

**MISSING PAGE**

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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- December 4, Sunday.—Second Sunday in Advent.
- " 5, Monday.—St. Martin, Pope and Martyr.
- " 6, Tuesday.—St. Nicholas, Bishop and Confessor.
- " 7, Wednesday.—St. Ambrose, Bishop, Confessor, and Doctor.
- " 8, Thursday.—Immaculate Conception of the Blessed Virgin Mary.
- " 9, Friday.—St. Eutychian, Pope and Martyr.
- " 10, Saturday.—Octave of St. Francis Xavier, Confessor.

St. Ambrose, Bishop, Confessor, and Doctor.

St. Ambrose, son of a Roman magistrate, was born in France about the year 340. In 374 he was consecrated Bishop of Milan. His administration of this important archdiocese extended over twenty-three years, and was one continuous victory over paganism and heresy. Completely forgetful of his worldly interests and personal comfort, St. Ambrose was always at the command of anyone who sought his assistance and advice. Though full of tenderness and compassion towards all, he knew how to be firm and unyielding when the interests of religion were at stake. His theological writings and sermons have gained him a place in the foremost rank of the Doctors of the Church. St. Ambrose died in 397.

The Immaculate Conception of the Blessed Virgin Mary.

Her Immaculate Conception was the first of the privileges by which the Blessed Virgin was prepared for the dignity of Mother of God. This privilege signifies that Mary never contracted the stain of original sin; that her soul, in the first moment of its union with her body, was pure and spotless. She was thus excepted from the universal doom in virtue of which every member of the human race enters the world stained by Adam's sin. This doctrine so admirably in keeping with what the holiness of Mary's Son required though expressed more or less explicitly in every age of the Church's history, was not formally defined until the year 1854.

## GRAINS OF GOLD

### NOT FORSAKEN.

I feel Thee near me, Sacred Heart,  
Near when Earth's storm clouds lower;  
I know Thou wilt not leave me  
In this, my darkest hour;  
I feel Thee near me, Sacred Heart,  
And midst my trouble smile—  
Sure of that resting place  
After Earth's little while.

I feel Thee near me, Sacred Heart,  
With Thy great Heart of Love  
Yearning o'er me a sinner  
E'en till I go above;  
Then Thou wilt still be near me  
In that dear Land of Rest,  
Who art with God, Our Father,  
And Mary, Our Mother Blest.

—Boston Pilot.

There are three things which never return—time, a spoken word, and a neglected opportunity.

Be content to your purpose, and desirous only of the praises which belong to patience and discretion.

When the turbulent and tempestuous sea threatened to engulf the tiny boat in which the Apostles were seated while crossing the Sea of Galilee, the words of Christ calmed the waves, and serenity and peace ensued. In a like manner will the Saviour of men calm the storms of doubt, despair, perplexity, and pain which rise and rage within us, threatening to end life's little voyage. Like the Apostles we have but to call upon Him and He will arise and come unto us; and, lo! as He speaks, the waters subside and sweet tranquility reigns once more.

All of us at times are afflicted more or less with the feeling that we have accomplished much less in the world than we might have accomplished had we tried harder. We have done nothing to attract the attention of mankind; we are filling, day by day, positions as humble as they are apparently unimportant; we have looked constantly, daily, hourly, for some great work or noble opportunity for brilliant service, and it has not come; we feel that we are almost failures. And yet, if we have not attracted the attention of the world, we have at least, by our care in doing our duty, led the man who has the desk next to us to do his, when otherwise he would probably have failed. Our positions may be humble, but in them we are like pieces of the mechanism of a great machine. If we were not there and did not do our part, then the work of the machine would be imperfect. No man need be termed an absolute failure this side of the grave.

# The Storyteller

## TO MARRY OR NOT TO MARRY

When Alice Armstrong came downstairs in a blue lawn, crisp and fresh from the iron, and stood putting on her bonnet before the kitchen looking-glass, the hands of the little round clock beside the window pointed to a quarter to two.

'You're starting out pretty early, ain't you?' her mother called from the dining-room, where she was sewing.

Alice glanced toward the clock. 'Yes,' she answered; 'it is early, but I'm all ready now.'

Her mother laid down her work and came to the kitchen door. 'Well, I suppose you'd as well go on, then, and take your time for it, so as not to get all bet up.' She turned her daughter around to fluff out a ruffle here and pat it in there, and then, looking straight into the eyes that fell beneath her glance, she said rather sharply: 'And I do wish you'd try to spunk up a little. You look like you'd buried your last friend. I'm ashamed of the way you act about this, Alice.'

The girl made no answer, and, taking up her cotton mitts, she left the house and turned into the path that led down the hill to the main road below.

She was on her way to take her yearly tea with Miss Martha Cotton. It was a movable feast, like Easter and Thanksgiving, falling on the Thursday of the week in which strawberries were at their best.

Its beginning lay in nothing more than a child's disappointment at not getting a promised dish of strawberries.

When Alice was five years old, she was spending the day with her mother at Martha Cotton's, after the old fashion of staying to dinner and supper and going home in the cool of the evening. Alice found it tiresome, and very soon after dinner she began teasing her mother to take her home.

To amuse her, Miss Martha gave her the little shell box from the mantel, and let her have the string of blue and white beads and the charm string it contained to play with, and, as a crowning inducement to stay, promised her a dish of strawberries when the sun should have gone off the patch. Satisfied, Alice sat on the steps that projected below the stair door into the rooin, and made patterns of the beads and buttons on her little pink calico lap until she fell asleep.

While she slept, a sudden shower, with hail, came up and wet the road, so that her father, driven in from the field, had hitched the team to the waggon and came to take her and her mother home. Alice was glad enough to go, until she remembered the promised berries.

'Why, honey,' Miss Martha said in answer to her impatient demand to be taken to the garden for them, 'they're all beat down in the ground now by the hail that came up while you were asleep. Never mind, next summer I'm a-going to see to it that you get all the strawberries you can eat. I'll hitch up old Poney and come after you myself.'

But the promise of a pleasure so remote did not satisfy Alice. Even the maple-sugar egg and the string of blue and white beads that Miss Martha put into her hands as parting gifts very poorly made up for the missing berries, and she sat in the high seat between her father and mother on her way home, feeling very much cheated.

In the next strawberry season, however, Miss Martha, true to her promise, drove old Poney over for Alice. They had a very pleasant visit together; so pleasant, indeed, that it was repeated the following year, and by that time the event had acquired the dignity of a custom, which had not once been broken from that, Alice's seventh year, to this, her twentieth.

In other times Alice had pushed her way through the hazel brush to their hiding-places and had come to Miss Martha's house laden with the woods' treasures; but to-day she had no heart for them, and save for a few buds of wild rose that grew close beside the way, her hands were empty.

At the bend of the lane she came upon the edge of a field, and far across the rows of young corn she caught sight of a man ploughing; but she looked quickly away, her heart beating painfully, and hurried on. Presently she was looking down upon the long, sloping roof of Martha Cotton's house, gray and mossy among the orchard trees. She left the lane here and, opening a gate, followed a little path that led through the woods-lot to the bars beside Miss Martha's barn. Nothing seemed ever to change here. On the other farms that Alice knew, there was always some improvement going on; but here, as the years went by, the moss only grew thicker on the stone step and the brick wall and the windlass well; the apple tree became more guarded, and the barn roof sagged lower; the lilacs and the snowballs grew taller around the kitchen door; the hollyhocks and the bouncing-bets only pushed farther out from the garden palings, and the yellow and cinnamon roses made broader patches of color in the green yard.

Miss Martha was waiting. She was very neat and pleasant to look upon, in her plain gown of black and white lawn, made skirt and waist together, with a black silk belt clasped by a square buckle of pale old gold out-

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lining her waist, and a bow of purple ribbon at her throat. 'Why, you've come real early,' she said as she kissed Alice's cheek, pink and soft within the stiff bonnet. 'And I'm real glad, too, for it'll give us a nice long visit before supper. Come in and take off your bonnet; you look kind o' hot and tired.' And she led the way into a cool, shady room.

Alice handed her the rosebuds. 'They're all I brought you this time,' she apologised. 'And they're all wilted; I must have held them too tight.'

'Oh, they'll freshen up when I put 'em in water. I'll go right now and draw a bucket out of the bottom of the well.'

'I'd rather go to the porch.'

So they went back to the shade of the grapevine, and Miss Martha resumed her work. She was piecing a quilt, a double Irish chain of tiny red and white blocks. Alice watched her for a minute and then asked a little shyly: 'Is that my quilt you're piecing, Aunt Mattie?'

'Yes, I guess it is. It's the one I promised you, anyhow, if you like it. It'll be right pretty, I think,' and she held up a piece for Alice to get the effect. But the girl looked away, and a slow color came into her cheeks. 'Aunt Mattie,' she said softly, 'I sha'n't need it. I'm—John and I—we've quit.'

Miss Martha looked at her a moment and then let her hands drop with the work in them to her lap. She showed no surprise; the words seemed rather to be a confirmation of something she had expected and dreaded.

'I don't know what to say,' she said finally. 'I reckon you've made up your mind and are settled about it; only,' she hesitated, 'I hope it's all for the best.'

She began her work again. 'I'll go ahead and finish the quilt anyhow, and give it to you as I said I would, for I guess you'll need quilts whether you marry or don't. I find I always do.'

'But I'm not going to keep house and live by myself as you do,' the girl demonstrated.

'What are you going to do, then?'

'Live at home. Why not?'

'Well, yes, that's likely for a while, but one of these times you won't have no home to stay at, honey; your ma and pa they'll be gone same as mine is, and your brothers and sisters they'll be married and gone, too. Then you'll be living by yourself, I guess, same as I do.'

'I'll live with my brothers and sisters, then.'

'My experience is that you won't ever keep that up long. I've tried it, and I know what I'm talking about.'

'Weren't they good to you, Aunt Mattie?' the girl asked after a minute.

'Why, yes, they meant to be, but they've got their own interests and their own families, and it don't make no difference how long you stay—you're an outsider. Why, you ought to know yourself how 'tis; you've visited at your sister Elma's. Did you really to say feel at home there, like you do at your own home now?'

'No,' Alice admitted reluctantly, 'I didn't, but Elma's so awfully changed. You know how she used to be so particular about everything—takin' such care of her face and hands, and always curling her hair; well, I wish you'd see her now. She goes out without a bonnet, and combs back her hair tight and slick, and does it up any way that's handiest. She hardly ever changes her dress after dinner, and she just works and slaves; don't think of anything else. And Harry's worse than she is: goes around without any kind of a collar; and it seems to me, Aunt Mattie, they don't care much about each other any more. That's the worst thing. When he came from his work he used to call to her and go in where she was and laugh and joke about things, and seem to take some enjoyment in life; but now it's work and save and lay by for the children, and that's all they live for. Don't you hate to see folks get that way, Aunt Mattie?'

'Yes, I do. And yet, you know, we maybe ain't fair to 'em, judging on the outside like we do. I reckon it seems different to them. And as for not makin' over each other, don't you reckon that's partly because they understand each other so well it ain't—well, ain't called for? Yet I'm like you; I don't just like to see it.'

There seemed no more to say on the subject, and a silence fell between them, broken after some minutes by Miss Martha, who asked with some hesitation: 'What was the trouble between you and John, if you don't mind my asking?'

'I don't mind your asking, Aunt Mattie,' Alice answered, flushing, 'but I don't know how to answer you, for there wasn't really anything the trouble. We just quit.'

'Mutual consent?'

