mr. Edward Sheridan, 10s; Mr. James Reidy, 10s; Mr. James Costello, 10s; Miss Hogan, 10s; Mr. Martin Hogan, 10s; Mr. Joseph Henry, 10s; A Friend, 10s; Mrs. Russell, 8s; Mr. David Nobbs, 8s; the following contributed 5s—Miss Clark, Miss Teirney, Bridget Bodkin, Mrs. Rogers, Mr. Patrick Hogan, Mrs. Jaygusch, Mr. Kennelly, Mr. Robert Forbes, Mr. Russell, Mrs. Keaney, Mr. Patrick Dunne, Mr. William Whelan, Mr. Michael Markham, Mr. Patrick Markham, Mr. John Phelan, Mr. Michael Mahon, Mr. Daniel Maher, Mr. John Cummins, Mr. Samuel Duffy, Mr. James Knott; Mr. James Brady, 3s; the following contributed 2s 6d—Doreen Fleming, A Friend, Mr. Mark Thornell, Mr. Bernard Foy, Mr. George Flynn, Mr. John Quinlan; the following contributed 2s—Mr. Benjamin Jeffares, Mr. Philip Millar, 2s; Mr. A. Webb, 2s; Mary Cumnick, 2s:—total, £36 6s.

Carterton Parish.—Rev. Father O'Beirne, £5, Mr. W. Redmond, £5; Miss Brogan, £5; Mr. Considine (Martinborough), £5; Mr. H. Card (Featherston), £2 2s; Mrs. Pain (Martinborough), £2; Mr. Kearney (Featherston), £1; total, £25 2s.

* General. Mrs. Margaret Thompson, Southbrook, Cheb, £3; Mr. D. Sullivan, Ratanuoha, H.B., £2 2s 6d; Mrs. Anderson, Musselburgh, Dunedin, £1 1s; Mr. S. Haughey, Cheviot, £1; A Friend, £1; Mrs. R. Penny, Palmerston North, £1; Mr. Dan Hayes, Seaciff, £1; Mr. Michael Moroney, Stratford, £1; Mr. Thomas McGee, Stratford, £1; Sisters of Mercy, Ross, £1; Mr. T. J. McGinnity, Masterton, 17s; Mrs. Claude Collins, Musselburgh, Dunedin, 10s; Mr. Ed. Doyle, Oamaru, 10s; Mr. J. Kelleher, Cave, 10s; Mr. D. Barrett, Albury, 10s; Mr. P. O'Connor, Albury, 10s; Mr. E. Crowe, Albury, 10s; Mrs. Roach, St. Kilda, 5s; Mr. G. Boddey, St. Kilda, 5s; anonymous—no address—3s

Invercargill

(From our own correspondent.)

Next Sunday and the following Sundays the Masses at St. Mary's will be as usual—viz., 8 o'clock and 11 o'clock.

His Lordship the Bishop celebrated Mass on Sunday at half-past 8, and at 3 o'clock in the afternoon he administered the Sacrament of Confirmation to over two hundred children and adults. The church was crowded, the people turning out in such large numbers to do honor to our venerable and beloved Bishop. Before administering the Sacrament, his Lordship addressed the children, and in a beautiful discourse explained to them the meaning and effects of the Sacrament, and he took occasion to compliment them on their excellent knowledge of the catechism. At the conclusion the Bishop briefly addressed the congregation,

and during the course of his remarks congratulated the parish on the pronounced success of the recent mission. On Monday a number of children from the Bluff were confirmed. His Lordship intends visiting other parishes in Southland before returning to Dunedin.

Palmerston North

(From our own correspondent.)

November 10.

The Devotion of the Forty Hours commenced on Sunday morning last, when a Missa Cantata was sung by the Rev. Father McManus, after which a procession of the Blessed Sacrament took place and the Litany of the Saints was recited. At the devotions in the evening a special sermon on 'The Blessed Sacrament' was preached by the Rev. Father O'Farrell, who, during his discourse, urged everybody to receive Holy Communion. On Monday morning two Masses were said which were very well attended, and in the evening Rev. Father Travers preached to a large congregation. On Thursday morning two Masses were said, the Rev. Father Travers singing a Missa Cantata at 8 o'clock. After Mass a procession of the Blessed Sacrament took place. Benediction afterwards brought a very successful function to a close. A notable feature of the devotions was the large number of Communicants, which reflects credit both on the priests and the congregation generally.

Napier

(From an occasional correspondent.)

November 7.

Councillor W. J. McGrath to-day at the Brothers' School presented Master Francis Piercy with the four gold medals won by him in the Hawke's Bay junior championship, at the Labor Day Sports. The speaker, who is an old boy of the school, had won in his day three or four championships on the running track for the honor of the school, and therefore took great pleasure in congratulating Master Piercy in not only winning handsomely, but in putting up a record time, being only 12secs. below senior time. He also said that the Brothers' schools were noted throughout New Zealand for the success won in all branches of sport, and recommended the lads to keep up the fine spirit of enthusiasm shown in the little school in past and present times. The medals—for the 150yds, 220yds, 440yds, and best boy—were then presented amidst cheers for the winner. Three ringing 'hurrahs' for Councillor McGrath, 'the old boy champion,' terminated the proceedings.

COMMERCIAL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday November 14, as follows:—Sheepskins.—We sold halfbred and fine crossbred up to 13½d; crossbreds, to 13¼d; hoggets, to 12½d; merino skins, which were not so keenly competed for, made up to 10½d per lb. Oats.—Although there is little business passing oats are in strong demand. Prime milling, 3s 1d to 3s 2d; good to best feed, 2s 11d to 3s per bushel (sacks extra). Wheat.—Market very firm; strong demand for all milling qualities. Fowl wheat scarce with advance on late rates. Prime milling velvet, 5s 6d to 5s 8d; Tuscan, 5s 3d to 5s 6d; good whole fowl wheat, 4s 10d to 5s per bushel (sacks extra). Potatoes.—Only small consignments are coming forward. Choice lines readily sold. Choice tables, £11 to £11 10s; medium to good, £10 to £10 15s; others, £7 to £8 per ton (sacks in).

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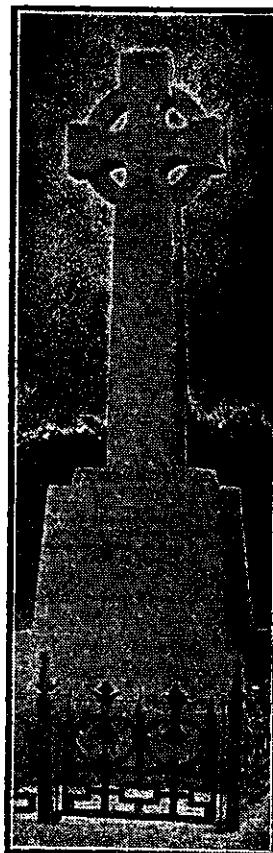
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Every Mail brings to this Office numerous congratulations from Subscribers on the merits of our paper and also enclosing subscriptions to keep them in credit, while, on the other hand, we regret to state that there are Subscribers who have been readers of the *Tablet* for many years and the only word we hear from them is when the paper has not been delivered. Doubtless it is through an oversight on their part that they have not remitted their subscriptions, and we make a SPECIAL APPEAL to those in arrears to settle up their Accounts and thereby assist us to better the paper and confer a mutual favor.

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BIRTH

COLUMB. On November 8, 1916, at Rose street, Gore, to Mr. and Mrs. E. J. Columby a son; both well.

MARRIAGE

O'REILLEY JACOBSEN. On Thursday, October 12, 1916, at the Catholic Church, Waverley, by Rev. Father Cashman (Nuptial Mass), Mary Agnes, only daughter of the late Mr. Joseph Jacobsen and Mrs. Jacobsen, of Nelson, to Charles, ninth son of the late Mr. G. O'Reilley and Mrs. O'Reilley, of Waverley.

DEATHS

PHELAN. On November 14, 1916, at her residence, Highgate, Maori Hill, Mary, relict of Patrick Phelan, of Maerua; aged 81 years. R.I.P.

WILLIAMS. Of your charity pray for the happy repose of the soul of Charles Williams, of the Tasman Hotel, Port Nelson, who died suddenly at the Howard, October 5, 1916, fourth son of the late John and Mary Williams, Waitahu, Reefton, and beloved husband of Annie Williams (nee McRae); aged 52 years. My Jesus, have mercy. R.I.P.

IN MEMORIAM

BUTLER. Of your charity pray for the happy repose of the soul of Margaret Fraser, dearly beloved wife of Patrick Butler, who died at Broad Bay, Dunedin, on November 16, 1915. Deeply mourned. R.I.P.

O, Immaculate Heart of Mary,

Thy prayers for her extol:

O, Sacred Heart of Jesus,

Have mercy on her soul.

—Inserted by her sorrowing husband and father.

GREGORY. Of your charity pray for the repose of the soul of William Joseph Gregory, who died of wounds at Mudros Hospital, on November 14, 1915.—R.I.P.

On whose soul, sweet Jesus, have mercy.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 16, 1916.

THE TITLE 'CATHOLIC'



We have heard a good deal just lately about 'sensitive Irishmen,' but it is hardly necessary to say that Irishmen have by no means a monopoly of that sometimes honorable quality. At the very large and highly successful Catholic gathering held in Christchurch last week, his Lordship Bishop Brodie used these words:

'They all admired the sacrifice made by

Bishop Julius for the cause of Christian education in giving half of his episcopal revenue for that purpose. (Applause.) As Catholic Bishop of Christchurch I shake him by the hand and say, "Let us take the platform together, to show that we, as Christians, are not fighting one another for the advancement of irreligion and atheism. Let it be said of us we are friends in a common cause, the advancement of Christianity." On the face of it, this utterance conveys nothing but the utmost friendliness and good feeling towards the Anglican body, yet strange to relate, some Anglican clergymen in Christchurch have found cause of offence in the words, and the sermons in which this hypersensitiveness

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found expression have been given generous and prominent space in the congenial columns of the *Christchurch Press*. One of the two clergymen referred to speaks of 'the audacity of this wording in referring to his Lordship Bishop Julius as "a non-Catholic" as though to discredit him as a Bishop of the Catholic Church.' No one, it is safe to say, who listened to Bishop Brodie gathered any such impression from the words, and the whole context shows that no intention of discrediting Bishop Julius in any shape or form was present in the speaker's mind. The term 'non-Catholic' doubtless seemed to Bishop Brodie, as it does to us, the safest and gentlest expression that could be used. Bishop Brodie *might* have referred to Dr. Julius as the 'Protestant' Bishop of Christchurch and we can imagine what a worse than Bulgarian atrocity that would have been in the eyes of the two gentlemen with the thin epidermis. The words to which exception has been taken occurred in the midst of a warm and earnest eulogy of Bishop Julius; and there was, we repeat, quite manifestly no intention to express anything but admiration for the head of the Anglican body in Christchurch. Catholics would not be so stupid and, least of all, a genial, cultured gentleman like Bishop Brodie -- as to fire their olive branch out of a catapult.

*

One of the two unnecessarily indignant clerics has added to the gaiety of the newspaper reading public by telling us that Bishop Julius is 'the true Catholic Bishop of Christchurch.' The claim is presumably based upon an extraordinary 'branch' theory which makes 'the Church' mean (in the language of an Anglican writer), not any one particular denomination, but a great corporate body of Christians 'spreading through East and West, and serving God in all languages.' Some of our Anglican friends maintain that their Church is a 'branch' of the great speckled body that (they say) constitutes 'the Church Catholic.' There is only one thing the matter with this pretty theory: no such corporate body exists. No such corporate body has ever existed. Nor is there any trace of any such multitude of men, as described, that by any stretch of fancy can be called a 'body' or an association of any kind. Not a scrap of evidence of the existence of such an association has ever been offered. There is none to offer. This idea of the Church is a new one. It has no place in history. Who, for instance, are the members that compose this mythical corporate body? Catholics? But Catholics ridicule the idea that any such association has ever existed. Greeks? But the Greeks are equally energetic in denying that any such body exists or that they have ever had any connection with it. Protestants? But Protestants generally repudiate such a new-fangled view of the Church. Nobody in the wide world at the present time believes in it except a small party in the Church of England. And they are hopelessly unable to determine who are the members of this imaginary association, what is the nature of its organisation, or any of the other points which it is essential to know about any corporate body existing among men. They try to force into an imaginary body a thousand hostile creeds that are diametrically opposed to each other on the most important subjects -- creeds, too, nineteenth-twentieths of which do not admit the existence of such an association, much less membership thereof.

*

As for the term 'Roman Catholic': it is none of our making. It is merely a legal designation forced upon us by an Act of a Protestant Parliament. In itself, and apart from legal convention, 'Roman Catholic' means a Catholic who is a native of, or resident in, the city of Rome. And this is the meaning which the combination carries in Italian, French, Spanish, Portuguese, German, and every other modern European language. 'Catholic' is our name, not 'Roman Catholic.' The word 'Roman' in the sense of limiting the meaning of the title 'Catholic,' was repudiated by the Vatican Council. It is, in this signification, theologically wrong. With us, the word 'Roman' when applied to the Church, is descriptive or explana-

tory, not restrictive. It indicates that Rome is the centre of our unity. It is, of course, not meant to convey a limitation of the circumference or sweep of the Church's catholicity or universality, for that would be a contradiction in terms. Ours is the only Church that claims and bears the simple title, 'The Catholic Church.' Apart from legal necessities created for us by Acts of Parliament, 'Catholic' is the only name we acknowledge. To say 'Roman Catholic,' is, in its way, as bad a tautology as to say 'a round circle.' All circles are round and all Catholics are Roman -- in the sense explained above. There are no other Catholics. The two excited Anglican clerics can learn as much from the first person learned or simple, medico or lawyer, hodman, street-cleaner, or schoolboy -- that they meet on the street. If they inquire for the residence of the 'Catholic Bishop of Christchurch' one and all will direct them, not to the Anglican See House, but to Barbadoes street.