'No—well, not at first. I didn't want to set the day; I couldn't. It was after I'd been down to Elma's, and I was disgusted with the thought of everything. I don't want to live like she does and be like them; and that's what it does mean to get married and settle down on a farm; and I told John so and it made him angry.'

'Well, I thought that was about what's the matter. I don't blame you—and I don't blame John for gettin' mad, either. What does you ma think about it?'

'Oh, she doesn't say anything. I guess she's glad, though. I don't think ma wants me ever to get married. You know I'm the baby, and she likes to keep me with her, I suppose. Then, you know, she's got an idea that

I'd make an artist if I had a chance. I do draw fairly well, and she's always been at pa to send me away where I can take lessons. My teacher at the academy said she thought I could illustrate for magazines and papers if I was trained for it, and now pa says he'll let me go and take lessons next fall if I want to. And I guess ma likes that.'

'I must say I wouldn't hardly 'a' thought it. John's a good boy, and he's got good prospects. I'd 'a' thought your ma'd 'a' hated it.'

'Well, she didn't; she did more than anyone else to bring it about. When I came back from Elma's and told her how it all was out there, she said it was what anyone might expect; marrying a farmer and settling down to life on a farm always meant about the same thing. And she said she didn't for the life of her see how a girl that had been raised on a farm and knew what it meant could do it. Then she said to me, "It'll be just the same with you, mind my word"; and I made up my mind right then that it wouldn't.'

Miss Martha threaded her needle carefully and tied a knot before she made any comment.

'I don't think she did right to say what she did in the first place, and I'll say it if she is your mother,' she said. 'I always hate to hear married women talking that way, because, to begin with, they don't mean it. They don't stop to think—that's where the trouble is. They see their girls young and care-free and havin' a good time, and they hate to see 'em tied down to hard work and worries and everything. But if they'd think a minute, they'd see that their girls'll get old and care'll come to 'em and worry, whether they marry or don't marry, and they'll not find it any easier to bear havin' it all to bear by themselves, either.'

There seemed something personal in Miss Martha's resentment, and Alice was at a loss for a reply. Finally she asked shyly: 'Do you think, Aunt Mattie, that married folks are happier than others?'

'Well, now, that's hard to say; in lots of cases of course they ain't; but I do think, Alice, as a general thing they are.'

'But you have an easy life here by yourself; you haven't much to do, and your house is always just so; when you put anything away it stays right where you put it, and there's nobody to bother you. Seems to me you've escaped a good deal.'

Miss Martha looked at her. 'Now, Alice,' she said, 'seems to me that's a good deal like congratulatin' a man that hadn't any legs on escapin' rheumatism in the knees, and you wouldn't do that. No, don't apologise—everybody says that to me. I ought to get used to it, I suppose, but I don't, somehow. It hurts every time. But then I can't expect folks that are always workin' to keep things up and gettin' all wore out at it, to know how much more tiresome 'tis not to have it to do.' She paused, looking away from her work and from her visitor, far away, across the field of young corn that lay beyond the road, to where the river shone silver between the trunks of the sycamores and the cottonwoods.

'Honey,' she said at last, without turning her eyes. 'I'd tell you something if I thought you'd care about it or it would do you any good: something I haven't told many. I don't know if you ever knowed it or not, but I was engaged myself once.'

Alice shook her head.

'No, I reckon not,' Miss Martha went on. 'There didn't many know it, I guess; folks was slyer about being engaged them days. I'd just turned eighteen when we broke off. I can't tell you how old I was when I got engaged, because I don't know myself.'

'Why, how was that?'

'Well, I guess I'll begin at the beginning. His name was Charley Mills, and his folks used to live back along the road about half a mile from us, and he always came along by our house to go to school. Seems as if folks took it for granted we'd marry, same as we did ourselves. Though I can't say as my folks approved of it. They never had anything against Charley, as I know of, but they was pretty well off for them days, and carried their heads higher than most, and the Millses was poor. They was the only renters in our whole district. Of course, the people around thought that anybody with any spunk would at least make out to get a place of their own. But the Millses was content as anybody; fact is, I think that was what aggravated our folks, that they was content. I remember how often father'd manage to bring up that old sayin' about "What's bred in the bone and born in the blood," and I knowed he was hittin' Charley Mills for my benefit just as well as if he'd called out his name. And mother she'd say things about folks that didn't have no regular wash-day and that fried down their sausages in cakes 'stead of casin' 'em and all such.

'Well, you know how it is; if you're looking for a thing, you're mighty apt to find it or to think you do; which comes to the same thing. I got to watchin' Charley and pickin' flaws in him and thinkin' every little fault meant a bigger one behind it, though I did love him. I knew that all the time. Sometimes seems to me it is that way; nobody can see the faults in a body like the one that loves 'em best, because it don't hurt anybody else so much, and they don't care enough to notice 'em. But it's a bad habit to get into.'

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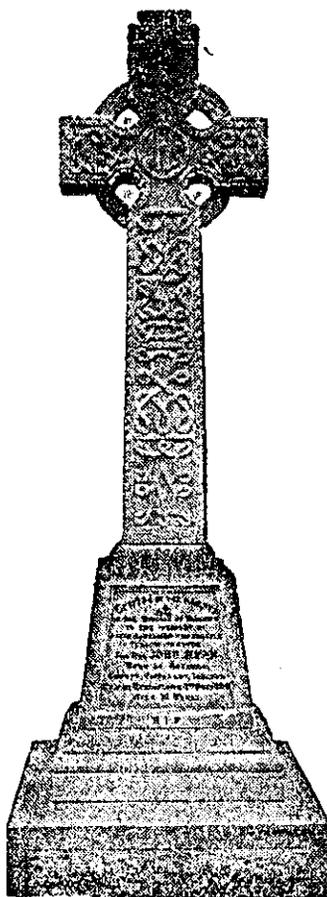
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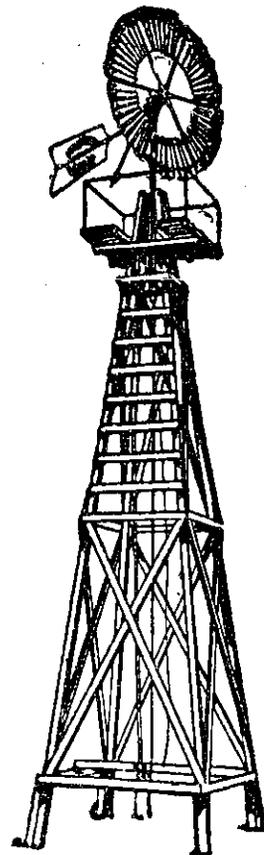
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'One afternoon Charley looked over here right to this very house; and he says to me: "How'd you like it if I'd buy that place over there of your father? It would be real nice and handy to home for you, wouldn't it?"

"Why, yes," I says, "if you'd build a nice new house on it; but I wouldn't live in that old thing."

'You see, father'd put it up for the man that dug coal in our bank to live in. It wasn't nothing but a two-roomed log house with a chimney outside, and no kind of fixin' up. There wasn't another like it, exceptin' back along the hills, in the whole country round. It did look awful bad to me after our big red brick house; you know how it would, and I don't know as I was to blame for feelin' as I did about it. But I hadn't more than got the words out of my mouth till I see a look come in Charley's eyes that I'd never seen there before. He had beautiful eyes, Charley had, brown and soft as velvet. But there wasn't anything soft in 'em that time. He had been a-whistlin' a willow stick as we was settin' there, and he flung it down and shut up his knife quick as a wink and stood right up before me.

"Mattie," says he, "I don't think you and me understand each other any more, and the sooner we do the better it's going to be for us both. I'm a poor man, Mattie, and I never expect to be anything but a poor man as long as I live. I'm willin' to work for you with all my strength, but you'll have to be content with my best, and I reckon that don't mean much of fine houses or fine clothes or a good many other things that you're used to. Now you'll have to choose between them and me. That house over there looks poor enough to you, I reckon, but I could be happy there, and so could you if you thought as much of me as I do of you, Mattie, and that's the whole thing of it."

'I've thought lots of times that he didn't go at me right, but then, too, I've thought how it must have galled him all the time to know how our folks looked on him and his. I reckon many a time he'd set his teeth and stood things for my sake; and it must 'a' seemed mighty hard to him to have me turn on him, too. It's all been plain to me a long time how 'twas, but I didn't think of it then, and what he said, and the way he said it, stirrer me all up; and I don't know what I did say, but I expect it was something I oughtn' to. I know I throwed away the flowers and leaves and things in my lap and started for home. He come along with me, and neither of us spoke a word; and when I turned in at the gate at home I never looked around to say good-bye to him.

'Seems to me he hadn't more than got out of sight before I was sorry for what I'd said; but I thought he'd get over it and be around again next Sunday, and I dressed up and set all afternoon waitin' for him. I don't know as I ever felt so downhearted in my life as I did that night, but still I didn't do anything to let Charley know; and I believe he stayed around home waiting for some kind of a sign from me for two or three weeks, for after that he went off, and for a time I never heard a word about him.'

For some time Miss Martha's hands had been idle, and now she took off her glasses and held them in her lap. There was a far-away, wistful look in her pale old eyes, and she was so long silent that Alice was afraid she should have no more of the story that was plainly unfinished; so she said by way of reminder: 'Didn't he ever come again, Aunt Mattie?'

Miss Martha roused herself. 'Oh, yes, honey, but it was a good many years afterward, and a good deal had happened. Well, no, I can't say that, either; don't seem as if much ever to say happened to me, but there'd been a sight of change. I was a good deal older, for one thing. I'd walk around the garden and look at the flowers and things, and go in the house and write a letter to one o' my old schoolmates that had married and moved out o' the neighborhood, knowin' like as not when I wrote it I wouldn't get no answer; they'd be too busy with their own concerns to care about an old maid like me.

'Well, along about that time the coal company come in and bought up all the land back around the hills. Charley Mills come back, what did he do but buy it of the man we'd sold it to. Didn't it seem odd now that he should buy for his wife (he'd married, where he'd been) this very same place he'd wanted to buy for me? Yet there wasn't so many to pick from, unless he'd 'a' lived up in the company houses, and he wouldn't do that. He had a real pretty little wife, and he fixed up his place as nice as could be for her; weather-boarded it over, and built on the porch and porch bedroom, and set things out around, and built palin's and walks and things. You don't know how it hurt me, honey; seemed at times I couldn't stand it.

'Mother was poorly and kept me pretty close, and I guess Charley didn't go many places around, either. He had work up to the mines, weighmaster, and though he come and went by the path back of our house, I didn't somehow ever see him till one morning when I was out lookin' for a cow that hadn't come up to be milked with the others.

'It was over there on the side of the hill where the violets that you used to bring me growed, and it was early. I was hurryin' along, lookin' through the bushes for the cow, when I hear somebody callin' my name, and I looked around and there stood Charley. I couldn't move a step to save my life, but I held out my hands, and when he come up he took 'em both and held 'em, lookin' me straight in the eyes. Seemed to me it was a good while we stood still that way, and I never could remember a word either one of us spoke. I don't believe we did say anything, but there was something in his eyes I couldn't

quite make out. They looked deep and meaning, like they wanted to tell me something. Sometimes it's come to me that he felt what was before him; maybe not exactly what it was, but a sort of feeling that something great and strange was coming, and he wanted me to know it, too.

'Well, after he'd left me I forgot what I was out there for, and I just turned and went back to the house. But when I got there I couldn't go in, somehow, so I took up the crocks from the sunin'-bench and went down to the spring-house to strain away and skim up. But 'twas the same thing there; I just put down the crocks and sat down by the willow-tree and looked down at the spring runnin' over the little shiny pebbles, and thought. I was settin' there when I heard an awful noise, like a sharp clap of thunder, but not like it, either—more like an earthquake, I expect. But I knowed in a minute what it was, though I'd never heard one before. It was an explosion up to the mines, and I knowed as well as if I was there and saw it that it was at number three and that Charley was killed.'

(To be concluded.)

## The Irish in the United States

That the Irish had already been settled in America at the time of the colonial settlement, and in considerable numbers, is told us in the very comprehensive article contributed to the latest number of the *Catholic Encyclopedia*.

The various nations of Europe were alive to the possibilities of the New World, and there followed in the wake of Columbus an immigratory invasion which sent its contingents from all parts of the Old World. Among the early English settlements, notably that of Jamestown in 1607, many a colonist bore an Irish patronymic and owned the nationality of the Emerald Isle. And as they professed for the greater part the faith of their fathers, they had from the very earliest to submit to persecution which took the form of ostracism from the colony in many a case. Among the missionaries of the time one finds familiar names like Carroll, Murphy, Hayes, Quinn, O'Reilly, and Casey, as to the nationality of which there can be no question.

The real Irish emigration towards America began, however, after the subjugation of Ireland by Cromwell in the middle of the seventeenth century. At this time when the adherents of the Faith—at least five-sixths of the population—were proscribed and outlawed, their bishops and priests barbarously murdered when apprehended in their priestly functions, it is hardly to be wondered at that the people thought of abandoning their prison-homes for a country where freedom gave a brighter promise. At the beginning of the eighteenth century the population of Ireland had decreased from five millions in the previous century to less than two millions. A steady flow to the New World began to declare itself about 1720, when Boston became the point towards which the Irish emigrant turned his thoughts.

In 1718 we find five ships arriving with 200 immigrants from Ulster, and hardly a year passed without an infusion of Irish blood into the colony. The Irish soon became influential enough to form and conduct their own settlements, and Irish names in the baptism of New England towns indicate to what extent the numbers of Irish settlers were growing.

The official military records of New York show a large number of Irish in the soldiery and Thomas Dongan, the first colonial Governor, was both a Catholic and an Irishman. There were thousands of Irishmen serving in the various brigades of the Continental army. Into the Delaware ports about 1730, the flow of Irish immigration amounted to from ten thousand to twenty thousand monthly, according to records. The new-comers, it may be stated, were attracted to Pennsylvania on account of its reputation for religious tolerance.

The disastrous famine of 1740 increased the emigration to America, and in the succeeding years the outward tide began to flow at the rate of from twenty thousand to thirty thousand every year. Statistics show that from 1821 to 1900 nearly four millions of Irish went to America. The numbers from 1901 to 1908 alone amounted to nearly 260,000. As a result the population of Ireland has diminished from 1861 at a mean rate of over seven per cent. A forecast of the number of native Irish in the large centres of the United States, based on the general immigration returns, gives results as follow:—New York, 320,000; Chicago, 120,000; St. Louis, 30,000; San Francisco, 40,000; Philadelphia, 130,000; Pittsburgh, 250,000.

Nearly one-half of the Presidents of the United States have been of Celtic extraction. The list includes Monroe, Polk, Jackson, Buchanan, Grant, Arthur, Harrison, Johnson, and McKinley. The Rev. J. L. Spalding, in his work, *The Mission of the Irish Race*, says:—'Were it not for Ireland, Catholicism would to-day be feeble and non-progressive in England, America, and Australia. . . . No other people could have done for the Catholic Faith in the United States what the Irish have done. Their deep Catholic instincts . . . have enabled them in spite of the strong prejudices against their race which Americans have inherited from England, to accomplish what would not have been accomplished by Italian, French, or German Catholics.'

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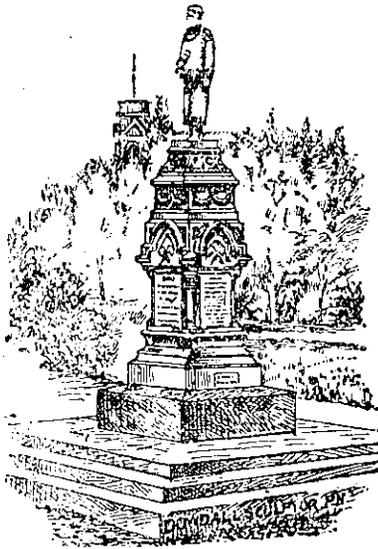
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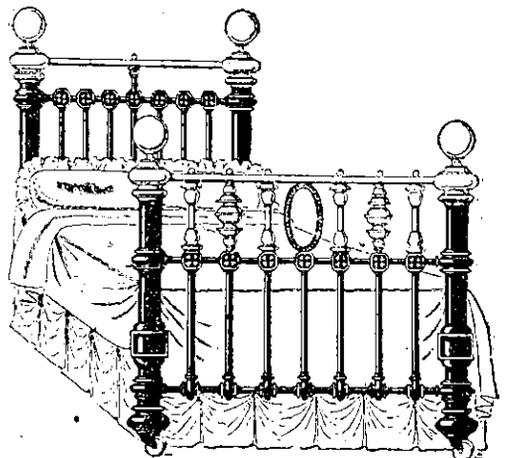
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## Current Topics

### The 'Special Correspondent' Again

It was Artemus Ward, we think, who remarked that Shakespeare wouldn't have succeeded as a newspaper correspondent because he 'lacked the requisite imagination.' Certainly in point of inventiveness and exuberant fancifulness, the present-day 'special correspondent'—especially where 'Roman news' and happenings are in question—would leave the immortal William far behind. The other day the Milan correspondent of the *Daily Chronicle* announced, with the most circumstantial and minute detail, that the Pope was about 'to promulgate a decree altering the law which ordains that those about to receive Holy Communion must fast from the previous midnight.' 'Impressed by the grave inconveniences both to clergy and laity attending this custom,' said this sapient scribe, 'especially in the not uncommon case of a priest having to celebrate a late Mass up to midday, or of communicants in a weak state of health, Pius X. abolishes the old law. The Pope permits priests a light meal if taken three or four hours, or sufficient time for digestion, before the celebration of the Mass, while the fasting for the Catholic laity is reduced to a period of six hours before receiving the Holy Eucharist.' There was not a syllable of truth in the statement; and immediately on its appearance the *Osservatore Romano* gave it an explicit and emphatic contradiction.

Another 'well-informed' correspondent—this time in the *Saturday Review*—comes forward with the still more sensational announcement that: 'A rumor is current in Rome at the present time that if the anti-clerical demonstrations become more violent and frequent during the coming year, which is to be devoted to a series of festivities, commemorations, congresses, etc., the spirit of which is directed against both the temporal and the spiritual aspects of the Papacy, his Holiness will, on the invitation of the Emperor of Austria, retire from Rome and take refuge in Tyrol, whilst the German and Austrian Embassies will keep the Vatican until this "jubilee of free-thought," as Signor Nathan [Mayor of Rome] calls it, is ended.' It has been said by a great Cardinal: 'Read what you can of the special correspondents' accounts of what is going on in Rome; believe the exact opposite, and you will be somewhere near the truth.' The Cardinal's method is evidently the one to apply in the cases we have just quoted.

### Mr Asquith's Pledge

Up to the time of writing the cables have had nothing further to say regarding the alleged anxiety in Ireland about the absence of a definite pledge in the Prime Minister's speech at the National Liberal Club. For our own part, we have never had any very confident faith in Mr. Asquith's 'pledges'—any more than in those of any other politician. Our real hope for the realisation of Home Rule rests, not on the pie-crust promises of politicians, but chiefly on the fighting power and voting power of Mr. John Redmond and his trusty followers. Taking such pledges, however, for what they are worth, Mr. Asquith certainly gave a very definite undertaking on the subject of Home Rule in his speech at the Royal Albert Hall on the eve of the last general election; and from Home exchanges just to hand we gather that we were right in our surmise that Mr. Redmond was relying on that assurance. In a speech delivered at a great meeting in Limerick last September the Irish leader said: 'I say that with common prudence we can extract Home Rule from the present Constitutional crisis. I don't base my opinions on the intention of the Government, upon any unknown irresponsible person; I have them on the declaration of the Prime Minister himself, and who, at the most solemn moment of his life, just at the eve of the general election, when for the first time as Prime Minister he was appealing for the fullest support of the English masses, he solemnly declared that the policy of himself and his party and his Government was—not Devolution, not a new Councils Bill, but free legislative and executive control by the Irish people of purely Irish affairs.'

As to the immediate future, Mr. Redmond sounded a very confident note. 'That,' he continued, 'was the great issue to be decided, when they were making up their minds to support or to oppose the Irish Party. He repeated what he said that day fortnight in Kilkenny, that in three months from now they would be engaged in either of these two ways: They would be engaged in discussing the details of a scheme agreed to by both parties in England to so modify or destroy the power of the House of Lords that Home Rule could be carried in spite of it, or else the

Conference would have disappeared, and they would be engaged in one of the most momentous Constitutional crises of the last 200 years, and they would be going in with their ranks well dressed and their hearts confident that the new general election would, as he confidently believed, result in a defeat for the House of Lords, and would mean the instant and certain destruction of their power, followed by Home Rule for Ireland.' [Since the foregoing was in type the cables have intimated that Mr. Asquith has formally renewed his Albert Hall assurance.]

### Orange and Green: A Hopeful Sign

Those familiar with Irish affairs and the history of the Irish question are well aware that religious bigotry has no foothold south of the Boyne, and finds congenial soil only in the Unionist districts of Ulster. This was amply demonstrated some short time ago by Mr. J. McVeagh, M.P., who, in the course of a lengthy speech, brought forward unanswerably conclusive evidence on the point. 'Ours,' he said, 'is no sectarian movement, and we certainly have no desire to pull down one ascendancy in order to erect another on its ruins, or to do the slightest injury to the denomination that gave to the service of Catholic Ireland Protestant leaders like Emmet, Fitzgerald, Wolfe Tone, McCracken, Davis, Butt, Parnell, and dozens of others whose memories are cherished and whose names are still reverently spoken in every Irish home. No Nationalist, in selecting a representative for Parliament or for any local body, ever thinks of asking a candidate at what altar he worships, and in the Irish Party to-day many of our most honored colleagues are different in religious faith from the men who elected them, and are the representatives of overwhelming Catholic constituencies. The veteran and respected Mr. Samuel Young sits for East Cavan; Captain Donelan, one of the most popular men in the present Parliament, represents a Cork division; Mr. William Abraham also represents the "Rebel County"; Mr. Jeremiah Jordan, a Methodist of the Methodists, has been chosen to represent in turn several Catholic constituencies; Mr. Edward Blake was received with open arms by the Catholics of Longford, who have now parted with him with deep sorrow; Mr. Hugh Law has been "persecuted" by the Catholics of Donegal as relentlessly as our friend Mr. Swift Macneil; and Mr. Guyson can tell you about the "bigotry" of the City of the Tribes. I often wonder whether the men who profess these idle and unworthy fears ever really entertain them, but it may not be amiss if to-day, standing upon a County Down platform, I point out to those who differ from us how absurd their suspicions are.'