*

It is the same to-day as it was in the far-off times of Augustine, and Cyril, and Pacian, whose testimony to the exclusive use of the name 'Catholic' for those in communion with the See of Rome we quoted in a recent article on the subject. The title 'Catholic' is now, as it was then, the distinguishing mark of our Church, and not a vague general term which is intended to include a hopeless salmagundi of non-coalescent and mutually repellent Christian creeds. The well-known lines of Horace have been metrically translated as follows:

Yes, words long faded may again revive,
And words may fade now blooming and alive,
If usage wills it so, to whom belongs
The will, the law, the government of things.

Aulus Gellius puts the same idea in the following words: 'Custom is the mistress of everything, and, in a most especial manner, regulates the use of words.' And custom is quite agreed that the word 'Catholic' is the peculiar designation of the Church which has for its visible head on earth the Pope or Bishop who sits upon the chair of St. Peter in Rome. The very street-arab finds only one meaning in the words of a stranger who inquires for the Catholic Church, the Catholic priest, the Catholic sisterhood. Standard English writers we need only instance Lord Macaulay, Edmund Burke, James Martineau, Lecky, agree in using the word 'Catholic' to designate the Church which is in communion with Rome. Lecky, when taken to task some years ago in Dublin for having used the word 'Catholics' to designate members of the papal Church, refused to employ the compound word 'Roman Catholic,' which he regarded as a solecism in language. This noted Unionist and rationalistic historian cannot be suspected of any leaning towards our faith. But in all his learned and voluminous writings he habitually applies the term 'Catholic Church' to that great religious organisation which has its centre in the City of the Seven Hills. The great *Encyclopaedic Dictionary* states that the word 'Catholic' is by general usage applied to those in communion with the See of Rome -- or, as its Protestant compilers put it, 'the Roman Catholic branch of the Christian Church.' Webster's great standard dictionary defines the term 'Catholic,' when standing by itself, as meaning 'Roman Catholic.' Briefly, the word 'Catholic' means just what practically universal usage has decided that it shall mean. And that meaning is inseparably associated with what is legally known among us as 'the Roman Catholic Church.' It is too late now for any small creed or section thereof to attempt to alter the long-fixed and settled meaning of words that are still in everyday use. Such attempts have been made. But from the days of Horace and Aulus Gellius down to our time they have not met with any conspicuous measure of success.

*

In the languages of Continental Europe no term is known corresponding to the legal designation of 'Roman Catholic' by which we are known in English-speaking countries. In French, Italian, German, Spanish,

Portuguese, Dutch, and other European languages the title 'Catholic' is, as we have pointed out, applied to, and only to, the Church of Rome. Were the word 'Roman' added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his *Visit to the Russian Church*, Rev. W. Palmer (Anglican) tells how, to his great annoyance, the 'Orthodox' Russians persisted in calling the adherents of the Church of Rome 'Catholics' pure and simple. The *Russian Orthodox American Messenger*—as in recent issues—does likewise. And the following paragraph appeared in the *Catholic Times* a few years ago from a correspondent resident in Cairo (Egypt): 'In the East no one is called a Catholic if not in communion with Rome. If a man called himself 'an Anglican Catholic' here he would be at once considered a 'Roman Catholic' from England. All Churches united with Rome are called Catholic, such as the Catholic Copts, Greek Catholics, Syrian Catholics, and Latin Catholics. Those in schism are called Orthodox. The Anglicans are simply English Protestants.'

The attempt now made to take from us, or share with us, our time-honored title of 'Catholic' is symptomatic of the changed times in which we live. We are happily far from the days when altars were overthrown all over England, when sacred vestments were destroyed or turned to common or base uses, and when the fate of the 'massing priest' was the torture chamber, a short ride on a tumbril, a brief interview with the common hangman, and the impaling of his quartered remains, as a traitor, upon the Tower. The Church of England has undergone many a change since those fierce old days. Ever since the days of the Oxford movement our High Church friends have been paying the once hated creed the flattery of imitation. They have been quietly assimilating Catholic doctrines and principles. They have been imitating our ritual, erecting 'altars,' adopting vestments, incense, lighted candles, etc., performing a ceremony which they call the 'Mass,' and although avowedly members of a merely national Church, have even come, as we see, to boldly lay claim to a share in the title of 'Catholic' or universal, which, by right and by the fact of common usage, belongs only to that great and divinely founded organisation which has its centre in the See of St. Peter. They are 'Catholics'; we are 'Roman Catholics.' So, at least, they tell us. They forget, however, that the official title of their Church, as given in the accession oath, is not 'Catholic' but 'the Protestant religion as by law established,' or, as in their own prayer-book, simply 'the Church of England.' This new view of the Church is confined to a small but devout and growing body in the Anglican Church. It has no basis in history, and is interesting chiefly by reason of its abandonment of some of the fundamental principles of the Reformation, its vehement objection to the official and once-loved title of 'Protestant,' and the manner in which it has led, and is still leading, thoughtful Anglicans day by day into the one, true, and undivided Fold of Christ. The new title claimed by the Christchurch clergymen for the Anglican Bishop of Christchurch, which raised such an expansive smile on the faces of readers of the *Press*, represents a phase of Anglican Protestantism to which the *Lamp* (an extremely 'High' Anglican organ) once made the following reference, to which we

cordially direct our Anglican friends' attention: 'To call ourself a Catholic and ignore the Pope is like the play of "Hamlet" with the character of Hamlet left out.' And then it goes on to say: 'The opponents of reunion with Rome call it enslavement. Has the Church of England ever ceased to be enslaved since the Tudor tyrants, father, son, and daughter, first made her so? Submission to the Vicar of Christ in reality means emancipation from enslavement. God hasten the day when Anglicans will think lovingly of the successor of St Peter as our Holy Father, and gladly render him filial obedience.'

Notes

The Christchurch Congress

A very important factor in the success of a gathering such as that held in the Christchurch Colosseum last week is the selection of suitable speakers, and in this respect the committee who had charge of the arrangements are to be warmly congratulated on their choice. All the speakers, without exception, acquitted themselves really well. Mr. M. Doyle, who had no difficulty in carrying his hearers with him, and whose speech was freely punctuated with applause, dealt very capably with the subject of Catholic education, making some excellent points and incorporating much valuable matter in his address. Mr. H. F. Doogan (Grey-mouth), when once fairly into his stride, made a very effective speech. He was clear, forcible, and easy to listen to; and he had the supreme merit of keeping strictly to his point—a quality which those who are in the habit of attending public meetings have learned, through much tribulation, to be deeply grateful for. Certainly no one could have left the meeting, after hearing Mr. Doogan's exposure, with any doubt in his mind as to the reality and petty meanness of the present Catholic disabilities. The Rev. Father Ainsworth, who has a fine platform presence, a magnificent voice, and the true Irish gift for telling oratory, and who had come all the way from Napier to be present, was in splendid form. His speech, which was emphatically one of the fighting order, aroused a perfect *furor* of enthusiasm, and the ovation accorded to him at its conclusion was loud and long. The committee were fortunate in securing the presence of Mr. D. L. Poppelwell, who is second to none in New Zealand in his knowledge of the aim, purpose, history, constitution, and organisation of the Catholic Federation. He knows from much experience, precisely what are the points on which the public stand most in need of enlightenment, and he expounded these to his interested auditors with great skill and address. Mr. Poppelwell is a trained and practised speaker, and he handled his subject in a manner that left nothing to be desired. The speech of his Lordship Bishop Brodie was the weightiest of the evening, both by reason of its intrinsic merit and importance, and also, of course, by reason of the position and office of the speaker. It was a thoughtful, timely, and tactful address, happy in tone, conciliatory in spirit, and eminently calculated to win the favorable attention of the non-Catholic public to which it was really addressed. A feature of the gathering was the enthusiastic demonstrations which the appearance of Bishop Brodie, and every mention of

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his name by other speakers, elicited from the vast gathering. The ill-natured attempt of the *Press* to sow mischief in the Catholic body has had the opposite effect from that which was intended, and has only served to knit Bishop and people together more closely than ever in the bonds of mutual loyalty and affection.

DIOCESE OF AUCKLAND

(From our own correspondent.)

The women's confraternity of the Holy Family met on Thursday evening. Though the weather was most unpropitious the attendance was large. Rev. Father Taylor preached on the devotion of the Most Holy Rosary.

The Catholic Ladies' Hostel, in Park road, Auckland, is now in full swing, and the matron (Miss A. V. Lorrigan) would be pleased to accommodate therein any Catholic ladies passing through, or likely to become residents of the city.

At St. John's Church, Parnell, and the Sacred Heart Church, Ponsonby, collections for the Dublin Distress Fund took place on Sunday, November 12, and on Sunday, November 26, the collection for the same object will be taken at St. Joseph's Church, Grey Lynn.

The Marist Brothers' School sent in several entries for the Labor Day sports, held in the Domain, with the following results: 100yds Handicap (under 12) D. Arrowsmith, 1. 100yds Championship (under 12) D. Arrowsmith, 1; V. Dane, 3. High Jump B. Jones, 2; D. Arrowsmith, 3. Broad Jump B. Jones, 2.

The concert in the Town Hall last Monday evening in aid of the clergy sustentation fund will net about £70. This, in view of the many calls upon the people, will be considered highly satisfactory. The programme was an excellent one, and the performers and promoters of the entertainment are to be congratulated.

The Registrar of Friendly Societies, in replying to an inquiry of the District Executive of the H.A.C.B. Society with relation to the payments of premiums of those members absent with the Expeditionary Forces from the Guarantee Fund, said: 'If the fund from which you have hitherto paid these premiums is unable to bear the strain, you are at liberty to pay them from the District Funeral Fund.'

Very Rev. Chancellor Holbrook, D.S., addressed the men's confraternity of the Holy Family on Tuesday evening. He continued his remarks on his observations in the Holy Land. On this occasion he referred to the wonderful Mosque of Omar, describing its huge dimensions externally and internally, and the exquisite workmanship bestowed on it. He also spoke of the reverence shown towards it by the followers of the prophet, and gave instances of how they mix up the mercenary spirit with their devotions where the 'infidel dog' is concerned. He also described the view from the mosque of the surrounding country, a country dear to the heart of every Catholic. The number of speakers, and the variety of subjects treated at these confraternity gatherings are certainly educative and illuminating.

Mr. Stephen Nerheny, writing from Hornchurch, England, on Sunday, September 17, to his father, Mr. P. J. Nerheny, said: 'I have some very good news to tell you about Bishop Cleary, who is spending the day here. He said Mass for us this morning. I met him and took his bag containing his vestments, and got things ready for his Mass. I served his Mass, and felt so much at home that it seemed like being back again at St. Patrick's. Next Sunday he will celebrate an early Mass, and we Catholics, numbering about fifty, are going to receive Holy Communion. You can just imagine how pleased we were to see him, and how proud we felt when the Bishop went amongst us, and called us his men. He looks so well, and told me he had met Mother Aubert in Rome, and that he would not be returning to New Zealand for at least two months.'

The bazaar in aid of the Sacred Heart Church, Ponsonby, was successfully inaugurated last Wednesday night in the parish hall, O'Neill street. In spite

of inclement weather, the building was thronged, and business was brisk. The stalls comprised stocks of exceptionally beautiful articles, and were in charge of the following:—Ladies' stall, Mrs. Kiely; Children of Mary stall, Miss E. Casey; dining stall, Mrs. Lowry; children's stall, Miss R. Smith; side stalls, Mr. Hunt; club stall, Mr. R. Kiely; and altar boys' stall, Master T. Hickey. The more serious business of the evening was interspersed with vocal items rendered by a boys' choir of 80 voices. The bazaar was continued on Thursday night. Again there was a large attendance, and business was brisk. The children of the Sacred Heart School delighted with their tuneful singing. A special item in the programme was the dancing of Miss Bernice Sanford and her pupils, and a clever exhibition of Highland dancing was given, in which Misses Evelyn Sanford, Elva Sanford, Irene Henderson, Eileen Baird, and Jean Davidson, and their teacher took part. By request this feature will be repeated to-night. Miss Ruby Sheriff, in song acting, and Miss Jennie Davidson, who gave a recitation, were greatly appreciated.

Two young ladies from Dublin, on a health tour, passed through Auckland last Sunday en route to Sydney. They came by the Remuera through the Panama Canal, and expect to reach Dublin in May of next year. They had been eye witnesses of the insurrection, and gave most interesting and graphic descriptions of the stirring scenes in the Irish capital. At St. Patrick's Cathedral on the Sunday they were here when the collection for the Dublin distress fund was taken up. In view of the attitude taken by the *Press* newspaper in Christchurch towards this collection, I put the matter before the young ladies. One of them took a most active part, as a member of the St. Vincent de Paul Society, in alleviating the distress. 'Every shilling you send Home,' she said, 'will be most welcome and needful. The misery and want prevailing amongst the women and children particularly are appalling. His Grace Archbishop Walsh, Father Bowden, and the priests and religious generally are working heroically to grapple with the pressing and perplexing problem. Unemployment is everywhere rife in the city. Besides the deportations of thousands of the bread-winners, warehouses, factories, and workshops were ruthlessly demolished by the artillery. To slow the calibre of the guns used to do this, it may be mentioned that eight horses were employed to pull each gun which passed our residence in Parnell street. The "soupers" were having the time of their lives, and they plied their calling persistently and constantly. To combat them the Archbishop secured numbers of large buildings, and in these meals were served to the distressed Catholic children. Up to the time I left in September I was engaged in this work.' I informed the visitors what was happening in Christchurch, where a reputable newspaper had questioned the existence of distress in Dublin, or the necessity for sending relief there. The answer was: 'I should like to meet that editor, because I would convince him in very little time, and without much trouble, of the distress and absolute want now prevailing in Dublin. The approach of winter will add much more to the sufferings of the poor.' Do not listen to such untruthful statements, but send what you can and send it quickly.'

So far £140 has been collected for the Dublin Distress Fund at the Cathedral. The Brandon-Cremer Dramatic Company has generously consented to give a matinee performance on the afternoon of Wednesday, November 22, at the King's Theatre, in aid of the fund. The prices will be 2s and 1s, and it is to be hoped that a crowded house will result. The object is a deserving one, and should appeal to every philanthropic heart, but particularly to every Irish heart.