Even in Ulster—notwithstanding the wild words of the Ulster Unionist Council, chronicled in this week's cables—there has been for some time past steadily growing evidence that bigotry is breaking down, and that the Home Rule bogey has no longer any terrors for intelligent Protestants. The latest testimony is that afforded by the proceedings at the Protestant Church Conference held in Belfast on Tuesday, October 11. The Protestant Bishop of Down and Connor (Dr. Crozier), in the course of his presidential address, dealing with the question of Church unity, pointed out that: 'Catholics and Protestants united on the platform of various philanthropic and literary associations; Catholic and Protestant Bishops, with Presbyterian Moderator and Methodist President, shared in the crusade to abolish two plague spots on the Dublin road. Orange bandmen on the 12th of July silenced the flute and the drum while marching past the Catholic hospital in the Crumlin road, and the Mother-Superior wrote them a letter of thanks for their courteous consideration.' The Rev. Canon Flewett, Mallow, bore similar testimony. 'He had read,' he said, 'from time to time very dismal letters pointing out what would happen to the Church in the South and West of Ireland if Home Rule were granted. It was assumed in those letters that they were so few and so feeble that a little puff of persecution would blow them into nothingness. They might be few, comparatively speaking; they refused to be classed among the feeble. . . . The Protestants were less opposed to Home Rule because all the evil they anticipated from it they had already experienced as the result of the introduction of local self-government.' 'If we get Home Rule,' proceeded Canon Flewett, 'I do not anticipate any dire disaster to the Church in the South; and I am glad to bear testimony to the kindly consideration and the cordial generosity which have always been extended to me by Catholic neighbors in the County Cork. I cannot believe that this happy relationship would be altered under a Home Rule Government. What we do fear is that some stupid Government will arise and impose upon us a bogus Home Rule, which will not satisfy Nationalist aspirations, and which will only plunge the country into another period of unrest and unsettlement.'

### Protestants and Modernist Professors

When the Holy Father, some short time ago, prescribed certain disciplinary regulations to guard against the dissemination of Modernism—which, as we have already shown in these columns, is at bottom a form of Agnosticism or Rationalism, varying in virulence from a vague and dreamy Deism to the coarse atheism of an Ingersoll or a McCabe—his Holiness became the butt for the usual amount of cheap and shallow criticism. Such convenient—but question-begging—epithets as 'obscurantism,' 'reaction,' etc., were flung freely at him, and he was represented as being the open and avowed enemy of 'progress.' Apparently there is only too much need for every preventive measure that can be applied; for, according to the *Correspondance de Rome*, there is still going on—under the shadow of, but not, of course, from within, the Catholic Church—a secret propaganda of Modernism, even after all the condemnations of the Holy Father. According to the *Correspondance de Rome*, the papers have announced that a secret meeting of the Modernists has recently been held at Lugano, and that it is proposed to found two scholarships to be given each year to two young seminarists obliged by their bishops to give up their studies on account of Modernist tendencies.

Means have been discussed for introducing into the seminaries Modernist books, tracts, and reviews, and for uniting more and more solidly the various groups of Modernists. As regards scholarships, several of them are already being paid to young clerics to enable them to frequent Catholic institutes of learning so that they may act there as agents of the Modernist centre, send it reports concerning the lessons, the influence of this or that professor,' etc. The *Correspondance* knows the names of some of these young men, so it is safe to assume that their career at Catholic Universities will not be a lengthy one.

But what we wished to point out was that those of our Protestant friends who still profess some definite belief in Christian revelation are coming to see that the Holy Father was right, and that Modernism is a menace, not to Catholicism only, but to all religion. The 'World's Congress of Free Christianity' which was held at Berlin recently, has moved the Prussian Evangelical Church to register a formal protest against Modernist teaching, and against the way in which Protestant chairs of theology are being utilised for the purpose of propagating the evil. The protest is thrown into the form of two resolutions, as follows:—'1. The profession of faith of the Evangelical Church is, and will remain, the profession of faith in the Triune God, who as Father has created the world, as Son has redeemed it, and as Holy Spirit has sanctified it. A Church which recedes from that profession ceases to be a Christian Church. We, therefore, utter a decisive protest against the attempt of the 'Congress of Free Christianity' to promote in religious life a reversion to a non-Christian faith, and in theology a tendency to rationalism. We maintain that it is the sacred duty of faithful Evangelicals to remain in that ancient and perennial profession of faith and to go forward always most energetically in defence of it. Moreover it devolves upon the organs of the Evangelical Church as a matter of duty and out of their love for Christian society, to watch over the maintenance of that faith in the Church and in the school. 2. In view of the profession of faith of the Evangelical Church and of the religious and moral life of our parishes, rooted in the Word of God, we cannot in justice permit that the chair of the professors of theology be shared equally by liberals and positivists, as is demanded. But since in the actual state of things in the governmental institutions of learning the organs of the Church have no decisive influence, we ought at least to exact for the students of theology, in the interests of conscience and in the interest of the community that they may be guided in every University by ordinary professors who are faithful to the Confession. We are bound in conscience to demand this, especially as the Congress of Free Christianity, held under the direction of German professors, has shown how the progressist theology leads to the ruin of the Church and the Christian Faith.' It is well that dogmatic Protestantism—what is left of it—should at least register its protest: it is only to be regretted that it should be so utterly unable to give any effect to its resolutions.

### The Jesuits as Educators

A North Island correspondent has drawn our attention to a glaring misstatement which somehow crept into the series of 'Pater's Chats with the Boys,' contributed weekly to the *Otago Witness*. 'Pater' was dealing with Portugal; and in a reference to education he made the following quotation: 'The Jesuits obtained control of the national education and carefully checked intellectual development.' We have looked up 'Pater's' articles on Portugal, and we are

bound to acknowledge the studiously moderate tone of the half-dozen 'Chats' which we perused. That a contributor should have succeeded in writing a lengthy and elaborate series of articles on the recent revolution without working off on us the wearisome and ignorant twaddle about 'the wealth of the religious Orders,' and the 'dominance of the Church over the State'—the fact being that for years past the Church in Portugal has been the veritable bond-slave of the State—is certainly to be set down to his credit. Speaking, however, as he does, *ex cathedra*, and addressing boys who will accept his every utterance as gospel, there is thrown upon 'Pater' a sevenfold obligation of strict accuracy and impartiality. In introducing—and inferentially endorsing—this quotation, 'Pater' has blundered badly, and has gravely misled his youthful readers. At the very time that he is telling the boys how Jesuit educators 'checked intellectual development,' the British Government is selecting a Jesuit educator—Father Cortic, S.J., of Stonyhurst College—to come to the South Sea Islands, and on its behalf observe an approaching eclipse of the sun; and for this purpose a British war-ship has been placed specially at his service. About a score of years ago another Jesuit educator—Father Perry—was commissioned by the same Government to observe the transit of Venus. Education in Portugal is not in the hands of the Church, but has been for many years superintended by a council, having at its head the Minister of the Interior; and it is as free from clerical supervision and control as State education is in New Zealand. As a matter of fact, it was when the Church had power in Portugal that literature flourished, and the great Coimbra University, (one of the oldest in Europe) was founded. Its establishment was authorised by Pope Nicolas IV. in 1290, at the instance of the Abbot of Alcobaza, who was able to assure the Pope that several priors of convents and parish priests had agreed to defray the salaries of the doctors and masters from the revenues of their monasteries and churches. Two or three centuries later, a Colegio de las Artes, which had been established for the teaching of the classical languages and literatures as a preparation for the graver studies of the university, was incorporated with the latter institution. Its management was entrusted to the Jesuits; and it is interesting to note that one of its first professors was the Scotch Latinist, George Buchanan, afterwards principal of one of the colleges at the University of St. Andrews, Scotland, and still later tutor to King James VI.

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A fortnight ago we quoted in these columns the weighty tribute of the Anglican Dean of Manchester to the educative work of the Jesuits, both in the Western World and still more notably perhaps in South America. 'Voltaire-himself,' said the Dean, 'could not help speaking of that work as a "triumph of humanity." . . . Not in Paraguay alone, but in many regions of the Western World, where the land has been scientifically cultivated, where the native Indians have been morally elevated, and where heathenism has yielded place to Christianity, it is still possible to trace the abiding influence of the Jesuit Fathers.' And leaving altogether the region of opinions, however valuable, a writer in a recent issue of *America* gives us some solid facts which prove beyond question the almost over-zealous devotion of the members of the Order to the work of education and intellectual advancement. 'Just as the Church in Europe,' he says, 'had covered every country with a profusion of institutions of learning, in which, be it noted, all instruction was gratuitous, and not, as after the French Revolution, making classical training the special privilege of the bourgeoisie, so all through Latin-America, Spanish, and Portuguese alike, the religious Orders built numberless colleges, universities, and common schools. The Jesuits alone, at the time of the destruction of the society, in that part of the world—namely, in 1767—had in the Spanish colonies 78 colleges, of which 15 were in Peru, 10 in Chile, 9 in New Grenada, 23 in Mexico, 10 in Paraguay, and 11 in Ecuador. The old catalogues are there to prove it. Besides this there were 18 ecclesiastical seminaries, some of them annexed to the colleges and some independent. In Brazil, which was under the dominion of Portugal, they had 9 colleges and 1 seminary; that is to say, a grand total in the Spanish and Portuguese colonies of 87 colleges and 19 seminaries. "The Jesuits," says du Désert, in his *Enseignement public en Espagne, au 18 siècle*—and he cannot be suspected of partiality to the Order—"had literally covered South America with their establishments."'

What kind of instruction did the Jesuits give in these colleges and universities? On this point the unfriendly du Désert, in the account he furnishes—in the work already quoted—of public education in Spain in the eighteenth century, expresses himself as follows: 'The Jesuits were certainly at the head of education, both for the excellent equipment of their houses and the ability of their professors,

Winsome lassies, comely dames,  
Women blithe an' bonnie,  
A' buy the Houdai Lanka Tea,  
O' blends they'll ne hae aul!

Christmas Fare! Choice Houdai Lanka Tea is a Royal beverage for Christmas meals. It's flavor is supremely delicious.

and even for the variety of their programmes. While a good many other schools taught Latin without knowing much about Spanish and confined themselves to the mechanical teaching of grammar, the Jesuits on the contrary introduced into their schools of nobles the study of mathematics, physics, and even navigation and gunnery. . . In brief, every talent was brought into requisition to make accomplished gentlemen of the scholars.' 'If it is objected,' says the writer in *America*, referring to the Jesuits' work in South America, 'that there were too many colleges and universities for a creole population of 10,000 souls, we give our cordial assent, but in the name of common decency let there be an end to the accusation that "the clergy never did anything for education."' And in the name of common decency, we may add, let there be an end to the accusation that the Jesuits—as educators—have 'checked intellectual development.'

## IRISH ENVOYS IN AMERICA

The special correspondent of the *Freeman's Journal*, telegraphing from Boston under date Monday, October 10, says:—The tour of Mr. Redmond, Mr. Devlin, and Mr. Boyle, who are travelling together, and of Mr. T. P. O'Connor, who is in Canada, have been during the past three days quite a triumphal march. Everywhere they are greeted with enthusiasm and loaded with compliments from leading men and representative bodies. Mr. T. P. O'Connor, after concluding his work of addressing a splendid series of meetings in the large centres of Canada, will go on to Vancouver, Portland (Oregon), Spokane, Tacoma, and Washington State. He will thus extend his original programme considerably, and cover some of the ground at first allotted to Mr. Boyle, who will be set free to take up other engagements which could not be left unfulfilled.

Messrs. Redmond, Devlin, and Boyle reached Boston from Philadelphia on Friday night and found themselves in the midst of a tumultuous reception. The railway station was besieged by thousands of people, who cheered wildly when Mr. Redmond and his colleagues were recognised. They were met by the local reception committee, headed by Mr. T. B. Fitzpatrick, National Treasurer; Mr. John O'Callaghan, National Secretary; Judge Daly, Mayor of Cambridge and a President of the Boston branch of the United Irish League of America; Dr. Timmins, Michael Hayes, Mark Crehan, Dr. McLaughlin, and numerous other members. Escorted by these gentlemen and surrounded by the cheering multitude, they proceeded to the Lennox Hotel, where they are staying whilst in Boston. On Saturday morning they were welcomed by his Grace the Most Rev. W. H. O'Connell, the Archbishop, Governor Draper, of the State of Massachusetts, warmly welcomed them officially at the State House. Hon. Mr. Fitzgerald, Mayor of Boston, also invited them to meet him at the City Hall, and he too gave them the most hearty of welcomes. Among other steadfast friends of the Irish movement by whom they were received and congratulated upon the success of their mission were General Taylor, the editor of the great newspaper, the *Boston Globe*, and Mr. Grozier, editor of the other leading paper, the *Boston Post*.

The Boston ladies singled out Mrs. Redmond, who has accompanied her distinguished husband in his travels and labors, for special attention. They formed a ladies' committee to do honor to her and to make her stay in Boston as pleasant as possible. One of the most interesting of their arrangements was a visit with her to Longfellow's home at Cambridge. She was also the guest of Longfellow's daughter, Mrs. Richard H. Dana. Mrs. Redmond was delighted with these hospitable attentions.

On Sunday morning Mr. and Mrs. Redmond, Mr. Devlin, Mr. Boyle, and a large party of their friends in Boston were present at Pontifical High Mass at the Cathedral of the Holy Cross. His Eminence Cardinal Vannutelli, who is also on a visit to Boston, pontificated. After Mass, Mr. Redmond and party proceeded by automobiles, which were in waiting, to Beverley, where they visited President Taft. They were received with all the geniality for which the President is famous, and a most interesting interchange of opinions in a private way took place. It is sufficient to say that President Taft's views in favor of self-government for Ireland as for other countries are well known. Next the party were the guests at dinner of Mr. A. Shuman, one of Boston's leading merchants, and an old friend of Ireland. They returned to Boston in time for the great meeting in the Symphony Hall fixed for Sunday evening as the most convenient time for Boston people.

The weather was most inclement, but that had not the slightest effect on the magnitude or the enthusiasm of the meeting. The hall seats nearly 4000 people, and it was packed in every part to suffocation point. The scene of rejoicing when the envoys entered was quite indescribable. Cheers rang out again and again like the roll of thunder.

Judge Daly, as President of the Boston League, called the meeting to order, and introduced Mayor Fitzgerald, of Boston, as the presiding officer. In an eloquent speech the Mayor earnestly urged the audience and the Irishmen of the State generally to keep up with even greater vigor

their moral and financial support of the Party and of the cause of Ireland, now that the dawn of victory was at hand. The record of the Irish Party, he said, was creditable to them, but from the American point of view it laid the whole Irish race under a debt of gratitude which it was difficult ever to repay. Mr. Redmond's speech was loudly cheered, and was accepted as a very powerful statement of his position. Mayor Fitzgerald, at the close of Mr. Redmond's speech, made an appeal for funds for the Irish Party. Answers came from every quarter of the hall. Some threw down cheques, others cash, and others pledged their names to large amounts. It all came in a shower so fast that keeping count and gathering up kept the officials active for forty-five minutes. When this remarkable outburst of generous enthusiasm had slowed down it was found that upwards of 16,000 dollars had been piled up in a big heap. Like Philadelphia, Boston has beaten its record sweepingly. This is by far the largest amount ever raised at a single meeting in Boston for the Irish cause. The sum will easily reach 20,000 dollars before the list is closed. Nor was it simply in its colossal proportions that the subscription was notable. Some of the subscribers excelled themselves. Archbishop O'Connell made a strong pronouncement in favor of the Irish Party and its policy, and subscribed 150 dollars himself. National Treasurer Fitzpatrick gave £2000 dollars, a princely gift. General Taylor and Mr. E. A. Grozier, leading editors of the city, gave 500 dollars each. Mr. Mark Crehan gave 500 dollars. There was a score of names with sums ranging from 500 dollars to 100 dollars each.

This morning (October 10) the success of the meeting is fully reflected in the reports and comments of the Boston press. All the papers say it was the greatest outpouring of support and the grandest financial success connected with the Irish cause in Boston seen for a generation. Boston Irishmen are delighted that they have kept their place in the van of the Irish movement so magnificently.

This afternoon Mr. Redmond, Mr. Devlin, and Mr. Boyle were again engaged in a round of visits in response to invitations. They were first the guests of the Atlantic Conference, one of the most influential organisations of Boston citizens, at the Exchange Club. Afterwards they were received in turn by Mr. A. Shuman, by Governor Draper of Massachusetts, by Mayor Fitzgerald, by ex-Governor of the State, Hon. Mr. Guild, ex-Governor Bates, General Taylor, and many other leading merchants of the city. Every possible courtesy and distinction was shown to the guests by the citizens generally.

## THE REVOLUTION IN PORTUGAL

### VIOLENT AND DISGRACEFUL SCENES

The revolution in Portugal has been completely successful (says the *Catholic Times*). The outbreak took place before the day originally fixed for it, being precipitated by the false rumor that Dr. Bombardia, a Republican, who was shot by an officer of unsound mind, a former patient of his, was the victim of an emissary of the Jesuits. A large number of the troops took part in the insurrection. There were a couple of days' fierce fighting, in the course of which some hundreds of people are believed to have been killed. The warships in harbor attached themselves to the Republican cause, and joined in the bombardment of the Royal Palace, from which King Manuel was unwillingly persuaded to make his escape, his Majesty and the other members of the Royal family arriving at Gibraltar on Thursday evening, October 6.

Of the scenes in Lisbon on Tuesday Mr. Donohoe, the special correspondent of the *Daily Chronicle*, in the course of a graphic narrative, wrote:—'Shops and offices were closed. Trams ceased to run: streets were deserted. Lisbon, save for the rival armed camps, was as a city of the dead. I walked through the streets, and, except on the quayside and in the parts of the city held by troops, did not encounter a living soul. Shortly afterwards began the bombardment of the Royal Palace by two rebel cruisers. The King, who was surrounded by advisers, numerous and undecided, and, if report spoke truly, in a state bordering on panic, had remained in the Palace until the beginning of the bombardment. Then many of his craven entourage fled, but a loyal and staunch few remained by the side of the young Monarch. Throughout the crisis King Manuel comported himself bravely.'

One of the most discreditable incidents of the revolution was the attack on the Quelhas Convent of the Jesuits. The correspondent of the *Standard*, telegraphing on October 8, says:—'The mob has now shown its fangs against the religious Orders. Monasteries and convents have been forced and sacked, their priests killed, and disgusting acts of sacrilege committed. At daylight the Quelhas Convent was attacked. The priests defended themselves with bombs and rifle fire. The ancient building was enormously strong, but an entrance was finally effected, and the troops found three priests—one dead and two wounded. The remainder of the occupants had escaped by underground passages, apparently carrying their wounded with them.' It is now admitted that the story of the bombs, the defence by the priests, and the underground passages is all imagination.

'A guid New Year! An' may ye hae plenty o' Hondai Lanka Tea ta' slocken yer thirst.'

A most acceptable Christmas Box is a Box of Hondai Lanka Tea. It gives genuine pleasure and delight.

## Repulsive Scenes.

'When Quelhas was taken,' says the correspondent, 'an angry mob of young ruffians, armed to the teeth with knives, revolvers, crowbars, and hammers, poured in with the soldiery. I saw no officers and no attempt to exercise control. In a few moments every room in the great house was invaded. The scene of senseless destruction which followed beggars description. Nothing was spared. Holy Images and the vessels on the altars, priceless volumes in the splendid library, the treasures in the sacristy, magnificent sacerdotal vestments—all went to pillage and destruction. Half-drunken ruffians, long knives in hand, searched for hidden priests to kill. Others smashed the sacred things, relic cases, and ornaments. Some, putting on the priestly vestments, intoned mock Masses before the high altar, or pretended to pray from the pulpit. Soldiers and sailors lounged about, smoking and expectorating. Ribald songs were shouted where only solemn chants had been heard. It was the most repulsive scene which I have looked on.' The attack on the Quelhas Convent was suspended on the British flag being hoisted over the building. 'The fusillading by sailors and soldiers and the riff-raff of the town of the Jesuit Convent in the Quelhas quarter, and its eventual pillage,' says the correspondent of the *Daily News*, 'might easily have been prevented by the Government.'

Reuter's correspondent in Lisbon telegraphed on Saturday:—'During the night armed parties effected an entrance into another convent where there are about 150 Portuguese Sisters of Charity. It is stated that some of the nuns pluckily resisted the intruders, and a scuffle ensued in the course of which twelve Sisters were slightly hurt. The injured were conveyed to the military hospital, and the other Sisters were removed in waggons to a place unknown. The convent is now occupied by the military.'

A rather numerous band of men on Friday tried to enter the College of the Portuguese Colonial Mission at Cintra, where the Papal Nuncio is in residence. The men stated that they had come to search for concealed arms. The Nuncio, acting on the advice of the Mayor, refused to allow them to enter, and hoisted the Papal flag, but as the men did not make an attack and formally asked for permission to make a search, he ultimately yielded and allowed them inside. No arms were found.

## The Republican Programme.

The Republicans have published their programme, and prominent items are the expulsion of the monks and nuns, the separation of Church and State, and the establishment of lay schools. In fact, it is a thoroughly Masonic programme.

The expulsion of the monks and nuns has already begun, and some harrowing scenes have been enacted in the process. Innumerable parties of nuns and their girl pupils, many of the children carrying dolls, have been conducted through the streets by troops with drawn swords, and accompanied by yelling mobs. The nuns, some of whom are of high birth, and many of them wearing disguises, were obviously almost frightened to death. The property of the religious has been confiscated.

## The King and Queen at Gibraltar.

King Manuel and the Portuguese Royal Family became the guests of Sir Archibald Hunter at Government House on their arrival at Gibraltar, and have said farewell to the crew of the yacht *Amelia*, in which they made their escape from the scenes of revolution. On Sunday King Manuel, Queen Amelia, and ladies and gentlemen of their suites, were present at High Mass at St. Mary's. Captain D'Arcy and Lieutenant Farquhar attended them, and they were met by Sir Archibald Hunter, who had provided carriages for them.

On their arrival at the church they were received by Monsignor Chincota and a large gathering of clergy. Monsignor Chincota kissed the hands of the King and Queen, and conducted them to seats inside the predella near the high altar.

The Queen Mother could not hide her grief and wept bitterly, laying her head down upon her arms, shaken with silent sobs.

This, in her prominent position, was so apparent that in spite of the reverence of the other worshippers they could not avoid being spectators of this living tragedy. It stirred them to profound emotion, and many people were in tears.

In his sermon, Monsignor Chincota spoke of hope and resignation, and of the healing which faith in God gives to poor suffering hearts. He referred also to the warm hospitality which has been given to Portuguese monarchs by the English colony of Gibraltar.

Messrs. J. T. Dowdall and Co., monumental sculptors, Palmerston North, are direct importers of granite and marble monuments. They will send price-lists free on application....