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Irish News

GENERAL.

The late Patrick Murray, of New Haven, Conn., willed the residue of his estate, £20,000, to the poor of County Down.

A notable Ulsterman has passed away in the person of Right Hon. Thomas Andrews, P.C., chairman County Down County Council, and former chairman of the Belfast and County Down Railway Company. He resided in Comber, Co. Down, and was a brother of ex-Justice Andrews.

Turlough McSweeney, Ireland's oldest piper, died recently at the age of 95 years. He won the first prize at the World's Fair, Chicago, in an open competition with the best pipers. The pipes upon which he played then and which he used for the past 50 years, were presented to him by Lord O'Neill, descendant of the famous Earl Shane O'Neill, of Shane's Castle, who made history in Elizabethan times.

Bugler Wharton, Irish Rifles, writing from Salonika to friends at Newry, Ireland, pays a tribute to his chaplain, Father O'Connor, 'who celebrated Mass without flinching under howling shells. They might have been egg-shells,' he adds, 'for all the notice Father O'Connor took of them. He is quite a hero, and we are all proud of him—not only Catholics, but the soldiers of other beliefs as well.' Father Fred O'Connor, formerly of St. Peter's, Cardiff, is the priest referred to by the Irish bugler.

The *Freeman* is informed on good authority that the Irish regiments whose achievements at Guillemont and Ginchy were so glorious, and whose praise has been sounded in the press of all the Allied nations, are the regiments raised at Fermoy in accordance with the suggestions made by Mr. Redmond. They are largely, if not mainly, composed of the Irish National Volunteers from all over Ireland. The brigade has more than fulfilled the high expectations of the Nationalists of Ireland, and its deeds are worthy of the great tradition its title recalls.

The death occurred a few weeks ago of Very Rev. Jas. A. Williams, O.S.A., in his 78th year, at the Abbey, Fethard, County Tipperary. The late Father Williams was a highly esteemed member of the Augustinian Order. During his lifetime he performed fine work in the interests of the institution. He was prior of Dungarvan in 1872, and for many years held a foremost place in the religious and social life of the County Waterford, where, through his energy and zeal, the Seminary of St. Augustine was established in Dungarvan.

The Very Rev. Canon David Curtin, English confessor at the Church of the Madeleine, Paris, for over 22 years, and well-known to most Irish priests visiting the Continent, has passed away at Bois Cerf, Lausanne, Switzerland. Canon Curtin was born at Mallow, Co. Cork, and educated at All Hallows College, Dublin, and subsequently at the Seminary of St. Sulpice, Paris, from which he was appointed to the Foreign Mission, and spent 25 years in Mauritius. The distinguished priest travelled largely, visiting the Australian colonies, Palestine, and Syria, North and South America, and all European countries, and his services at the Church of the Madeleine were widely recognised. On June 29, 1913, Canon Curtin celebrated the golden jubilee of his ordination at the Church of St. Elizabeth, Ouchy, Lausanne, Switzerland.

IRISH JUDICIARY: CHANGES FORESHADOWED.

There is, says the *Law Times*, some foundation on which to base the gossip as to impending promotions and changes in the judicial staff at the Four Courts.

There is the vacancy caused by the disappearance of the Lord Chief Baron, and it is further known that the health of two judges is so precarious that there is not even a remote possibility that they will again be seen on the Bench. It is hinted that under the new regime these vacancies will be availed of to increase the number of Catholic judges in the Superior Courts. Since the death of Lord O'Brien and the resignation of the Lord Chief Baron there is only one Catholic judge in the King's Bench Division, while there are six non-Catholics. The point has been taken that this is a very inequitable distribution in a country predominantly Catholic, and that it conveys some stigma upon the religion of the majority of the people. In the Court of Appeal, Chancery Division, and the Court of the Irish Land Commission, not counting the Lord Chancellor, who is not a judge in the strict sense of the term, there are, says the correspondent, six judges, of whom only two are Catholics.

THE ULSTER DIFFICULTY.

If the expectations entertained not only by many Home Rulers, but also by a certain proportion of the Irish Conservatives, be realised (says the *Catholic Times*), a plan for the settlement of the Irish question, without the exclusion of any part of the country may be arrived at by the time the war is at an end. In a letter the *Morning Post*, Lord Monteagle appeals to the Ulster Unionists to give serious consideration to the problem. Home Rule, he points out, is on the Statute Book, and must come into operation in some form when peace is concluded. What will be their position if the proposal for exclusion is carried out? Will it not be highly unsatisfactory? They will be looked upon as enemies of unity amongst Irishmen and their business relations with their fellow-countrymen will certainly not improve. Will the Ulster Unionists, taking all this into account, persist in their refusal to cast in their lot with the Nationalists under a Home Rule Government? Lord Monteagle is of opinion that they will not, and he asks them to begin at once negotiations for an understanding with the Nationalists. The Unionists and Nationalists of the South have already taken such a step. Let us hope that the leaders on both sides in Ulster will follow the example.

A BRILLIANT IRISHMAN.

Our country has given the blood and the lives of thousands amongst her best and bravest sons to the cause of the Allies during this war (says the *Irish Weekly*). Amongst the multitudes of Irishmen who have fallen, none was more widely known than the gallant young Nationalist politician, orator, and author, Lieutenant Thomas M. Kettle, whose death in action we announce with heartfelt regret, and with the deepest sympathy for the dead soldier's veteran father, his sorrowing widow, and the other relatives prominent in our nation's public life whose grief will be shared by millions of their countrymen. Lieutenant Kettle was one of the most brilliant of the younger generation of Irishmen. He has written books that will live; he has done work for Ireland that will endure for ages to come, because the influence of his writings has been a potent factor in securing the success of the National cause. From the beginning of the war he threw himself whole-heartedly into the work of advancing the cause of human freedom against Teutonic aggression; and it was one of fate's cruel and hideous ironies that while he was serving in the trenches of France his brother-in-law, the late Mr. Sheehy-Skeffington, was foully murdered in a Dublin military barracks by an (alleged) lunatic who had been sent back from the front. Lieutenant Kettle sacrificed a career of bright promise for the sake of his convictions when he abandoned political life and his position as a Professor in the National University to fight against the Germans. Now he has given life itself for the cause in which he believed. May he rest peacefully beneath the soil of friendly France, and may God have mercy on his soul.

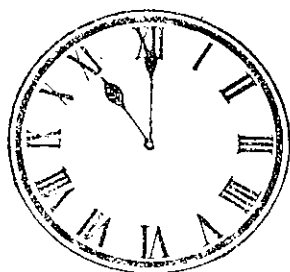
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AN AMERICAN OPINION.

The *Catholic Messenger* says that the critics of John E. Redmond in this country do not use common sense or judgment in their criticisms. That he was hoodwinked, fooled, and deceived by the English Government is not a sensible criticism. The Lloyd George, Carson, Redmond agreement, as Mr. Redmond understood it, and as it is acknowledged to have been made and agreed to, was opposed by Lord Lansdowne, who threatened to break up the coalition Cabinet if the agreement as made was carried out. The changes suggested by Lord Lansdowne were immediately repudiated by Mr. Redmond in the House of Commons, he stood by his agreement, as did Sir Edward Carson and Lloyd George, but Lansdowne was powerful enough to oblige the Government to support the changes in the agreement. This certainly was not the fault of Mr. Redmond, who had independence and backbone enough, and loyalty to the Irish people enough to defy the Government, and break his political affiliations of some nine or ten years. This does not strike an impartial observer as being 'hoodwinked' or 'fooled.' He has had influence enough to solidify the opposition to the Coalition Government and that Government is doomed to an early disruption unless it lives up to its agreement, on which it was proposed to settle the temporary government of Ireland. In no instance has Redmond been so magnificent a statesman and leader of the Irish people as in connection with the Lloyd George agreement for putting Home Rule in operation.

TWO HISTORIC REGIMENTS.

A friendly writer remarks that it was very fitting that the Dublin and Munster Fusiliers should be mentioned together in Sir Douglas Haig's reports for bravery on the Somme, because practically the whole lives of the two regiments have been passed in one another's company. Both were raised in India—one as the Madras European Regiment, and the other as the Bengal, and shared in all the fighting from Chandernagore to the Indian Mutiny. The regiments came together to Great Britain in 1868, the first time either of them had set foot on English soil, and both highly cherish nicknames earned in India. The Munsters were styled 'The Dirty Shirts,' as a result of their fighting in shirt-sleeves at Delhi in 1857, while the Dublins are known as the 'Blue Caps,' a name they also won in the Indian Mutiny, when Nana Sahib warned his men against those 'blue-capped soldiers, who fight like devils.'

'PECULIARITIES OF IRISH NATIONALISM'

A correspondent writes:—Under the above heading, you published quite recently an extract from the *Manchester Guardian* alluding, amongst other things, to the Nationalist views of the Hon. Albinia Brodrick, sister of Lord Middleton, who is one of the most persistent opponents of the rights of Ireland. There was an allusion in the note to Miss Brodrick's recent poem on the present state of Ireland under martial law. The following is the poem, which appeared in the *London Herald*—

IRELAND, 1916.

Silent we stand. The iron hand has graven
Print of torture deep on heart and brow.
Beloved, once our own, our thousand treasures,
We may not love ye now.

Silent we stand. The iron hand has smitten,
Brushing our trembling lips to peace again,
Vein of our hearts—forgive our wordless weeping,
We may not voice our pain.

Silent we stand. The iron hand is crushing
Our hearts that burned for thee with sacred flame.
Rose of the world—thine own in deep devotion,
We may not breathe thy name.

Silent we stand. The iron hand baptises
Eire, afresh, with blood and tears thy sod!
Martyrs! one holy place is ours. Unconquered,
Our souls are safe with God.

People We Hear About

The Marchioness of Bute celebrated her birthday quietly on August 19. A daughter of Sir Henry Bellingham, she was married to the Marquis of Bute in 1905. There are four sons and two daughters of the marriage, and Lady Bute, who has strong ideas on the upbringing of children, has introduced a good deal of Spartan simplicity into their training. In the country they run around without shoes or stockings, and it would be difficult to find a healthier or handsomer set of children. Lord Bute enlisted as a private early in the war.

Dr. Charles G. Herbermann, of New York, one of the leading Catholics of the United States, scholar, writer, and editor-in-chief of *The Catholic Encyclopedia*, died on August 24 aged 76. He was a native of Germany. He was president of the United States Catholic Historical Society about 19 years and a member of the Catholic Club and its president one term. His Holiness Pope Pius X. conferred on him the decoration of Pro Ecclesia et Pontifice and, at the request of Cardinal Farley, made him a Knight of St. Gregory the Great. In 1913 he was awarded the Laetare Medal.

The new president of St. Edmund's College, Ware, the diocesan seminary for Westminster, England, has been appointed in the person of Dr. Burton, vice-president. He succeeds Mgr. Bernard Ward, who was a brother of Wilfrid Ward. Dr. Burton entered the priesthood comparatively late in life, being educated for law and practising for a time as a solicitor. Most of his priestly career has been spent in teaching and in writing. He has made his own the study of the penal times in England and has published a number of interesting books on the men and manners of those times, editing old works of priests who suffered for the faith, and unearthing heroic lives which went to feed the lamp that never was extinguished.

Only twice in its history has the British Association chosen leading statesmen as presidents. Both, by something more than a coincidence, perhaps, were on the same side of politics, they were uncle and nephew, and one was at the time and the other had been, a First Minister of the Crown. In 1904 Mr. Balfour, when he was Prime Minister, presided at the Cambridge meeting of the association, and ten years previously Lord Salisbury had been president of the Oxford meeting. The Hon. Charles A. Parsons, who was chosen president the other day, is an eminent inventor, and just as successful in commercial life. He won fame and fortune by inventing the turbine engines; and he belongs to a family long settled in Ireland and prominently identified with scientific studies. The 'Rosse telescope' at Birr Castle was for many years the most notable instrument of the kind in the world.

A famous member of the French Academy and one of the most prolific writers among the immortal forty has just died an edifying death. This is Monsignor Fagnat, whose health had for some time previously given cause for anxiety. The distinguished literateur was an enthusiastic contributor to the Catholic journals. When he felt death approaching he put his affairs in order, classified his books and manuscripts, and prepared his soul for the great ordeal. He was attended by Mgr. Herscher, who gave him all the last rites of the Church and assisted him to the end. The Archbishop of Leodicia is writing a commemorative pamphlet on the man who was without doubt the most fruitful writer of our day. His obsequies took place at the Church of St. Etienne du Mont, before a numerous and distinguished gathering. The President and the Minister of Public Instruction were represented.

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ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 11.

The annual concert of the Marist Brothers' School, Newtown, takes place on Friday, November 17, at the Grand Opera House.

The Rev. Father Moloney, S.M., of Wanganui, who returned recently from active service by the hospital ship Marama, has been appointed to the charge of the Upper Hutt parish during the absence of Father Daly, who leaves for the front with the 19th Reinforcements. Father Moloney will also act as chaplain at Trentham Camp.

The Boxing Day Picnic Committee held a meeting last Tuesday evening, Mr. J. J. L. Burko presiding. Various matters of detail were discussed, and the following gentlemen were appointed conveners: Sports Adult, Mr. J. D. McPhee; children's, Mr. Jas. Stratford; Sideshows, Mr. W. F. Johnson. Assistant secretary, Mr. J. A. Humphrey.

The mission now being conducted by the Rev. Fathers Taylor, S.M., and A. T. Herring, S.M., Marist Missioners, at St. Mary's, Bouleott street, has proved most successful. The first week was set apart for the women, and this week for the men, whilst special arrangements were made for the children. Every evening the church has been taxed to its utmost capacity, and the Masses are very well attended.

Miss Dorise Guise gave an entertainment as a break-up to her dancing classes in the form of a display on Saturday afternoon. It was held in the New Century Hall, Kent Terrace, and was watched by an interested audience, numbering chiefly the parents of the children. The performers were in some cases very small, none being older than ten or eleven years, the majority not more than five or six, and they all acquitted themselves well, and did credit to their clever young teacher.

The Rev. Father Daly, of Upper Hutt, who is leaving with the Reinforcements as chaplain, was farewelled at Upper Hutt on Tuesday evening by a large number of residents. Mr. Rodgers was in the chair, and during the evening presented Father Daly with an illuminated address, beautifully engrossed by Mr. Bock, of Wellington. Mr. P. Robertson (chairman of the Upper Hutt Town Board) spoke eulogistically of the work done by Father Daly during the six years he has been in charge of the Upper Hutt parish, during two of which he has been a chaplain to the Trentham Camp. Musical items were rendered during the evening, the arrangements being carried out by a committee of which Mr. D. Quinn was chairman.

The effort of the Wellington Catholic Knitting Guild in undertaking a stall on 'Our Day' to assist in augmenting the Red Cross funds, proved most successful, the total results being about £277. The committee tender their very grateful thanks to all who assisted in any way, either by donations of money, contributions of goods for sale, or personal service, to achieve this splendid result. To the members of the Harbour Board, who obtained such a large number of coins with their flags, to Messrs. Oakes and Macdonald, who generously provided the committee and their numerous helpers with luncheon and refreshments, special thanks are due. During the day several of the clergy visited the stalls, including Chaplain-Captains Dore and Segrief. The following donations were received: Rev. Fathers Hurley, O'Connor, Smyth, O'Connell, Mrs. McArdle, Mrs. Fair, Mr. Macdonald, £1s 1s each; Miss Kennedy, £5; Miss A. A. Kennedy, £10; Mrs. Macarthy Reid, £2; Messrs. Staples, £2 2s; Dr. Mackin, £2 2s; Mr. Walter Martin, £2 2s; Mrs. McEnroe, £2 2s; Mr. M. O'Connor, £2; Mr. Ernest Somerville, £2; Mrs. J. Straug, £1; Mrs. Macarthy, £1; Mr. Oakes, £1 1s; and smaller sums amounting to about £5.

As briefly announced in last issue, arrangements have been made for a lecture by the Rev. Father Lockington, S.J., of Melbourne, at the Town Hall, Wellington, on Monday, December 18, upon the subject of 'The Church and Nation-Building.' By the last mail from Melbourne, Father Lockington furnished a

short synopsis of the lecture. He proposes to show that the Catholic Church is the greatest democracy on earth, and that the working-man has always received justice from the Church, as illustrated by examples from other countries. Religion in education will be dealt with, and it will be shown that in order to bring out all that is best in the child, it must be trained in a religious school, and that godless schools are a menace to the national welfare. Religious schools are also necessary in the interests of true patriotism, and Catholic schools develop national ideals. The necessity for the Catholic Federation will be made clear, and Father Lockington will show how the Federation may influence public opinion on the social questions of the day. The lecture will be under the auspices of the Wellington Diocesan Council, and the reputation of the lecturer throughout Australia is a sufficient guarantee of an interesting and instructive evening. Great interest is being taken in the matter by Federationists in Wellington, and the Council confidently anticipates a crowded attendance.

After the third Mass at St. Anne's Church, Newtown, on Sunday morning, the ceremonies in connection with the Forty Hours' Adoration were commenced. There was a very large congregation at the Solemn High Mass, of which the Rev. Father Ryan was the celebrant, the Rev. Fathers Segrief and Mark Devoy being deacon and subdeacon respectively, and Rev. Father Kimbell, S.M., master of ceremonies. In the sanctuary were also his Grace Archbishop O'Shea, and the Ven. Archdeacon Devoy. The preacher was the Rev. Father Kimbell. The high altar was beautifully decorated. A strong choir under the conductorship of Mr. E. B. L. Read, Miss Henderson being organist, sang the music of the Mass, at the close of which a tuneful choir from the Marist Brothers' School, Newtown, under the conductorship of the Rev. Brother Emilian, rendered a hymn. A procession through the church and grounds then took place. The Blessed Sacrament was borne by Archbishop O'Shea, the canopy bearers being members of the Hibernian Society. The sodalities (with banners) were represented by the Children of Mary, the Sacred Heart Society, and the Hibernian Society. Children and the general congregation made up a gathering that was most impressive. During the procession, the Children of Mary, the choir, and boys' choir sang hymns. During the day many people attended the church, and in the evening there was another large congregation, when the Rev. Father Gondringer, of St. Patrick's College, occupied the pulpit, and preached a most eloquent and impressive sermon on 'The Blessed Eucharist.' The Masses on Monday and Tuesday mornings were well attended, and it was most edifying to see the large number of communicants. The Rev. Father O'Connor, S.M., preached on Monday evening to a large congregation. The devotions concluded on Tuesday morning with Solemn High Mass and procession of the Blessed Sacrament. During the devotions all night watches were maintained by the men of the parish under the direction of the members of the St. Vincent de Paul Society.

CATHOLIC FIELD SERVICE FUND.

Amount previously acknowledged	£319	7	9
Dunedin Diocesan Council Ranfurly parish committee		5	0
			9
	£324	7	9
Disbursements.			
Remitted to Chaplain-Captain McMenamin, London, senior Catholic Chaplain N.Z. Forces, for use of all N.Z. Catholic Chaplains	£150	0	0
Remitted to Chaplain-Captain McDonald, Egypt	25	0	0
Handed to Chaplain-Captain Segrief, hospital ship Marama	50	0	0
Trentham Camp Entertainment Committee	10	0	0
			235
			0
			0
Balance	£89	7	9

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This great gathering of fellow-Catholics which I have the honor of addressing this evening, this first diocesan congress called by his Lordship Bishop Brodie, shows in unmistakable terms not only the strength and vigor of Holy Church in this, the youngest diocese of the Dominion, but it is also an unequivocal sign that his Lordship, in conducting the affairs of this diocese, in battling for Catholic rights, and in safeguarding Catholic interests, may rely with fullest confidence on the deep-rooted loyalty, implicit trust, and whole-hearted co-operation of a united and virile Catholic people.

In this fair land Catholics enjoy the fullest measure of civil and religious liberty. Living under a flag that is being carried so nobly by the sons of New Zealand to-day on the blood-stained plains of Flanders and Egypt's ancient battlefields, every citizen enjoys equal rights and equal privileges, and as a necessary corollary all submit to an equality of sacrifice. But while it is perfectly true to say that all are equal in the eyes of the law, and that the protection of the law is given to all whatever be the color, race, or creed, it is nevertheless a fact that one great service of the State, one great Government department, is reserved for those who agree with the theory that religion should not be a part of the school training. Those, with equal rights to choose, who desire that their children receive religious instruction with their secular knowledge, not only receive no help from the State to carry out their desires, but are furthermore made to pay for the maintenance of a system of education for other people's children which they cannot make use of for their own. This is the negation of justice and equity, and a violation of the rights of the minority with a vengeance.

It is a recognised principle that every man has an inherent right to his own form of belief, and consequently, when the State, which should be neutral, accepts the viewpoint of one section of the community in regard to religious training, it should also give proportionate attention to the opinions of the other sections in the same way as it has made conscription apply to all, with a special reservation for conscientious objectors.

If Catholics, and all who are in favor of the secular schools, be likewise exempted from contributing to their upkeep they will willingly accept the alternative of supporting their own schools. This is all that we ask. This is in brief the Catholic educational position. Education, which Milton says is 'Likeness to God through virtue and faith,' is generally defined as the physical, mental, and moral development of the child. It is that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war. Of its threefold branches the moral development is the most important, for without it we are but adding power to the uncontrolled engine, pouring oil on the fire, and making still more cunning the hand of the law-breaker.

Till a hundred years ago education had always gone hand in hand with religious training. History shows us that the Church has ever been the custodian of learning, and the patron of science and art. Its schools and universities upheld the torch of culture in South-Western Europe when the rest of the world was sunk in barbarism, and to-day we see its schools, colleges, and universities scattered over the face of the globe.

But it may be said, why adopt the theory that religion should form part of the educational system? In the first place, New Zealand is a Christian country, and all Christians hold that the child is placed in this world for a time of spiritual trial, hence the religious education of the child to fit it to meet the temptations of after life is logically more necessary than its advancement in secular knowledge, as one decides the soul's eternity, the other is limited to the short span of this life.

The second reason why Catholics cannot adopt the theory of non-Christian education is because it is

against the principles of true education, which aim at the raising up, the elevation of humanity by the harmonious development of the soul and the body. F. V. N. Painter, a great American educationalist, whose history of education is now being used as a text-book for the teachers' examinations by the New Zealand Government, on page 2 of this work says: 'Religion, that ineradicable sense of dependence on a supernatural being, has always exercised a noteworthy influence on education. It is religion that has furnished the strongest support of morals and cherished the loftiest ideals of life. The education of the present day in Europe and America is Christian education, for its universality rests on the worth of the individual as a child of God, and the perfection at which it aims is to be found in the rules and duties inculcated in the New Testament. The schools of the modern world, with their surpassing excellence and many-sided activities, are directly traceable to religious influences.'

The New Zealand Government evidently differs from its official text-book, and wishes its schools to be run in a manner antagonistic to the educational system of the old world and the new. In other words, our paternal Government wishes us to observe the law of the land, which is aimed at securing Christian social relations, whilst in effect denying the necessity of Christianity on which the fabric of these laws and our modern civilisation is based.

The third reason why Catholics cannot accept a pagan basis for the education of their children is because religion is the foundation of the moral law, for if religion be not used as a basis when teaching the child its moral obligations, what reason except convenience, fear, or altruistic motives, which unfortunately only appeal to the few, can be adduced for asking the child to take the harder path. It is in this particular that the secular system of education fails, for when the heart and conscience are ignored, the noblest part of a child—his soul—is left uncultivated, and thus he is sent into the world—a ship without a rudder—without adequate ideas of the reason of his existence and his hereafter.

The brief hour at Sunday school can do little. Every Catholic esteems the zeal for Christian education shown by the Sunday school teachers of all denominations, but with all diffidence we do not consider that the training of a child in Christian knowledge can be adequately performed in one hour a week, for the child is not a fool and judges the importance of the subject by the time bestowed on it. The Anglican Bishop of this diocese, in the conference just closed, gave a lead to his Church to establish parochial schools, thus fully endorsing the Catholic position that religious instruction to be adequate must be made part of the school curriculum.

A Government system of education should be national, should include every section of the community, people of all faiths and creeds. The present system, which in effect shuts off Catholics from its advantages, is thus not a national system; and if the Anglican Bishop of Christchurch is right, it does not satisfy Anglicans for the Christian education of their children any more than it satisfies Catholics. The Protestants of New Zealand number 86 per cent., the Catholics 11 per cent., of the population. Of the non-Catholic churches, the Church of England in point of numbers easily holds pride of place, having 41 per cent. of the whole population of the Dominion in her communion. This Church is showing its disapproval of the secular system so strongly that it is apparently going to tackle in real earnest the question of establishing separate religious schools. In 1913 a commission appointed by this Church to go into the education question reported as follows: 'From every point of view, the Church will never be in a position to carry out its paramount duty towards the young until we possess primary schools of our own, which will not only afford a sound education for many of our children, but will also become training centres for the teachers of the future.' This report admirably expresses the Catholic view. The dissenting Churches likewise are not satisfied with the present system, and they have shown their dissatisfaction by endeavoring, in con-

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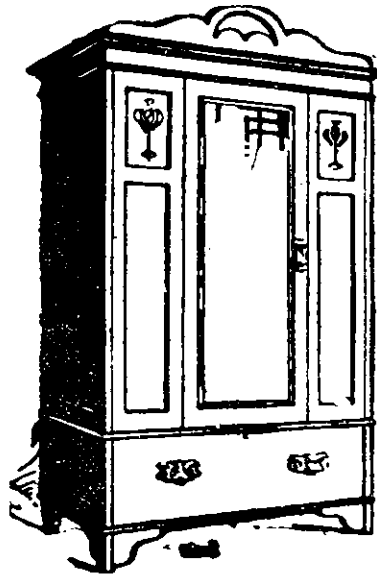
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formity with their conscience, to get their system of religious training, Bible-reading, introduced into the schools, and Catholics, it is unnecessary for me to say are against the godless system and are showing their sincerity to the extent of spending over £100,000 each year on separate schools. As therefore the educational system of New Zealand is not national, how does our National Government, that supposedly represents all the people, reconcile its attitude in regard to Catholic schools with its democratic professions? I venture to say that this meeting will bring nearer the time, now not far distant, when the Government will come to see the reasonableness, justice, and necessity of changing its opinions on this question as it has done on a few others. As a Catholic I would willingly co-operate with any religious body, whose aim is to give every denomination the right of having their children taught in their own form of belief, by using the money collected from all for educational purposes. Then the present secular system could be made use of by those who believe in secular education, and those who uphold Christian education would not be forced to use non-Catholic schools or pay double in supporting schools of their own.

Throughout the ages religion and education have gone together. Their severance was brought about by French enemies of religion, in order, as they said, to kill Christianity; and we see to-day the result of non-Christian education in France in the prevalence of race suicide and the shortage of manhood that is now so vitally affecting the continuance of the race. If religion has some pernicious, some stultifying influence on education, or if it be a useless adjunct, then let it be discarded, but if, on the other hand, we adopt the belief and practice of Christendom from the earliest time and maintain that religion is an essential part of true education, then it must be maintained in the schools come what may.

But it may be said we can give our children religious training in the home, and surround them with a Christian atmosphere. How many can truthfully lay claim to having the time or the inclination to commence instructing the little ones after a day's work, and even if that were possible why subject the child to different influences in the school and in the home? It is generally admitted that the home, the school, and the church go together in the moral upbringing of the child, and the school can undo all too easily the work of the other two. In fact, if Christianity is to be excluded from the formative period of life, and from the school which has the most vital influence on character building, why not cut it out altogether?

Some again tell us that religion would be a good thing to teach in the schools, but it is not the duty of the State to teach religion. Well, if that be so, why not entrust the duty to those who can teach it, and give capitation to all denominations that can show a sufficient number of pupils to establish school centres, thus allowing those who for conscience' sake are supporting their own schools, whilst contributing to the upkeep of the State schools, that meed of justice to which they are entitled?