It doesn't matter where you want a parcel sent—Berlin or London, New York, or Melbourne—we can undertake its delivery. Our organisation takes in the whole world, and enables us to deliver goods and parcels anywhere in shortest time, in the safest manner, and at lowest cost.—**THE N.Z. EXPRESS CO., LTD.**

## THE OBJECT OF CONTINENTAL LIBERALISM

The *Buenos Aires Herald* of August 5 had some sane remarks on the ultimate object of the so-called Continental 'Liberals' in their war on the Catholic Church. The *Herald* is a secular paper, conducted by Englishmen, who, living in a country which has become a dumping ground for the socialists, anarchists, and anti-clericals of Southern Europe, are able to form a first-hand estimate of the aims of these individuals. It says:—

British readers cannot be expected to entertain very much sympathy for the Roman Catholic Church in its series of conflicts with the Liberal elements in some of the Roman Catholic countries of Europe. Ever since the present Pope assumed his high office trouble has surged around the chair of St. Peter. The struggle with France, the difficulty with Modernism, the difference with the Spanish Government, now acute, all serve to emphasize the fact that the venerable Pius X. finds his position by no means a pleasant one. The sturdy Protestant will probably say 'it serves him right.' With that expression of opinion, pithy and terse as it is, we cannot agree. We look a little beyond St. Peter's to the danger partially eclipsed by that magnificent pile, and what do we see?

No Protestant, no thinking man, can pretend to believe now that the Church of Rome is being assailed because of its faults or failings as a world-wide power. As a matter of fact, Protestants are only too willing to bear testimony to the splendid organisation of the Roman Catholic religion. The onslaught of the Liberals of Europe owes its impulse and bitterness to another motive, a motive which involves the fate of every other Church or Christian community. The governing idea of the anti-Church crusade is this: Pull down the oldest and most solid, and the others will fall in detail. With this motto to aid us in the interpretation of anti-Catholic feeling, no one, be he Protestant, Dissenter, or Catholic, can very well maintain the 'it-serves-him-right' argument applied to the existing tribulations of the Roman Catholic Church.

The present position in Spain is very disquieting. The casual reader, perusing our cables of Tuesday, might be excused for wondering what it is that threatens Spain with civil war. This uncertainty can only be explained by reference to one salient and condemnatory fact: We, residents abroad, are not allowed to see the other side of the question—Church v. State—in Spain. We only learn what the elements in power permit to pass out to the world. Señor Canalejas, if asked, would deny having a mandate for the limitation of the influence of the Roman Catholic Church in Spain. If candid, he would own up to the necessity of placating the 'Liberals,' a mere euphemism for the anti-Church elements, who talk glibly of 'sacerdotalism,' 'obscurantism,' and other isms which are not 'Liberalism' as understood on the Continent of Europe.

Señor Canalejas is in power *porque sí!* In Spain, as in Argentina, it does not follow that the party in power represents the consensus of opinion in the country. In Italy many thousands of Roman Catholics, in obedience to a recommendation from the Vatican, do not vote. The result is that at every election the 'Liberal' candidate is returned.

In Spain it is not unusual for the Ministry in office to obtain a parliamentary majority by the simple expedient of violating the returns. Conservative Spain is thus overlaid by the progressive 'Liberals,' who take good care that the press is on their side. The voice of the Conservative elements, when heard abroad, is generally heard through the medium of hostile organs. But it would be a mistake to suppose that in Spain the Conservative elements are extinguished. They are alive and active, though, perhaps, convinced that the time for intervention has not come. In the meantime it may not be amiss to point out that all Conservatism, that is to say, the forces making against change by disruptive tactics, must sympathise with the Conservatives of Spain whose actions are misconstrued and habitually misinterpreted by the champions of 'Liberalism.' Right-minded people may differ as to the relative merits of the various Churches, but they will be found to agree on one point, which is that religion is essential and exercises a sweetening influence upon life. If that influence were suddenly shattered, as Continental Liberalism would have it shattered, all the ingenuity of the world and another twenty centuries could not replace it. Regarded as an asset on the side of law and order, religion cannot be over-estimated in value. Without it there is nothing upon which we could lay hold. The King takes the coronation oath, the soldier swears by the banner, the lawmaker, the magistrate, every man who undertakes a sacred trust on behalf of humanity, swears by the sacred Scriptures, and whilst swearing invokes an eternal and divine power to witness his sincerity. Deny the existence of such a power, and by what shall the conscript swear to do his duty? Eliminate that power and "duty" itself vanishes or becomes a mere phrase.

'Thus, whilst sinking the contentious points and passing over alleged facts in connection with the struggle in Spain, a struggle which may at any moment become very serious, we find that it is not wise to assume that the Church of Rome must, by virtue of the fact that it is the Church of Rome, be in the wrong. The day may not be far distant when all the Churches, all the religious influences of the world, will be thankful that the old Church did not, in the early twentieth century, temporise with the disruptive forces of Europe.'

## MAYNOOTH COLLEGE

### EXAMINATIONS AT THE NATIONAL UNIVERSITY

The annual distribution of prizes at Maynooth College was presided over by his Grace the Most Rev. Dr. Fennelly, Archbishop of Cashel, in the absence of his Eminence Cardinal Logue. There were present the President of the College, the Right Rev. Mgr. Mannix, and the other members of the staff, and the entire body of the students to the number of about 550.

The proceedings commenced with the conferring of Degrees in Philosophy. The Degrees in Theology and Canon Law were conferred at the close of the academic year. The Degree of Licentiate in Philosophy was conferred on six students, and the Bachelorship was conferred on a similar number.

Valuable book prizes were given to the successful students in the departments of Theology, Scripture, Canon Law, Ecclesiastical History, Hebrew, Liturgy, Elocution, and Gregorian Chant. In one case a valuable money prize was awarded. It was founded by the late Rev. Thomas O'Sullivan, of the diocese of Kerry, and is confined to students from that diocese. The distribution embraced only subjects belonging to the Faculty of Theology, as the National University has not yet awarded prizes on the result of the recent University examinations.

The Most Rev. Dr. Fennelly in the course of a speech said:—We all regret the absence of Cardinal Logue from this October meeting, at which he always presided with such grace and interest; but at the same time, we are glad that he has gone as a representative of our old Church to Canada and America; and our best wishes have gone with him for a pleasant time and safe return. As visitor I have become acquainted with the interests of this College—financial, material, and educational; and I have no hesitation in saying that in all respects the College is most satisfactory and progressive. From the educational standpoint, the one with which we are concerned just now, a considerable change has taken place consequent on the passing of the Irish Universities Act. Maynooth is now a recognised College of the National University, and as such she has certain privileges. Very soon the ceremony of conferring degrees, within definite limits, will be carried out here by the Chancellor of the University and the Senate; and from the information unfolded to-day, it is evident that this academic function will be one of the most striking of its kind in Ireland. Maynooth sent forward 219 students for the examinations of the National University, and of these 219 the magnificent total of 213 succeeded. As the University has not yet published its list of exhibitions, we cannot say how many of these have been won by students of the College. But such results as have been published give unmistakable evidence of the high standard of Maynooth studies. In the First Arts examination, Maynooth secured six first class and nineteen second class honors; in the Second Arts, Maynooth secured twenty-six first class and twenty-five second class honors. No list of B.A. honors has up to the present been made public. But in the B.A. pass examination there was not a single failure. Seventy-three Maynooth students presented themselves for the B.A. pass degree, and to-day everyone of these seventy-three is a graduate of the National University of Ireland. This splendid list of successes speaks for itself, and is, we may hope, a presage of still greater success in our University studies.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 26.

His Grace Archbishop Redwood will administer the Sacrament of Confirmation to a large number of candidates at St. Anne's Church, Newtown, on Sunday, December 18.

At St. Anne's Church, Newtown, last Sunday evening, there was a large congregation, when Rev. Father Bartley, S.M., gave his final sermon on 'Modern Unbelief.'

On Sunday, December 11, the quarterly meeting of the Conferences of the Society of St. Vincent de Paul of the archdiocese of Wellington will be held in St. Anne's Hall, Green street, Newtown. All members of the conferences are expected to receive Holy Communion in the morning.

The parish committee of St. Anne's Church, Newtown, in order to raise funds for the painting of the church, have decided to hold a sacred concert. The church choir, under the leadership of Mr. E. B. L. Reade, will supply the items on the programme. The renovation of the church will be taken in hand before Christmas.

Bros. Courtenay and L. Cotter, P.D.P.'s, N.S.W. District, were in Wellington during the week on business. Bro. Courtenay is the immediate P.D.P. of New South Wales, and an alderman of the Botany Council, Sydney. He left for Dunedin on Thursday evening, and Bro. Cotter for Christchurch on last Saturday.

On Thursday the children of St. Anne's parish school, Newtown, were taken by ferry boat for a picnic at Day's Bay. Several games and sporting events took place during the day, and everything passed off successfully. The children were visited by the Ven. Archdeacon Devoy, S.M., and Rev. Father Herring, S.M.

Exemption from rates was claimed by Ven. Archdeacon Devoy, S.M., in a letter to the Miramar Borough Council last Thursday night, in respect to a property at Seatoun. Archdeacon Devoy pointed out that the house on the section was being used as a public school, and that a Sister of Mercy taught school there throughout the week. The council is to consider the matter.

The St. Anne's Defence Cadets competed on last Saturday for trophies presented by Mr. W. Gardiner and Mr. L. Becker, and company belt. The company started a new series; conditions—fifteen shots and one sighter at 200 yards. The principal scores were: Sergt. J. Carroll (handicap 4), 49; Bugler Hopkins (0), 45; Pvt. Scott (6), 45; Pvt. O'Driscoll (6), 40.

The Particular Council of the St. Vincent de Paul Society will hold its final monthly meeting of the year at St. Mary's presbytery on December 7, when all the representatives from the city and country conferences are expected to be present. All conferences are asked to note that their reports and financial statements for the year 1910 should be ready for the Particular Council secretary to transmit to Sydney by January 4.

In St. Mary's Church, Carterton, on Wednesday, a quiet wedding was celebrated by the Rev. Father Bowe, when Miss Ivy Annie Abbott, daughter of Mr. John Abbott, of Carterton, was married to Mr. William James Sullivan, of Carterton, and late of Ballarat, Australia. The young couple left by the afternoon express for Wellington, from whence they sail to Australia. They will take up their residence in Ballarat.

The meeting of the Rev. Mother Aubert's committee last Wednesday evening was an enthusiastic one, and every effort will be made to bring up the amount of the gift to a goodly sum. His Excellency the Governor has consented to make the presentation, which everyone hopes will reach the sum aimed at. It is regretted that Mr. McDonald (treasurer) is leaving Wellington, and had to resign the position. Mr. A. Amodeo (secretary) has also resigned, his place being taken by Mr. Crombie. A committee of ladies will arrange the details of the presentation evening, and the musical programme. The Rev. Mother Aubert has notified that December 3 will suit her convenience for the function.

St. Patrick's branch of the Hibernian Society met last Monday evening in St. Patrick's Hall, Bro. W. J. Feeney presiding. It was resolved to protest against the deletion of St. Patrick's Day from the list of bank holidays as advocated by the Employers' Federation. A letter from the district secretary confirmed the appointment of Bro. J. W. Callaghan as district deputy for the Wellington Provincial District. The report of the St. Patrick's Day celebration committee showed that preparations for the next celebration were well in hand. The City Council has granted permission for the use of the Newtown Park for the picnic and sports, and the large Town Hall has been secured for the Irish national concert in the evening.

### Wanganui

(From our own correspondent.)

November 24.

Among the successful students at the recent examination in connection with Victoria College, Wellington, is Miss Mabel Loftus, a pupil of the Convent High School, Wanganui. This young lady succeeded in passing her Second Terms, securing a Second Class in Latin and a Third Class in English and French. Miss Loftus has been coached by the Sisters of St. Joseph of the local convent, Wanganui, from whom she received her entire training. During the past five years she passed in succession Civil Service (Credit List), Solicitor's General Knowledge and Matriculation, Partial 'D,' First Terms (Victoria College), Second Terms (Victoria College). Miss Mabel Mahoney, a former pupil of the above school, was also among the successful students.