I now come to the fault that we are trying to break up the educational system. This bogey of breaking up the secular system if simple justice is rendered to those whose conscience debars them from using the public schools has been repeated so often that it is now used whenever the educational system is criticised, like that blessed word Mesopotamia, forgetting the fact that our public educational system is being constantly reformed, enlarged, expurgated, modernised, grouped, and divided till the only staple point remaining is its godless secularism.

As Catholics we ask a just share of the money which we ourselves contribute for the secular education given in our schools, and we will be most pleased to have the Government inspectors see that the money has been

truly earned. The Government pay, and justly pay, the Salvation Army for the upkeep and secular services they render at Pakatoa; but no Catholic suggests that this money is paid by the Government for the propagation of the Salvation Army, or for the Christian influences, pious instructions, and self-sacrifice on the Salvation Army staff of that institution.

The religious schools are part of the State system in Norway, Sweden, Denmark, Holland, and even Germany, also within the Empire they are subsidised in New Foundland, Quebec, Ontario, and Great Britain. In Great Britain over 53 per cent. of the schools are denominational. In fact so steady is the growth of these schools, that as far back as 1891 Mr. Chamberlain said: 'To destroy denominational schools is now an impossibility, and nothing is more astounding than the progress they have made since the Education Act of 1870. I had thought they would die out with the establishment of the board schools, but I have been mistaken, for in the last 23 years they have doubled their accommodation and more than doubled their subscription list.'

The *Round Table*, one of the soundest British quarterly magazines, in its September issue pays a great tribute to the schools of Britain in the following terms: 'The war has indeed revealed great shortcomings in detail in the English educational system, especially in the higher branches, but on the whole it has been a vindication of its essential soundness, and has proved us a nation not only sound and strong in character, but far more adaptable both in soldiering and in industry than either we or our enemies suspected. The bravery of our volunteers and the success of our new army in France are heroic tributes not only to our homes, but to our schools.' And we in New Zealand have to remember that over half these schools are denominational schools. Why cannot we receive the same treatment here in this 'God's own country,' as in the countries I have mentioned. The ex-pupils of the Catholic schools in New Zealand cost the Government not one penny for their education, but when the drums beat to war, they contributed their full proportion to the Dominion Army, and nobly upheld the honor of their schools in storming the heights of Gallipoli, in holding the Empire's waterway at the Suez Canal, and in crushing the flower of the Germany Army in the advance on the Somme.

We are working all together to build up a grand and glorious nation, and we see before us the sad results obtained by divorcing religion from the schools of the nation in the supine materialistic spirit which has made America in this world crisis a by-word among the nations. They have no God in their schools, they have pursued for decades a system of heartless money-grubbing, and to day when civilisation shrieks for help, and honor, justice and even humanity itself seem likely to be crushed under the heels of the Kaiser's hordes, America abandons its blood relations across the Atlantic, and, sacrificing its national spirit for the almighty dollar, crucifies its manhood on a cross of gold.

My Lord, Rev. Fathers, ladies and gentlemen, I have every confidence in the justice and fair dealing of our non-Catholic fellow-citizens, and I feel that it only requires a proper understanding of the Catholic claims on their part for us to receive full justice. The eloquent and gifted speakers who are going to address you this evening will do a great deal towards helping forward this fuller understanding of our position, and the enthusiasm, the earnestness, and the solidarity of this vast assemblage will let our parliamentary representatives know that the time has come for them to commence the study of Catholic educational claims with all seriousness.

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The Catholic World

ENGLAND

PROTESTANTS AND WAYSIDE CROSSES.

The Ritualists have been much impressed by the practice of erecting wayside crosses, crucifixes, and calvaries, observed in Catholic countries on the Continent. These reminders of the sufferings and death of our Lord for the salvation of men have edified many soldiers who are members of the Church of England, and the *Church Times* has warmly encouraged the proposal that the practice should be imitated in England. Seeing that, like St. Paul, all the early Christians gloried in the Cross of Christ, that, as Tertullian attests, in his day, whether they went in or out, were at the bath or at the table, sat down or rose up, they made the sign of the Cross, and that in the cemeteries where they were buried scarcely one sepulchral monument has been found which does not bear the monogram of Christ, arranged in the form of a cross, it might be supposed that no opposition would be offered to the proposal by Protestants. But on this, as on so many other matters, Anglicans are at variance. Like the anti-Christian forces on the Continent, certain British Protestants cannot endure the cross. In reverence for it the *Protestant Alliance* discovers idolatry, and it is endeavoring to promote an agitation against the adoption of the suggestion supported by the *Church Times*. In view of the possibility of outrages by fanatics it does not seem as if it would be wise to erect wayside crosses and crucifixes in this country at present. A result would probably be gross acts of irreverence.

FRANCE

AT BOSSUET'S CATHEDRAL.

The Bishop of Arras was present at the solemn celebration that took place on Sunday, September 10, in the Cathedral of Meaux, to commemorate the second anniversary of the Battle of the Marne. Within the walls of the noble building, which was connected in the past with the memory of Bossuet, the 'Eagle of Meaux,' were gathered three Bishops, all of whom played a distinguished part in the events of the last two years. The venerable Cardinal Latou, Archbishop of Rheims, who never leaves his bomb-swept city except on occasions like this, presided at the ceremony, assisted by the Bishop of Arras and the Bishop of Meaux. The latter, readers may remember, was the leader, provident, providence, and guardian of his episcopal city during the days of panic that heralded the German invasion, in September, 1914. The Battle of the Marne was fought at his gates, and, in the midst of the general confusion, he became, as he smilingly expressed it, the civil governor of Meaux. Mass was said by another hero, a military chaplain, Father de Foreville, S.J., who was recently wounded before Verdun and who is now decorated with the distinction of the Legion of Honor.

BACK TO THE CHURCH.

Miracle of miracles! The great war is drawing the atheists and scoffers of France back to the Church (says the *Standard and Times* of Philadelphia). This is no fairy tale or effort of the imagination, but positive downright fact. The Prime Minister, M. Briand, had long been the leader of the scoffing brand. He boasted of the success which had attended his and his co-laborers' efforts to drive God out of the schools and the text-books. This was only a few years ago. Now he rejoices over the fact that the people are turning once again to God! Can it be the same Briand who made that boast and who now rejoices in the defeat of his foolish boast? He is reported as saying a few days ago that: 'When peace has been declared we shall have won a victory over ourselves as we shall have won it over the Germans. It is always possible to come to an understanding with Paris. As to the provinces, you

know I have sources of information. Well, I can tell you that the spectacle they offer is admirable—no more divisions nor local tyrannies; no more hatred of church steeples. There is only one heart, there is only one France.' The self-same God Who smote the hosts of Pharaoh and of Sennacherib, without the staining of a single sword-blade, is now smiting the hosts of infidelity on the plains of France and many other places, and the hearts of the scoffers are down in the soles of their boots to-day! The miracle of the conversion of Saul the persecutor into Paul the preacher of Christ and Him Crucified was hardly greater than the conversion of Briand the boaster and the Deicide.

ROME

THE ANNIVERSARY OF THE POPE'S CORONATION.

Telegrams from rulers of States, Governments, members of the Sacred College, Bishops, and other distinguished men, Religious Orders and Institutes, and Catholic associations and clubs kept coming all day on the anniversary of the Pope's coronation (writes the Rome correspondent of the *Catholic Times*, under date September 22). There was no official reception for the presentation of congratulations, but ecclesiastics and laymen expressed to his Holiness their homage and best wishes. In the Vatican corridors the Pontifical armed corps were in their uniforms of *mezza gala*, and the gendarmes also in dress uniform; whilst in the magnificent Court of San Damaso, at the entrance to the barracks of the Palatine Guard, floated the white and yellow Papal flags, and at the big bronze door and the quarters of the Swiss Guard was the special banner of the corps. In the Cappella Pontificia the Pontifical Gendarmes were present at a military Mass, celebrated by their chaplain. This was at 9 o'clock. When the Mass was at an end one had not long to wait to witness another interesting ceremony, for at 10 o'clock a squad of gendarmes with their banner drew up in line in the Court of San Damaso, and two gold medals 'Pro Pontifice et Ecclesia' were handed to the two brigadiers who had seventeen years' service to their credit. The squad was passed in review, a document was read, and after the Pontifical decoration had been given an eloquent speech was delivered. Then the march past took place, whilst the guard rendered military honors. Now attention was attracted to several men who were carrying pretty flowers artistically arranged so as to represent a globe, with the Keys and Pontifical Tiara on top. The flowers had come from the Vatican Gardens, and were being presented by the gardeners, who are much attached to his Holiness. All this time were to be seen motor cars and elegant carriages crossing the Piazza of St. Peter's. They contained many prominent personages, including those composing the diplomatic corps attached to the Holy See who were going to write their names in the register at the Pontifical Antechamber. From 6 o'clock till 7 the Pontifical Gendarmes' band played in the Cortile San Damaso. The ceremonies that are wont to be held in the Papal Chapel on the anniversary of the coronation of the Supreme Pontiff, have been postponed by the order of the Holy Father to December 22, as has also been the solemn celebration of the anniversary of the death of Pius X. The reason is that the months of August and September are not adapted for ceremonies in which the whole Pontifical Court must take part, and also that in those months many ecclesiastical dignitaries are absent from Rome. It is especially interesting to note that his Holiness has selected December 22, because this date as well as that of December 21 bring back memories that are very dear to him. It was on December 21, 1871, that he was ordained priest, and on December 22, 1907, being nominated to rule the Archdiocese of Bologna, he was consecrated in the Sistine Chapel by Pius X.

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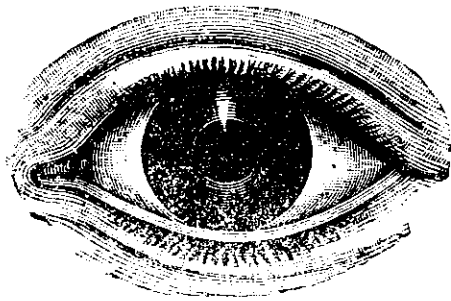
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ST. MATTHEW'S (LADIES') BRANCH H.A.C.B. SOCIETY

(From our Christchurch correspondent.)

The ordinary business meeting of the above branch of the Hibernian Society was held in the Hibernian Hall on Monday evening, October 29, the president (Sister D. Smyth) presiding. The branch chaplain (Rev. Father T. Hanrahan) was present, and there was a full attendance of officers and members. A number of new members were initiated and others nominated for membership. At the conclusion of the routine business an adjournment was made to the large hall, where the programme of a social evening was most commendably carried out. There was a large gathering of members of the two branches of the Hibernian Society attached to the Cathedral parish, and their friends, invited guests, and representatives of other branches. Miss D. Smyth (president) ably presided over the large gathering, having on her right his Lordship the Bishop, the Rev. Fathers Cooney (Lyttelton) and Murphy, B.A. (Cathedral), and on her left Rev. Father Hanrahan, Rev. Father Long, and Dr. Morkane. The following contributed to the programme:— Brother Fidelis, Mrs. A. Howard, Misses O'Connor (2), E. Rodgers, Messrs. P. J. Smyth, C. Fottrell, and W. Brittenden. Misses K. O'Connor and E. Rogers were the accompanists.

In quite an eloquent presidential address Sister Smyth, after recording an apology for the absence of Sir George and Lady Clifford, thanked the performers for their enjoyable and interesting contributions, also brother-Hibernians of St. Patrick's branch for the use of the hall and for assistance rendered in the formation of the women's branch, and towards the success of the present function. Sister Smyth expressed the gratitude of her branch towards many prominent Catholic citizens for material assistance, and to his Lordship the Bishop, Rev. Fathers Long and Hanrahan for their great encouragement and helpful influence. Appreciation was also expressed of the branch's medical attendant (Dr. Ardagh) for his valued services and deep sympathy. Addressing his Lordship the Bishop, Sister Smyth said it was her most pleasing duty, on behalf of St. Matthew's women's branch, to present and invest the Bishop of Christchurch, as one of the best Hibernians in New Zealand, with a past-president's collar. This was rendered possible by the generosity of a brother, and was their tribute of filial attachment and veneration of the widely honored spiritual head of the diocese, no less than of their love and gratitude. To more closely identify his Lordship with their branch, Sister Smyth said that with the consent of the Bishop's mother, it was with intensified pleasure she was able to announce that Mrs. Brodie had been elected the first life member of St. Matthew's branch, and whom, she sincerely trusted, would be spared for many years as a member of what it was confidently anticipated would become the leading women's branch of the Hibernian Society in this Dominion. (The collar is a particularly handsome and artistic example of needlework and design, and reflects great credit on the Good Shepherd Nuns of Mount Magdala, by whom it was made.)

In acknowledging the gift, his Lordship said their choice was most pleasing to him, and it seemed very strange that they had decided upon such an appropriate one, as although he had previously been the founder of a branch of the society and its presiding officer, he did not receive a P.P. collar. It was from the youngest branch in the Dominion, and that a ladies' branch, that such a presentation had come, and he appreciated the compliment accordingly. He wished the association every blessing. Nothing, he said, was more gratifying to him when he came to the diocese as its Bishop than to find it possessed of grand branches of the Hibernian Society. Hibernian branches of women would supply a great want in New Zealand and enable our young girls and women to emulate the saintly maidens of holy Ireland, by that nobility of character and example which the rules and constitution of the society engendered. St. Matthew's branch (continued his Lordship) would be his pet branch, and he intended to take a special interest in it. In naming it, they paid him personally the highest compliment in selecting that of his

patron saint. He cordially joined with them in the fervent hope that St. Matthew's would be the strongest women's branch in New Zealand. He feelingly referred to the compliment paid to his mother, and, expressing admiration of the beautiful collar, said he was delighted to be present that evening, and deeply appreciated being so honored by the branch. Advocating its interest and advancement would be to him not alone a duty, but a privilege and a pleasure, and he wished it the choicest blessings.

Rev. Father Cooney, in a few brief but particularly apt remarks, said it was not unusual in some circumstances to get the ear of a bishop, but the unique experience of 'collaring' one had fallen to the good fortune of the lady Hibernians of Christchurch. He complimented them on their achievement, congratulated his Lordship on receiving such a beautiful gift accompanied by the sincere sentiments expressed by the president, and whilst expressing his own pleasure at being present at their first important gathering, wished the branch every possible success.

Rev. Father Hanrahan said as chaplain it gave the members of St. Matthew's branch great delight to welcome his Lordship the Bishop to the present gathering. They were very grateful for the deep and kindly interest manifested by his Lordship in their young branch. From eight members which formed the branch but six weeks ago the number that evening had increased to thirty, with a large total of new nominations. The success attained was mainly due to the excellent officers, as the eloquent address of the president that evening plainly indicated. He (the speaker) could assure his Lordship that in common with Hibernians generally he would have the whole-hearted support of the lady members of St. Matthew's branch in all his undertakings.

A bountiful supply of refreshments was handed round, and the evening, with its attendant functions, was thoroughly enjoyed.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

November 13.

Accepting a challenge from the girl inmates of the Institute for the Deaf, Sumner, a team of basket-ball players, composed of senior pupils of the Sacred Heart Girls' College, played a match on the grounds of the former on Saturday afternoon, November 4. The game was fast and even, and resulted in a win for the Institute by seven goals to six. The visitors were entertained to afternoon tea and were kindly shown over the Institute by the staff, spending an exceedingly pleasant and enjoyable time.

As briefly mentioned in last week's issue of the *Tablet*, a very pleasant evening was spent in the Hibernian Hall on Wednesday, November 1, when a lecture on Irish Music was given by a member of the Celtic Club to a highly appreciative audience comprising the members of the club and their numerous friends. Rev. Father Long presided. During the course of the lecture, musical and poetical illustrations of the different points touched upon by the lecturer were made by the following ladies and gentlemen:— Rev. Father Murphy, B.A., Mr. W. Brittenden, and Misses M. and K. O'Connor. One item of great interest was the playing by Miss K. O'Connor as a piano solo of the favorite Irish air, 'The Coulin.' This proved to be quite a new departure in the rendering of old Irish airs. At the conclusion of the lecture, Rev. Father Long, on behalf of the Celtic Club, thanked the lecturer for his instructive discourse. The lecturer suitably responded and thanked the club for giving him an opportunity to speak on such an interesting and pleasing subject.

The following pupils of Miss Mary G. O'Connor, A.T.C.L., one of our best-known teachers and vocalists, were successful at the recent practical examinations, also theoretical, held in June:—Practical.—Intermediate Division (honors)—M. L. Davies, 80; H. O. Purdie, 77 (pass). Junior Division (honors)—Gracie James, 88; Gladys Tabley, 83; Amy Campbell, 81. Theoretical.—Junior Division (honors)—M. L. Davies, 99; H. O. Purdie, 91. Preparatory—F. Meadowcroft, 94; Molly Bradley, 76.

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EPITAPH

(TO AN UNKNOWN BRITISH SOLDIER.)

Pause ye who pass beside this humble mound—
A prayer for him whose sacrifice hath found
A tomb unnamed,
Who gave his life, and 'neath this war-stained sod
Sleeps his last sleep—unknown, but by his God;
Unmourned—unclaimed.

Spare him a thought, who loved his land so well,
And for the cause of Freedom nobly fell
So brave—so young;
Perchance within this lowly mound is sealed
A deed of glory ne'er to be revealed
Unfamed—unsung.

Mark ye this cross unnamed upon his grave,
And of your sympathy a tear I crave
For those who wait—
Somewhere the light of hope still dimly burns,
And some sad loving heart in anguish yearns
Nor knows his fate.

— HAROLD GALLAGHER.

Dunedin.

WEDDING BELLS

GOLDEN WEDDING.

Two of the oldest, most respected, and best-known residents of Napier, in the persons of Mr. and Mrs. John Mahony, celebrated their golden wedding at Napier on November 4 last (writes a Napier correspondent). Mr. and Mrs. Mahony occupy the distinction of being one of the first couples to be married in Napier. The happy event took place at the Catholic Church here in 1866, the Rev. Father Forrest performing the ceremony. Mrs. Mahony was born at Castlegregory, County Kerry, Ireland, and came out in the ship Empress. Mr. Mahony, who is 81 years of age, is as hale and as hearty as ever, and is a typical example of the early pioneer. He landed in New Zealand in December, 1860. The 'gold fever' rush took him back to the old digging haunts at Bendigo. He was not satisfied with the 'results' there, and went on to America, returning later to Queensland. After investigating some claims there he went on to Dunedin, and thence to Napier in September of 1861. In this town Mr. Mahony has successfully carried on the carrying business to the present day. He was associated with the militia in the early days, and can trace the growth of the town from the few houses skirting an apparently hopeless swamp to the flourishing town it is to-day. November 4 was the occasion for a great celebration at the residence of the old couple in Thackeray street. At the afternoon gathering the Rev. Father O'Sullivan presided, while Rev. Fathers Goggan and Ainsworth called in during the day to offer their congratulations. In the evening there was a large gathering of friends, about 100 in number. Mr. W. J. McGrath, who presided, had associated with him Mr. M. Gleeson. The former proposed the toast of the old couple, and Mr. Gleeson also delivered a glowing tribute to the qualities of Mr. and Mrs. Mahony. Mr. Frank Mahony feelingly replied on behalf of his parents. The evening passed in a most enjoyable manner. The jubilarians received many congratulatory telegrams from all over the Dominion and Australia. The presents, which were numerous, included a handsome marble clock, the gift of old Napier residents, and a beautiful framed picture from the nuns of the local convent. A telegram regretting his unavoidable absence was read from the Mayor of Napier (Mr. J. Vigor Brown, M.P.)

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PIUS X.'s ANNIVERSARY

A second year has rolled by since the Pope whom a simple slab on his tomb describes as 'rich and poor, meek and humble of heart,' left his sorrowing children; and his memory has not suffered. On Sunday (writes the Rome correspondent of the *Irish Catholic* of September 2), the anniversary of the death of Pius X., several Masses were offered on the altar beside the tomb in one of the crypts of St. Peter's. His sister and niece were present, as well as a goodly number of the Roman nobility. The good Roman faithful flocked to the tomb, but as the entrance to the crypt was closed at an early hour most of them had to content themselves with a visit to the little bronze cross on the floor of the Basilica which marks the spot under which the Pope is buried. It is touching to note the reverence with which the spot is kissed. Flowers were also thrown on it last Sunday by those who could not find admission to the crypt to deposit them on the tomb. It is not an unusual thing at any time to see people devoutly praying on this spot. I once heard a French lady remark: 'We do not come here to pray for Pius X.; we come here to say "Glory be to the Father." For is not this the Pope whose last words were, "I was born poor. I have lived poor, I wish to die poor"?' The Solemn Requiem in memory of Pope Pius has been postponed to November 5.

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MARIST BROTHERS' OLD BOYS' ASSOCIATION, WELLINGTON

The annual meeting of the Marist Brothers' Old Boys' Association was held in the Marist Brothers' School, Newtown, on Thursday, October 26. Rev. Brother Egbert (president) presided over a good attendance, including Rev. Brothers Augustine (vice-president) and Emelian (chairman of executive).

The following was, in part, the report:—Your executive has much pleasure in presenting the first annual report of the association, which shows that a most successful year has been experienced, in spite of adverse conditions. The number of members enrolled are—senior 140, junior 50, and these figures must be considered extremely satisfactory, when the short period of the association's existence is taken into consideration. In addition to those elected at the general meeting the following have received seats on the executive as representatives of the various adjuncts: J. Boyce (glee club), B. O'Brien (orchestra), and L. Columb (boys' cricket club). It is with much regret we received the resignations of the Rev. Brothers Basil (president), Donatus (chairman), and Fidelis (vice-president), owing to their being transferred to other parts of New Zealand. Rev. Brothers Egbert and Emilian were appointed to the offices of president and chairman respectively, and Brothers Oswin, Francis, Luke, and Bonaventure were added to the list of vice-presidents. During the term we were unfortunate in losing the services of some of our best executive officers through resignations. Messrs. J. Hopkins (on active service), A. P. Burke, and K. De Muth, were amongst the first, and to the vacancies Messrs. T. H. Forster, A. W. Godsell, and J. Duggan were appointed. The two latter have since enlisted, and Mr. J. J. McKeowen was given Mr. Godsell's seat. Mr. J. Boyce, who was transferred to Featherston Camp, resigned also, but owing to the approach of the annual meeting it was not considered advisable to replace either Messrs. Duggan or Boyce. The executive held 28 meetings, the attendances at which were satisfactory. Five football teams (3rd, 4th, 4th B, 5th, 5th B) were entered for the season 1915 by the football club prior to its amalgamation with the cricket club for the purpose of forming this association, and on reviewing the report received from the secretary of the club it is pleasing to learn that a most successful season was experienced. For the 1916 season teams were entered in the 3rd, 4th, 5th and 5th B grades. We have to record for the seventh time having won the 5th division championship. Our team in this grade came runners-up in the Charity Cup competition also. We have to congratulate the school boys on their success in the 6th grade and Schools Association Championship and Charity Cups of the 6th grade being won by Thorndon and Newtown respectively. Special mention should be made of the five boys who were included in the school representative team which played Canterbury at Christchurch. We are glad to record the success of the Newtown school boys in the Rugby championship. Brother Egbert evidently found a way to overcome the paltry excuses previously made by the schools union to debar the Marist Brothers' boys from taking part in its competitions. Our boys won the banner on their first year of entry, and in addition eight of their number were selected to play in the representative games against Carterton, Wanganui, and Wairarapa. Your executive endeavoured to enter a senior cricket team in the cricket competition 1915-16, but found this impossible owing to the lack of senior players. The executive were more successful with the third grade team, who were runners-up in the competition. The boys' teams were very enthusiastic, and are composed of some promising players. One matter upon which we have to look with pride in connection with last cricket season is the breaking of the Wellington record for a single wicket score by Messrs. J. McMahon and K. L. De Muth, who, playing against the North Junior Club on

the 8th and 15th January, 1916, scored 305 runs. Our efforts to form a glee club have so far met with disappointment. We have been more successful with our orchestra, which already has fulfilled many public appointments, the most important of which was the St. Patrick's Day concert, and we have to thank Master O'Brien for his work in this connection. The question of a swimming club, a debating branch, Catholic social studies, and the procuring of suitable rooms for the successful working of the branches of the association also occupied the attention of your executive. Early in the term a social evening was held in the Newtown School to farewell four members—Privates D. Burke, and F. Fama, Gunner F. F. Marshall, and Driver A. Marshall. The most important work your executive undertook during the year was the celebrating of the 40th anniversary of the opening of the Marist Brothers' School in Wellington, and the unveiling of a Roll of Honor of old boys on active service, accounts of which have already appeared in the columns of the *Tablet*. In August, 1917, the centenary of the founding of the Marist Brothers' Order is to be properly celebrated throughout the world, and this is a matter for the incoming executive's immediate attention, as an effort is to be made to get all the Wellington old boys who may be residing outside of Wellington to attend the local celebrations. Several members have left on active service, and we recommend the new executive to take steps to compile a Roll of Honor immediately for the association. As will be seen by perusal of the balance sheet, the association's finances can be considered to be in a fairly satisfactory condition, when the many calls which are being made upon the public, and more especially the Catholic people, at the present time are taken into consideration. In conclusion, your executive desires to thank all members for faithful support given in the various affairs of the association, and trusts it has executed its work in a satisfactory manner. We have also to thank the clergy and the Rev. Brothers for the invaluable assistance and interest they have shown in our affairs, and hope that the new executive will be as courteously treated.

The election of officers resulted as follows:—Patrons, His Grace Archbishop Redwood, His Grace Archbishop O'Shea; president, Rev. Brother Egbert; hon. secretary, Mr. P. J. O'Driscoll; hon. assistant secretary, Mr. J. D. Pope; hon. treasurer, Mr. J. H. Turner; executive—Rev. Brother Emelian, Messrs. L. Turner, J. J. McKeowen, R. D. Hickey, P. J. Galagher, W. Brady, A. P. Burke, H. Marshall, J. Hayden, P. Hopkins.

Votes of thanks were carried to the clergy and the Brothers for assistance during the year, to the Sisters for allowing use of room for glee club and orchestra practices, and to Mr. E. T. Layburn for past services. A vote of thanks to the Rev. Chairman concluded the business.

SACRED HEART COLLEGE, AUCKLAND

The seventh annual athletic meeting of the students of the Sacred Heart College (writes our Auckland correspondent) was held on Saturday afternoon, November 4, at the College Park in ideal weather conditions. The grounds were decorated with flags and bunting, the college colors, the two blues, being conspicuous. There were over 700 spectators present. Among the visitors were the Very Rev. Chancellor Holbrook, the Rev. Fathers Carran, Bleakley, and Golden, the Hon. W. Beehan, M.L.C., Mr. W. Jennings, M.P., and Mr. Poole, M.P. During the afternoon the Auckland 3rd Regimental Band contributed items. An excellent programme of sports was submitted, and some fine performances were put up. J. E. Maclaren (Sacred Heart College) won the 100yds all-schools' invitation race in 10 2-5secs, a record for the college, and excellent time for any schoolboy. B. Goldwater ran the 50yds in 5 2 5sec, another college record. Ngakura's high jump of 5ft 4in was loudly applauded. The senior cup was won by J. E. Maclaren, and the junior cup (for boys

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under 15) by J. Carter. At the conclusion of the day's sports the Hon. W. Beehan presented the cups. E. Mulgan, M. O'Rorke, and J. E. Maclaren were afterwards presented with football honor caps for the season 1916.

The results were as follow:—

Senior Marathon (four miles).—F. Hurley (1min), 1; M. Flynn (2) and B. Wells (2½), equal for 2; E. Hickson (1), 3. F. Hurley, fastest time, 24min.

Junior Marathon (four miles). W. Kalaugher (3min), 1; M. Salter (3½), 2; J. Belcher (3), 3. W. Kalaugher, fastest time, 25min.

Throwing the Cricket Ball.—R. Connop 1, J. Latapio 2, J. E. Maclaren 3. Distance, 84yds 3in.