The parish school, conducted by the Sisters of St. Joseph, Wanganui, was examined by the Education Board Inspector on October 4. In the course of his remarks in the report we find the following:—The work gave evidence that the quality of the instruction is satisfactory. In Standards V. and VI. the pupils read with ease and with good expression. In Standards III. and IV. generally good. The essays throughout were good—the matter was well arranged and the sentences correctly formed. Arithmetic in all the Standards showed fine training.

### Waipawa

(From our own correspondent.)

November 21.

A St. Patrick's Church on Sunday last Mass was celebrated by the Rev. Father Sanderson at 9.30 o'clock. The choir, under the conductorship of Mr. E. H. Lee,

rendered Turner's 'Mass of St. Cecilia.' A large number approached the Holy Table, and Father Saunderson said it gave him great pleasure to see so many communicants. After Mass there was a procession of the Blessed Sacrament, in which the school children and parish societies took part. There was Exposition until evening devotions, when an impressive discourse on the Blessed Sacrament was preached by the Rev. Father Saunderson.

### Dannevirke

(From our own correspondent.)

November 26.

Last month the Sisters of the Missions let a contract to Mr. J. H. Fairhurst for a fine convent in brick, which is to cost £3314 15s. The building is already making splendid progress, and is to be completed by the end of January. Mr. W. J. O'Donnell is architect. Provision is made in the convent for a high school.

Signor Borzoni is to arrive here about the middle of December to arrange the spectacular attractions for the great Catholic carnival which opens early in February. Needless to say, the parishioners are taking great interest in the approaching carnival, of which Messrs. J. J. O'Gorman and P. Kelliher are the honorary secretaries.

The Convent School, which was opened here last February by his Grace Archbishop Redwood, has been so well attended that it is found necessary to enlarge it. A contract has been let for an extension (50ft x 30ft) to provide two more class rooms, which are to be separated by folding doors to allow the hall to be used for social purposes as occasion may require. The building is in brick, and the cost of the extension is £688. When completed this will be one of the finest schools in the archdiocese. A large number of country children come in by rail, which shows the desire of the parents to provide a good Catholic education for their children.

Dannevirke in the past has been one of the greatest centres in the Dominion of the timber industry, and now that the bush has almost disappeared the whole country is fast becoming a great dairying and pastoral district. Vast tracts of native land are being purchased by the Government, and opened up for settlement. The land, being cheap and fertile, is in great demand at the land ballots. With such prospects, Dannevirke is bound to become a great town, and the Catholics of Dannevirke are keeping pace with the material development round about them.

The late Father O'Meara, of Feilding, and Father Cahill, of Dannevirke, were school-fellows many years ago at the Ennis College of the Killaloe diocese. When Father O'Meara passed away, Father Cahill wrote to the Most Rev. Dr. Fogarty, Bishop of Killaloe, to inform him of the death of his dear friend, and the Bishop's letter just received contains the following terms of appreciation and regret:—'I have just got your letter and paper about Father John O'Meara. May God be merciful to him! His is a guileless soul left this world. I have said Mass for him, and often pray for the gentle spirit. He was always a child. When he came here a couple of years ago in search of health he thought to put up at the hotel. Not knowing he was so delicate, I walked him out from Ennis (one mile). It nearly killed him. He and I were old school-fellows, and I greatly lament his death.'—R.I.P.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 28.

The Rev. Father Cooney, pastor of Lyttelton, leaves on January 26 on a visit to South America and Ireland.

His Lordship the Bishop was at Springfield on Sunday last in continuation of his episcopal visitation of the parish of Darfield. On next Sunday he visits Akaroa and will be accompanied by the Rev. Dr. Kennedy, the former pastor of the district.

The ceremony of laying the foundation stone of the fine new chapel, which is being erected of blue stone for the Sisters of the Good Shepherd at Mount Magdala, will be performed by his Lordship the Bishop on the feast of the Immaculate Conception (December 8). Messrs. S. and A. E. Lattrell are the architects.

The magnitude of the cycle traffic in Christchurch was remarked upon by Mr. Justice Chapman last week. 'Christchurch probably has more cyclists than any other city in the world,' said his Honor; 'certainly more than any other city in this part of the world. In Auckland you might turn your head in all directions and not see a cyclist, but in Christchurch, by walking along one block you might see at least fifty and probably a hundred.'

At a Nuptial Mass celebrated in the Cathedral on last Monday morning by his Lordship the Bishop Mr. Alfred J. Bunz, organist of the Cathedral, and Miss Beatrice J. White were united in the bonds of Matrimony. The marriage was solemnised by his Lordship the Bishop, attended by the Very Rev. Father Price, Adm., and Rev. Dr. Kennedy. The newly-wedded couple afterwards left for the honeymoon, which is being spent in the Southern Lakes district.

At a meeting held in the Marist Brothers' Boys' School it was decided to hold a picnic in connection with the

Cathedral parish on Boxing Day, December 26, at the Racecourse. The Very Rev. Father Price was elected chairman, and Messrs. H. Fitzgerald and P. J. Anodeo secretaries. A strong committee has been formed, and a very successful and pleasant day is expected. Any surplus from the picnic will be devoted to the liquidation of the debt on the boys' school.

A successful and enjoyable entertainment in aid of the Addington Catholic schools funds was given in the school-room on last Friday evening. His Lordship the Bishop and all the Catholic clergy were among the audience. An excellent programme, arranged by Mr. Frank McDonald, was contributed to by the following:—Songs—'Gather ye rosebuds,' Miss M. O'Connor; 'My ain folk,' Miss J. Campbell; 'The swallows,' Miss A. Chegwin; 'May morning,' Mr. W. Joll; 'The Bandolero' and 'The skipper,' Mr. A. Akins; 'When shadows gather,' Mr. S. Allwright; 'The captain's ditty,' Master Gibson; 'Poor John,' Master A. McDonald; recitations—'Shamus O'Brien,' Mr. P. A. Devereaux; 'The squire's dinner party,' Mr. D. J. Gibson; vocal duet, 'Watchman, what of the night,' Messrs. W. and C. Joll; selection, ladies' mandolin band—Misses N. Stott, Hadderell, F. and L. Quill, and Mrs. Stott; mandolin solo, 'Flag lily,' Mr. W. A. East; overture, 'Tarantelle,' Mr. C. Nathan; piano solo, 'Polka de concert,' Miss N. Dunn. In conclusion the sketch, 'Leap Year,' was cleverly performed, the characters being sustained by Miss Maud Coutts-Moon and Mr. Allan B. Young. Mr. C. Nathan ably filled the position of accompanist.

Recently (states the *Lyttelton Times*) eight cartridges were found in a quantity of rubbish that had been sent to the destructor to be consumed in the furnace. They were seen by one of the City Council's men, and were sorted out before they had an opportunity to explode. This is the second lot that has been found in the destructor yard. Probably others have passed through undiscovered. It is thought that housewives have seen the cartridges amongst boys' treasures, and, in their ignorance of the danger, have thrown them into the dust-bins. When one of the cartridges was shown to the Mayor of Christchurch by the Town Clerk, his mind went back to an incident of his early Volunteering days in Christchurch some forty years ago. It happened in the time of the famous 'Bluejumper' corps. A member of the corps, when going to attend a parade at Christ's College, placed his pipe in his waistcoat pocket, forgetting that there were a dozen cartridges in the folds of his woollen jumper. On arriving at the parade ground, the hot ashes in the pipe ignited some of the cartridges, and he astonished himself and everybody else by sending forth a fusillade from his body. The sergeant, who retained his presence of mind, promptly ordered the dangerous Volunteer to be thrown into the river; but the order could not be obeyed, as all the other members of the corps had precipitately dashed for cover. They gave their dangerous friend a wide field until he had ceased firing, and then the consternation caused by his extraordinary display subsided.

Seldom has such a combination of talent graced the concert platform in this city as that which delighted an appreciative audience in the Choral Hall on last Tuesday evening at a 'musical' promoted in aid of the funds of the Cathedral Conference of the Society of St. Vincent de Paul and the Association of Ladies of Charity. Among those present were his Lordship the Bishop, the Very Rev. Father Price, Adm., and others of the resident clergy. The central feature of the concert was the interpretation of an excerpt from Amy Woodforde Finden's 'Pagoda of Flowers,' in which Madame Josephine Otlee sang magnificently, very ably seconded by Mr. R. S. Allwright. Mr. Allwright also sang Mallinson's 'The torrent,' in which his fine baritone voice had effective display. Miss Winnie Nixon sang most artistically the beautiful ballad 'My dearest heart' (Sullivan), Miss Richardson sang 'Summer rain' admirably, whilst Miss Jennings was equally well received in her renditions. Miss Devereaux recited brilliantly a couple of dramatic selections, and Miss N. Dunn, besides accompanying efficiently, played Kowalski's 'Galop' most artistically. Miss Kathleen Cresswell played the difficult accompaniment to the 'Excerpt' in a manner which elicited the highest commendation, whilst Miss Jennings also did capable duty in accompanying some of the numbers. The ever-popular comedian, Mr. W. Densem, greatly entertained the audience with several cleverly performed monologues. Mr. J. Foley sang remarkably well 'The yeoman's wedding' and 'My beloved queen,' and Mr. S. H. Bullock gave 'O star of eve,' from 'Tannhauser,' with fine dramatic effect. The programme was arranged under the capable management of Mr. R. H. Rossiter, who, as usual with all he generously undertakes, left nothing undone to ensure success. A deep debt of gratitude is also due to Madame Otlee, who interested herself in quite an exceptional manner in connection with the concert, her efforts being greatly appreciated. So enthusiastic was the reception given the artists that with the recalls the programme was about doubled. At a convenient interval the Very Rev. Father Price cordially thanked the performers, and audience for their valued patronage, and incidentally mentioned the needs and scope of the charitable organisation in the interests of which the entertainment was given.

A very enjoyable musical evening was tendered by the Cathedral choir to Mr. Alfred Bunz, organist and choir-master, in the Catholic Club rooms in appreciation of his services in the interests of church music, and on the oc-

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casion of his approaching marriage. Mr. J. R. Hayward presided, his Lordship the Bishop and the Very Rev. Father Price, Adm., being present. At the conclusion of a pleasing musical programme, contributed to by Mrs. A. Mead, Mrs. Bell, Misses Harper, M. O'Connor, and Foley, Messrs. T. O'Connell, Maindonald, G. Hayward, Healy, and J. Foley, Mr. J. R. Hayward spoke in grateful terms of the opportunities enjoyed by the choir under the direction of Mr. Bunz and the excellent progress made since he assumed charge. All connected with the choir admired the energy and perseverance that Mr. Bunz brought to bear to attain a creditable measure of efficiency. The members of the choir were unanimous in thus seeking to do honor to one through whose tactful and patient tuition each had benefited. On behalf of the choir he extended the sincerest good wishes to Mr. Bunz for happiness and blessings in the marriage state.