Broad Jump, Senior Cup.—O. Roberts 1, P. Gavin and J. Schollum equal for 2. Distance, 17ft 10in.

Broad Jump, Junior Cup. J. Carter 1, W. Bain 2, E. Bain 3. Distance, 16ft 10in.

Putting the Shot.—S. McLaughlin 1, E. Barton 2, C. McGovern 3. Distance, 35ft 1in.

Throwing the Hammer. T. McLeod 1, P. Gavin 2, E. Barton 3. Distance, 85ft.

High Jump, Junior Cup.—S. Martin and J. Robb equal for 1, J. Carter 3. Height, 1ft 7in.

440Yds, Senior Cup.—B. Hart 1, J. O'Rorke 2, R. Connop 3. Time, 4min 6sec.

880Yds Junior Walk.—B. Dawe 1, E. Reid 2, T. Molloy 3. Time, 4min 25sec.

High Jump, Senior Cup. A. Ngakura 1, O. Roberts 2, P. Gavin 3. Height, 5ft 4in.

50Yds, Junior Cup. J. Carter 1, Kemp 2, W. Bain 3. Time, 6 4-5sec.

50Yds, Senior Cup.—J. Schollum 1, E. Maclaren 2, C. Tansley 3. Time, 6 1-5sec.

440Yds, Junior Cup. J. Bray 1, V. O'Shea 2, H. McDonald 3. Time, 1min 15 2-5sec.

880Yds, Senior Cup.—E. Hickson 1, J. O'Rorke 2, J. Woodley 3. Time 2min 32 2-5sec.

100Yds, Junior Cup. J. Carter 1, Kemp 2, J. Robb 3. Time, 11 3 5sec.

College Invitation Race, 100yds. E. Maclaren (Sacred Heart College) 1, Sims (Hamilton High School) 2, Wood (Technical College) 3. Time, 10 2-5sec—a college record.

120Yds Hurdles, Junior Cup. J. Carter 1, Matthias 2, G. Ryan 3. Time, 17 3 5sec.

Half Mile Walk, Senior, Handicap. F. Foley 1, V. Mulgan 2, C. Molloy 3. Time, 1min 9 2-5sec.

Junior Relay Race, 600yds.—Standard VI. (Hurley, J. McLaughlin, O'Shea, Whittaker), ser. 1; Standard III., 49yds, 2; Standard V., 45yds, 3. Time, 1min 23 2-5sec.

Senior Relay Race, 600yds.—Form Vx (E. Maclaren, E. Mulgan, J. Molloy, B. Goldwater), ser. 1; Form Vn, 5yds, 2; Form III., 5yds, 3. Time, 1min 16 1-5sec.

Junior Maux Race, 75yds. Gawne and Matthias 1, Limbrick and Lindstrom 2, T. Molloy and McKay 3. Time, 10 1-5sec.

100Yds Senior Cup. E. Maclaren and Schollum equal for 1, O. Jackson 3. Time, 11sec.

Pole Vault (Open). P. McQuilkin 1, E. Barton 2, R. Connop 3. Height, 8ft 6in.

100Yds Hurdles, Senior Cup.—B. Goldwater 1, E. Barton 2, M. O'Connor 3. Time, 16sec.

220Yds, Junior Cup. J. Carter 1, W. Bain 2, V. O'Shea 3. Time, 29sec.

220Yds, Senior Cup.—P. McQuilkin 1, B. Hart 2, C. Tansley 3. Time, 25 3 5sec.

Sack Race (Open). T. Molloy 1, Lindstrom 2, E. Doherty 3.

Half mile, Junior Cup.—O'Shea 1, J. Bray 2, T. Molloy 3. Time, 2min 54 1-5sec.

Senior Maux Race, 75yds.—McQuilkin and J. Molloy 1, Hickson and Hurley 2, C. Molloy and Wells, and Roberts and L. Quinn (equal) 3. Time, 9sec.

Old Boys' Handicap, 50yds.—J. Twohill 1, E. Burns 2, Beehan 3. Time, 5 1-5sec.

Thread-the-Needle.—C. McManaway 1, N. Tehana 2.

One-mile, Senior Cup.—F. Hurley 1, E. Hickson 2, J. Woodley 3. Time, 5min 46sec.

Committee Race, 50yds.—B. Goldwater 1, M. O'Rorke 2, McLaughlin 3. Time, 5 2-5sec.

Stepping the Chain.—M. O'Rorke 1.

Senior Cup Points.—E. Maclaren, 14; J. Molloy, 9.

Junior Cup Points.—Carter, 22; V. O'Shea, 10; E. Bain, 10; D. Hart, 6; S. Martin, 6; W. Kalaugher, 4.

OBITUARY

MRS. JOHN CULLEN, ASHBURTON.

Another old Peninsula identity passed away on Friday last at Ashburton in the person of Mrs. John Joseph Cullen, late of Akaroa (says the *Akaroa Mail* of October 31). Mrs. Cullen was born of Irish parents at St. Helens, Lancashire in 1840. She was married when eighteen years old and arrived in New Zealand in 1859 with her husband in the ship *Zealandia*. Mr. and Mrs. Cullen came directly to Akaroa, where they had all the privations of the early pioneers, and Mrs. Cullen proved herself of sterling worth amid those rough conditions. She had a family of thirteen children, of whom four predeceased her. Her husband died in 1886. He was a prominent townsman, being on the Akaroa Borough Council for many years, and helping to build up the borough to its present state of prosperity. Mrs. Cullen resided in Akaroa up to 14 years ago when she settled in Ashburton with her son, Mr. John Cullen. She had lived there ever since, dying on Friday last. It was her special wish that she should be buried with her husband, and the body was brought here for burial in the Akaroa Cemetery. She leaves two sons and seven daughters—Mr. John Cullen (Ashburton), Detective Cullen (Auckland) and Mesdames H. Cullen, F. Nabey, P. Grealy, F. Cooper, Harnett, Robinson, and Miss P. Cullen. She leaves 31 grandchildren and five great-grandchildren. Her story is that of many other of the early settlers. Coming out from England to a rough, uncivilised country, she helped her husband to literally hew a home for themselves and their children, and it is to the work of these early pioneers that New Zealand owes her present prosperity. Deceased was a practical Catholic and a very old subscriber of the *N.Z. Tablet*.—R.I.P.

MR. MICHAEL NASH.

There passed peacefully away, on October 27, another old Tuapeka identity in the person of Mr. Michael Nash, who died at his son-in-law's residence at Mataura, at the ripe old age of 82 years. The deceased, who was a native of County Clare, Ireland, emigrated with his young wife to Australia in 1860, and after working on various Victorian mining fields for about five years, was attracted to New Zealand by the glowing reports of gold discoveries in Gabriel's Gully, where he followed the occupation of miner for about thirty years. About twenty years ago, his family having grown up, he was able to retire from active work, and some five or six years ago left Lawrence to make his home with members of his family who had settled in other parts of Otago. He was a practical Catholic, and won the esteem of all those he came in contact with by his manly, straightforward character and kindly disposition. He is survived by four daughters (Mrs. Mullin, South Dunedin; Mr. Gent, Otautau; Mrs. Schrufer, Waikaia; Mrs. White, Mataura), 23 grandchildren, two of whom are members of the Dominican Order (Sister M. Emily and Sister M. Finbarr), and one great grandchild, his wife, two sons, and one daughter having predeceased him some years ago. He was attended in his last illness by the Rev. Father, O'Donnell, of Gore, and died fortified by all the rites of Holy Church. The funeral took place on Sunday from St. Patrick's Church, Lawrence, and was very largely attended. As a tribute to deceased's memory the 'Dead March' from 'Saul' was played after the 9 a.m. Mass.—R.I.P.

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Domestic

(BY MAUREEN.)

Plain Teacakes.

Half-pound of flour, into which rub one ounce of butter, add two ounces sugar, two ounces currants, and one teaspoonful and a-half baking powder. Enough milk to mix to a soft dough. Work lightly and quickly press out to one inch thick, cut into rounds and bake in a good oven. Split open, butter, and serve hot.

Beetroot Pickle.

Take six beetroots, and bake them in a moderate oven without breaking their skins. When cool, remove the skins, and cut in half-inch slices. Place in jars. Boil together, one quart best malt vinegar, a horse-radish grated finely, half an ounce of black pepper and half an ounce of allspice. Let the mixture become quite cold then pour in over the beetroots. Cover the jars closely, and store in a cool place.

Bread Pudding.

Three-fourths cupful of bread-crumbs, two table-spoonfuls of butter, two heaping table-spoonfuls of sugar, a few drops of lemon juice, one-half teaspoonful of orange extract, one cupful of milk and two eggs. Put the sugar and lemon juice into a saucepan and boil to a caramel, then when cool pour in the milk and stand the mixture at the side of the stove until the sugar is dissolved, but do not let it boil; fry the bread-crumbs in the butter until a golden brown, then pour on them the prepared milk, and beat into them the yolks of eggs, the orange extract, and the whites of eggs stiffly beaten.

Fruit Drinks for Hot Days.

Now that the warm days are coming, the home cook will want to know how to make cooling beverages. They add greatly to the enjoyment of any meal, and are an attractive addition to the hot weather menu.

Below are given several recipes for hot weather drinks.

Raspberry and Currant.—Put a pint of red raspberries and a quart of currants into a preserving kettle and mash them thoroughly. Set the kettle over moderate heat and let the fruit cook gradually. When the mixture begins to boil, take it at once from the fire and strain it through a jelly bag into a big bowl. When it is clear and cold, sweeten to taste and put against the ice to chill. This is generally served in small wine glasses.

Pineapple Lemonade. Boil one pound of granulated sugar in a pint of water until it is a thick syrup. Take off the scum as it rises. Squeeze the juice of three lemons in a bowl and peel a pineapple, cutting out all the eyes. Then grate the pineapple into the lemon juice, pour in the sugar syrup after this and stir briskly for about three minutes. Add a quart of fresh water and strain into a glass pitcher, putting in a lump of ice when serving.

Mixed Fruit Drink. The more varieties of fruit used in this the better the drink. Cut up the following fruits in small bits and cover them for three hours with plenty of sugar: Pineapples, oranges, lemons (also peel of these), grape fruit, one or two large apples, and some juicy pears. When ready to serve, cover the fruit with distilled or mineral water, add maraschino cherries, a few softened figs, several slices of preserved citron, and some big sprigs of fresh mint. Put in cracked ice and serve the drink in a big glass pitcher, so that the pretty effect of the fruit can be seen.

Household Hints.

When black-leading the grates add a few drops of turpentine to the blacklead.

Spotted tiles should be rubbed with lemon juice, then dried with a soft cloth.

To clean white paint, take a damp flannel, sprinkle it with whitening, and rub over the paint.

When putting a stopper into a bottle always give it a half turn round after it is in. This will prevent it from sticking.

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On the Land

GENERAL.

As showing the wonderful growth of grass in New Plymouth this season, Mr. D. Charteris, of Fitzroy, informed a *Taranaki Herald* representative that he has already harvested a fine crop of hay, and expects to get two more crops this season from the same paddock, an ordinary pasture, which has been well treated with slag.

The amalgamation of individual bacon factories into one big concern for the North Island was advanced another stage at Palmerston North on Thursday of last week, when Mr. W. Fisher presided at a meeting of representatives of bacon and dairy factories of the Rangitikei, Manawatu, and Wairarapa districts (says the *Wellington Post*). The position of the New Zealand Farmers' Co-operative Bacon and Meat Packing Company was favorably considered. This company is a recent amalgamation consisting of Dimock and Co., Auckland Bacon Company, South Taranaki Bacon Company, and Waikato Farmers' Co-operative Companies. The capital is £200,000, of which £120,000 has been subscribed. The amalgamation seeks to regulate distribution and secure uniformity in marketing conditions.

Burnside Stock Report: Fat Cattle. There was a large yarding, 206 being penned, comprising a few extra prime bullocks. This proved in excess of the trade's requirements, and as a consequence prices were low. At the commencement of the sale prices were down fully £2 per head below previous week's rates, and this drop was maintained throughout the sale. Quotations: Extra prime bullocks, £21 12s 6d to £25 15s; medium, £18 to £20 10s; light, £11 to £16 10s; best cows and heifers, to £17 7s 6d; medium, £14 10s to £16 5s; light and unfinished, £11 10s to £13 12s 6d. **Fat Sheep.** There was a fair-sized yarding, 1615 sheep being penned, which included a large proportion of prime sheep. The sale opened with prices for prime sheep considerably above previous week's rates, but towards the end of the sale prices receded from 1s 6d to 2s below. Medium sheep sold at prices on a par with previous week's rates. Quotations: Extra prime wethers, to 50s; medium to good, 41 6d to 45s 6d; light and unfinished, 32s 6d to 35s; shorn wethers—medium 31s 6d to 32s 6d, light 25s 6d to 29s; shorn ewes—medium 29s to 31s 6d, light 24s 6d to 27s 6d. **Lambs.**—39 penned. There was a small yarding, and prices showed an advance on those ruling the previous week. Quotations: Best lambs, to 31s 6d; others, from 20s 6d to 27s 6d. **Pigs.** There was a medium yarding, both of fat and store pigs, consequently competition was not so keen as at previous sales. Prices showed a big drop on those ruling recently.

PRESERVING EGGS IN LIME WATER.

The extension department of the University of Saskatchewan has issued the results of a series of experiments in egg preservation carried on by Professor Shutt, of the Central Experimental Farm, Ottawa. This work, extending over a period of seven years, and involving as it did the trial of 25 different preparations, has convinced him of the superiority of lime water over all the preservatives tested. Concerning the preparation of lime water, Professor Shutt says:

"The solubility of lime at ordinary temperatures is 1 part in 700 parts of water. Such a solution would be termed "saturated lime water." Translated into pounds and gallons this means 1lb of lime is sufficient to saturate 70 gallons of water. However, owing to the impurities in commercial lime it is well to use more than is called for in this statement. If freshly burnt quicklime can be obtained, 1 pound to 5 gallons (50lb) of water will be ample, and the resulting lime water will be thoroughly saturated. The method of preparation is simply to slake the lime with a small quantity of water and then stir the "milk of lime" so formed into 5 gallons of water. After the mixture has been

kept well stirred for a few hours it is allowed to settle. The clear liquid above which is now "saturated lime water" is drawn off and poured over the eggs, which have previously been placed in a crock, butter tub, pail, or other suitable container.

"As exposure to air tends to precipitate the lime (as carbonate) and thus to weaken the solution, the vessel containing the eggs should be kept covered. The air may be excluded by a covering of sweet oil, or by sacking upon which a paste of lime is spread. If after a time there is any noticeable precipitation of the lime, the water should be drawn or siphoned off and replaced with a further quantity newly prepared. If many eggs are to be preserved, a large quantity of lime water may be prepared at one time in a tub or barrel and used as required, provided it be not kept exposed for too long a period. Since lime is very cheap, and there is no danger of making the lime water too strong, one could safely use twice or three times as much lime as is indicated above, if there is any question as to its strength or freshness."

KILLING NOXIOUS WEEDS BY POISON.

Could a return be made of all the country in the Dominion growing noxious weeds instead of grass (says the *N.Z. Farmer*), many farmers would receive a shock, and if once knowing the area, and calculating that one cow or five sheep could be fed on every two or three acres, the State itself would realise the enormous and increasing loss in production that is going on. It would have been thought that the farmer himself would realise the loss long before this; but there seems to have been an idea that the removal of noxious weeds should be the last job on the farm. This is undoubtedly erroneous, and only those who have toiled to keep their farms clean can realise the importance of dealing systematically with noxious weeds. It is very doubtful if continual slashing will finally kill out blackberries. In any case, it stimulates the growth in the first few cuttings. This method is expensive, giving maximum cost with minimum results.

In land that can be ploughed there is little doubt that a plentiful use of the cultivator and harrows during the summer will be the cheapest and most effectual method. The land could then be used for either swedes or early autumn crops. In places where the plough cannot be worked and where there are patches, it seems that the billhook, grubber, and spray are the competitors. Grubbing is out of the question; cutting is laborious, expensive, and ineffectual; spraying with a spray judiciously selected, taking into consideration the cost not so much per gallon as what quantity of spray the gallon will make—effect on the land and stock, and, of course, its killing properties. If your selection is right, then you will get maximum results with minimum cost from systematic spraying.

It cannot be expected that in a climate like New Zealand where growth is more or less going on the whole year, that any spray, however great its killing powers, can reach the roots and seeds lying dormant. This being the case, then spray in fine weather when you think everything is above ground. Some shoots that have been missed, or roots the spray has not reached, will make their appearance from time to time, and so soon as they are noticed should be sprayed again. It is the watchfulness and care after the first spraying that is going to count. The treatment of gorse by spraying is very similar to that of blackberry. It is easier to kill, though somewhat slower in showing the effect of the first application. Briar would require watching the same as blackberry, but is more easily cut down by the poison at the beginning. Canadian thistle is easily cut down by the poison and the root penetrated, but, like the blackberry, there are always shoots coming along, and in consequence require further spraying. The farmer, having decided that spraying is the cheapest and most effective remedy, should always keep his spray on hand and a good sprayer, and systematically use it through the summer months.

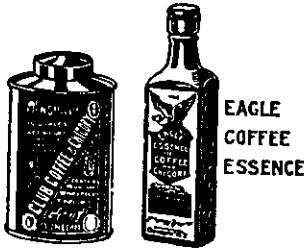
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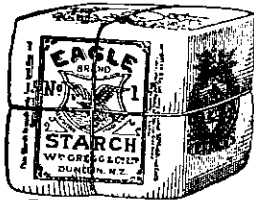
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The Family Circle

WEARYIN' FOR YOU.

Jes' a-wearyin' for you--
All the time a-feelin' blue;
Wishin' for you wonderin' when
You'll be comin' home agen,
Restless don't know what to do--
Jes' a-wearyin' for you!

Room's so lonesome with your chair
Empty by the fireplace there;
Jes' can't stand the sight of it!
Go out doors an' roam a bit:
But the woods is lonesome, too
Jes' a-wearyin' for you!

Comes the wind, with soft caress,
Like the rustlin' of your dress:
Blossoms fallin' to the ground:
Softly, like your footstep sound:
Violets like your eyes so blue--
Jes' a-wearyin' for you!

Mornin' comes; the birds awake;
Use to sing so for your sake!
But there's sadness in the notes
That come trillin' from their throats:
Seem to feel your absence, too
Jes' a-wearyin' for you!

Evenin' comes; I miss you more
When the dark glooms in the door:
Seems jes' like you orter be
There to open it for me!
Latch goes tinklin'; thrills me through
Sets me wearyin' for you!

Jes' a wearyin' for you--
All the time a-feelin' blue;
Wishin' for you wonderin' when
You'll be comin' home agen;
Restless don't know what to do--
Jes' a wearyin' for you!

PAULINE'S BIRTHDAY PARTY.

Pauline waked up very cross and fretful. The day before had been her birthday and she had a party, and, truth to tell, had eaten too much. Then, each little girl--there were five just as many as she was years old, had brought her a present, and, looking at them all had been very exciting.

Lucy's present was a little silver bracelet, and as she turned over in bed, she felt the unaccustomed band on her wrist, and for a moment could not remember what it was. Then she sat up in bed and took it off and put it on, enjoying the sensation very much. She thought of the pretty little silver mug that Mabel had given to her and the white crocheted bag to be carried to Sunday school that Martha had presented to her. Willie and Charlie had each of them brought her a book and these two were not boys, as their names would indicate, but girls.

As she sat in bed she almost decided to name the two new girls her mother and grandmother had given her after these two little chums with the odd names.

But Pauline did not feel well, and she wanted to cry about it, but tried not to. She lay back in bed, feeling of her little stomach with the pain in it, and as she lay there, close up to the window flew Tom Titmouse, who had a nest in the juniper tree, near the porch. She knew Tom and loved to hear his cheery little chirp.

'Hello, Tom Titmouse,' she said.

'Hello, yourself,' he said to her, much to her surprise. She knew that Polly, who lived in a big cage next door could talk, but never had she heard any other bird say a word.

'I did not know you could talk,' she said.

'Neither did I,' replied Tom Titmouse, 'but that wicked cat of yours pulled me down and caught hold of my tongue and slit it, and to my own surprise I found I could talk. Now the next thing is to know what to talk about. I thought maybe if I came to your window you might give me a hint as you always seem to have enough to say.'

'Why, you just talk about the things that happen,' said Pauline. 'You talk about toast at breakfast and going downstairs with father, and about your birthday and all kinds of things,' said Pauline, who gave a little gasp as she thought of all the things she had eaten yesterday.

'I don't see how you could get along at all if you did not say your prayers at night and in the morning when you don't forget to.'

'Well, there is something in that,' said Tom Titmouse, 'but for my part I should rather sing my prayer. But you really ought to do something with that yellow cat,' he said. 'I do not see what people want with an ugly old cat like that. It is forever prowling around my juniper, and I have to keep on guard all the time lest it nab me.'

'Would you rather talk about the cat than sing?' said Pauline.

'Ah, you have me there,' said Tom Titmouse. 'I am just like the rest of you, talking about my own silly affairs, when there is such a big, beautiful world to sing in.'

Just at that moment Pauline screamed, for over the shoulder of Tom Titmouse she saw the ugly face of the yellow cat, and quick as a flash the cat had grabbed the bird. Pauline screamed again and her mother came running into the room.

'What is it, darling?' she said.

'Oh, mother, that old yellow cat has caught Tom Titmouse and is going to kill him, and Tom has just learned to talk.'

'My little girl has been dreaming,' said mother, 'because the yellow cat is sitting right there in your own window and on this side of the screen, so could not have caught Tom Titmouse.'

Pauline was still crying, but her mother took her in her arms and rocked her, and then the nurse came up and brought all her pretty birthday gifts and a pair of roller skates that had come in the postal delivery, and Pauline was as cheerful as could be in a short time, but she could not bear to look at the yellow cat for a long time afterwards.

THE PLATELAYER'S STORY.

Story-telling was in progress in the village pub., and the next in turn was a railway platelayer. Round him gathered an expectant audience.

'It was just such a night as this,' he began, 'bright and clear. I was going down the line, when I saw before me, lying right across the rails, a great beam. For a moment my heart stood still. Then a distant rumble warned me that the midnight mail was approaching. With a great effort I flung myself between the obstruction and the line, and the train passed unharmed.'

There was a thoughtful silence after he had finished speaking. Then somebody said:

'If you couldn't lift the beam, how did the train get over it?'

'Yes,' another interposed, 'and if you flung yourself between the obstruction and the express, why didn't you get killed?'

'Both questions are easily answered,' said the platelayer, sidling towards the door. 'The obstruction was a moonbeam, and I jumped forward so that my shadow took its place. Then--'

He got outside just in time.

IT MADE NO DIFFERENCE.

An army cook had been very busily engaged preparing a substantial meal for the troops at the front,

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and at an awkward moment he missed a pudding from his stock of edibles. He made a diligent search without success. Then he inquired of a healthy-looking 'Tommy' if he had seen the missing pudding.

'Ah,' said 'Tommy,' candidly, 'Aw've 'etten it!'

'Tha's 'etten it, 'as ta? Well, what's ta dun w't cloth?'

'Wha,' said 'Tommy,' laconically, 'wor there one on?'

A SYMPHONY IN PUNS.

During the sermon one of the quartet fell asleep.

'Now's your chants,' said the organist to the soprano; 'see if you canticle the tenor.'

'You wouldn't dare duet,' said the contralto.

'You'll wake hymn up,' suggested the bass.

'I can make a better pun than that, as sure as my name's Psalm,' remarked the boy who pumped the organ; but he said it solo that no one quartet.

POETRY AND MATHEMATICS.

It is often the case that great mathematical minds are incapable of appreciating poetry. There was once a mathematical tutor in one of our great Universities who was in the habit of boasting that he neither knew nor cared to know anything about poets or poetry, and considered it all 'a lot of unpractical rot.'

A certain brother tutor was very anxious to convert him to the admiration of fine poetry, and by way of accomplishing this gave him the famous 'Charge of the Light Brigade' to read.

The mathematician took it up and began to read aloud, thus:

'Half a league, half a league, half a league,' then he banged the book down, exclaiming, impatiently, 'Well, if the fool meant a league and a half, why on earth didn't he say so!'

WANTED THEM CHEAP.

She sailed into the shop with such a haughty and dignified air that the bond shop-walker advanced with most obsequious politeness, and bowed her into the most comfortable chair in the shop.

'I want to try on some mantles, please,' she said. A large assortment was immediately brought forward for inspection.

'How much is this one?' he asked presently, after trying it on.

'Five guineas, madam.'

'That is much too dear,' he said, and, pointing to another, inquired the cost.

'That is two guineas, madam, wonderful value for the money.'

'The prices are outrageous!' she declared, after trying on one mantle after another and giving no end of trouble.

'I'm afraid you've come to the wrong shop, madam,' said the assistant, who had dealt with that sort of customer before.

'Oh, no; I don't think so.'

'But I do, madam. You had better try the gas-fitter's next door. They are selling mantles from three pence halfpenny upwards!'

DID NOT IMPROVE WITH AGE.

Scribb and his wife were going to the theatre.

'Will you please go upstairs and get my goats off the dressing-table?' said Mrs. Scribb.

'Your goats?' queried the puzzled Scribb. 'What new-fangled idea have you women got now?'

'I'll show you!' snapped the wife.

Then she sailed away, and soon returned putting on her gloves.

'Are those what you mean? Why, I call those kids.'

'I used to,' replied Mrs. Scribb, 'but they are getting so old I am ashamed to call them by that name any longer.'

He took the hint.

NOT A PATHETIC SUBJECT.

The conversation turned on the effect produced on the emotions by pictorial art, when one man remarked:

'I remember one picture that brought tears to my eyes.'

'A pathetic subject, I presume?'

'No, sir; it was a fruit painting. I was sitting close under it when it dropped on my head.'

VERY THOUGHTFUL.

Young wife: 'My dear, there is a gentleman waiting in the other room. He wants to speak to you.'

He: 'Do you know him?'

She: 'You must forgive me, darling, but of late you have been troubled with a cough; besides, you take so little care of yourself, and—oh, if you only knew how anxious I am about you! Suppose I were to lose you, love?'

She burst into sobbing and throws herself on his breast.

He: 'Come, my dear, silly child, do be calm, do be calm. People don't die of a slight cold. Still, if it will pacify you, show the doctor in. Who is it? Dr. Pallot, eh?'

She: 'It isn't a doctor, dear. It is—it is—it is a life insurance agent!'

WANTED A FAMILY TREE.

'John,' said Mrs. Atwood, thoughtfully, 'everybody in society appears to think an awful lot of genealogy these days.'

'Jenniewhat?' exclaimed John, looking up from his evening paper.

'Genealogy,' repeated Mrs. Atwood.

'What's that?'

'I don't exactly know,' replied Mrs. Atwood, 'but I think it's a tree of some kind. At least, I heard some ladies refer to it as a family tree.'

'Well, what of it?' he asked.

'Why, it seems to be a sort of fad, you know, and everyone who is anyone has to have one, I suppose.'

'Buy one, then,' he said, irritably. 'Buy the best one in town and have the bill sent to me, but don't bother me with the details of that affair. Get one, and stick it up in the conservatory, if you want one, and if it isn't too large.'

'But I don't know anything about them.'

'Find out, and if it's too large for the conservatory, stick it up on the lawn, and if that ain't big enough, I'll buy the next garden in order to make room. There can't any of them fly any higher than we can, and if it comes to a question of trees, I'll buy a whole orchard for you.'

Still she hesitated.

'The fact is, John,' she confessed at last, 'I don't just know where to go for anything in that line. Where do they keep the family trees and all such things?'

'What do you suppose I know about it?' he exclaimed. 'You're running the fashion end of this establishment, and I don't want to be bothered with it. If the florist can't tell you anything about it, hunt up a first-class nurseryman and place your order with him.'

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