His Lordship Bishop Grimes, in presenting Mr. Bunz on behalf of the choir with a handsome silver entree-dish and spirit lamp, said he always looked upon it as a pleasing duty to do any service for the choir, and especially so on the present occasion, the importance of which was to express appreciation of services diligently and faithfully rendered to the Cathedral. When an event similar to the one they were anticipating centred round one of the gentler sex it invariably happened that a severance with the choir resulted, but he was pleased to say he had an assurance from Mr. Bunz that it was his intention and desire to continue his duties. It was a privilege, continued his Lordship, to express the esteem and regard felt, and endorse the sentiments animating the members of the choir to their leader, and also towards his intended wife—an estimable young lady and a member of one of the oldest and best Catholic families in the city. He (the Bishop) warmly approved of the step being taken by Mr. Bunz, and as he had before said, wished there was more marrying and giving in marriage among our young people. He had travelled the world over, and could safely say that a fairer body of young ladies than those of the Dominion did not exist in any country, hence he could not understand the evident aloofness of the male sex.

The Very Rev. Father Price, Adm., said he could not allow the opportunity to pass without paying a tribute to the careful faithfulness with which Mr. Bunz carried out his duties. He, too, deserved their generous thanks, for in the midst of his private duties he did not spare himself in his efforts to promote successful entertainments when called upon in the interests of the Church. In entering the marriage state Mr. Bunz was entering the oldest institution known to man, and he (the speaker) prayed that the union would be a happy one—a happiness that would deepen as life went on.

Mr. Bunz thanked very sincerely his Lordship the Bishop, the other speakers, and all who had assisted in promoting the enjoyable gathering, and expressed gratitude for their valuable gift, which would prove an enduring memento of the greatest event of his life. He spoke at length on the beauties of the Catholic Church music, and the impression left on his mind by hearing in the Emperor's Chapel at Vienna the majestic music of the Mass. He traced the events leading up to his acceptance of a position in the Christchurch Catholic Cathedral choir, which led also, as it had done in many similar instances, to his entrance into the fold of the Church itself.

CORRESPONDENCE

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

THE CRAFT THERE AND HERE: A BIG DIFFERENCE

TO THE EDITOR.

Sir,—The Masons are having a glorious time of it in Spain and Portugal just now. Masonry is a big thing over there. The lodges can humble Archbishops, expel Cardinals and Nuncios, dictate to Governments, frighten generals and admirals, and point out to Prime Ministers the way they should go. Why, the G.M.'s can tell kings to be off with themselves—they need their palaces! That is just what happened to Manuel the other day. The G.M.'s who constitute the provisional Government at Lisbon have gone and taken up their quarters in the Royal Palace! A big change for street brawlers. The 'advantages' and 'benefits' to be got by joining the lodges in Spain, Portugal, and France are not mere empty sound. Those Masons yonder seem to be fully conscious of their bigness. Imagine the lodge 'Balearic' offering Señor Canalejas the help of 'the enormous and universal influence of this indestructible organisation'! Why, sir, the G.M.'s of that lodge must feel like Jupiter wielding his thunderbolts and shaking high Olympus with his nod.

In comparison with European Masonry our colonial affair is a poor thing. Just fancy its 'advantages'—a hope of the patronage of the brethren to your shop if you be a grocer, or to your saloon if you be a barber, or to your bar if you be a publican, or to some easy billet if you don't care to work. The hope of these things, crossed by the competition and jealousies of other brethren, is not,

so I think, worth the initiation fees. Then look at all you have to submit to—all the dodder and tom-foolery—the bandages and gropings and flashings of swords—not to speak of the goat—and the grips and scratches from thumb-nails and index-fingers. All this is poor and mean when compared with the high, herculean work of knocking off royal crowns and dictating to Governments.

Though the 'advantages' of joining the neighboring lodge have been eloquently put before me, I think I'll wait till better days—something like what they have in France, Spain, and Portugal—come around. I don't care to expose myself to the grippings and ticklings above referred to. I don't care to be thumb-nailed by my 'brother,' a muscular blacksmith, with four noblers in him. Besides, there is another disadvantage, which a Sydney ex-Mason, writing to a local paper, puts rather forcibly—namely, the disadvantage of having too many 'brothers,' with the liability, of course, of some of them turning out seedy. Thus writes our Sydney neighbor:—"I am a Mason—for 'Once a Mason always a Mason.'" An elderly man—hitherto my friend—made me his unrelenting foe a few years ago by badgering me into taking on this insane game. . . . The oldest aforementioned—my quondam friend—grappled with me one afternoon in a train. He said: "As one who knows and likes you, and who knew, liked, and revered your parents, let me implore you to join my lodge. It is the most aristocratic lodge in Australia. The benefits that will accrue to you from joining it are incalculable, though at present unnameable. You will for ever bless the day you join my lodge. I am the Worshipful G.M. of it. Join it, I implore, for your dead parents' sake, for your own sake, for my sake, for all our sakes." He went on like this for about an hour, at the end of which time I wilted and said if he put it as strongly as that I would. An appointment was made, and one dreadful night I attended at the lodge to be initiated. I will not disclose the asininity that went on, for I took an oath I wouldn't. When it was over a thick bandage, which had been wrapped round my eyes and head, was removed, and I discerned, massed together before me in a small and stuffy room: (1) My aged friend, looking unspeakably foolish in a garb that would embarrass a Central African savage, and with a bared sword in his hand (he is a produce merchant and a confirmed bowler in private life); (2) my bootmaker, who ceased sending me "to account rendered" missives, some months ago, and instead took to despatching insulting and threatening demands for immediate liquidation of my account; (3) the father of a young woman with whom I had been friendly the previous year—he had warned me that if I came near his house again, or spoke to his child or to him or to any member of the family, he would direct his bloodhound to tear me to pieces; (4) about two score of unknowns. The next thing I knew, a horde of total strangers was surrounding me and wringing my hands, and saying, "Welcome, Brother Singemoine, welcome to the Lodge." Only the bootmaker and the father stood aloof, glowering savagely. Speeches followed; drivelling, doddering speeches about Masonry—which is to say, about nothing. Then came a supper of lager beer and cold beef, and more speeches, more drivel, more dodder.

Two days later I was walking in the street. A bleary-eyed fellow accosted me. "Good-day, Brother," he said, warmly, gripping my hand significantly the while. "I will come to the point quickly. As a fellow-Mason, I may speak plain. I am in urgent need of a sovereign. May I ask you as a Mason to oblige?" I compromised for 10s, and hurried on. The next day I was intercepted while entering my office by another Mason. He demanded in the name of the craft 30s. I gave him 12s 6d, and fell blasphemously upon my daily labors. A week passed, during which I disbursed a further £2 5s to indigent Masons, and then arrived a bill from the lodge for £12 12s for "dues." I sat cataleptic for some 15 minutes staring at the outrageous thing, and then I took a cab to the home of the old ruffian who had brought this sorrow upon me. The law forbids the publication of the words I said to him. I wound up thus: "And now I wish to know if there is any way short of suicide by which I may get out of your lodge. If so, I will do it, no matter what it costs." He seemed surprised; in fact, paralysed. "You take it very badly," he said weakly. "Don't you like the lodge?" "Like it!" I thundered. "Where's the SENSE in the confounded thing? Do you take me for a Benevolent Asylum? Do you imagine that I'm going to disburse quantities of good gold to see a few of you make unmitigated idiots of yourselves in the presence of a herd of chronic tappers?" It seemed to convince him. Anyhow, he said I might resign, and so avoid further lodge meetings—though he explained that I couldn't cease being a Mason, and that I would have to stump up the £12 12s for my "dues." I paid the money, sent in my resignation, and received my release. When such sense of the ludicrous as I possess becomes totally atrophied; when I have hours to spare for the practise of unprofitable tomfoolery, and when my yearly income is thrice what it is at present, I may consider the question of going a-Masoning once more. Till then, certainly not.

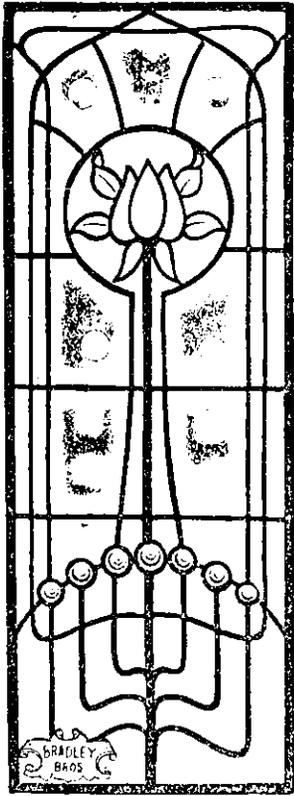
I purpose following the suggestions of our Sydney neighbor; at all events, until something like the Hispano-Portuguese Masonic glamor reaches this part of the world. When that day comes, I'll make a rush for the nearest lodge, in the hope of changing my little shanty for apartments in some Bishop's or Governor's palace.—I am, etc.,

November 28.

TONSOR.

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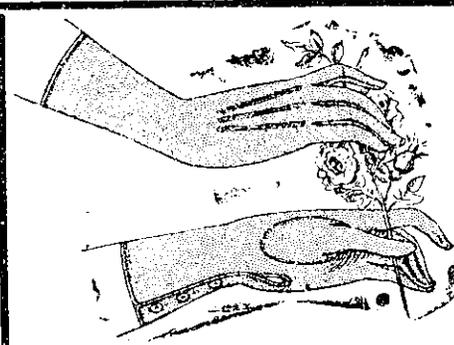
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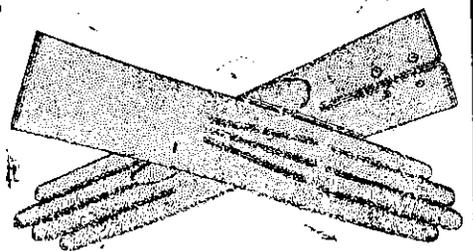
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## Commercial

### PRODUCE

Wellington, November 28.—The High Commissioner's cablegram from London on November 26 is as follows:—

Mutton.—No alteration in market since last week—namely, Canterbury, 4½d; North Island, 4d. River Plate is in large supply, and being strongly pushed for sale.

Lamb.—Market firm. Australian, 5½d.

Beef.—Market steady, and better demand for New Zealand. Hinds, 3½d; lores, 2½d.

Butter.—Market firm, with improved demand. The shipment of butter ex Athenic arrived in good condition. New Zealand choicest, 112s; Australian, 108s; Danish, 118s; Siberian, 106s.

Cheese.—Market quiet, but holders firm. The shipment of cheese ex Athenic arrived in good condition. Finest New Zealand cheese, white, 56s; colored, 57s.

Hemp.—Market dull; expect no immediate change. New Zealand, good to fair grade, £20 10s; fair current Manila, £19 10s; forward shipment about the same. The output from Manila for the week was 23,000 bales.

Kauri Gum.—Market slightly weaker, with less demand. Ordinary to fair three-quarter scraped, £8 5s; fair, half-scraped, £5 5s; brown, fair, half to three-quarter scraped, £4 5s; brown pickings, common to good, £2 7s 6d; bush, fair to good, pale and amber, scraped, £8 5s.

Wool.—Market remains firm.

Messrs. Donald Reid and Co. report:—

Oats.—The market is now poorly supplied, and prices have again improved to some extent. There was good competition from local buyers for all on offer. Quotations: Prime milling, 2s 3d to 2s 3½d; good to best feed, 2s 1½d to 2s 3d; inferior to medium, 1s 11d to 2s 1d per bushel (sacks extra).

Wheat.—For choice sorts required by millers for mixing purposes there has been better inquiry. Medium milling lines are not in favor, except at low values. Good whole fowl wheat is scarce, and is in fair demand. Quotations: Prime milling velvet, 3s 10d to 4s; Tuscan, velvet ear, etc., 3s 7d to 3s 8d; medium to good, 3s 5½d to 3s 6d; best whole fowl wheat, 3s 3d to 3s 5d; medium, 2s 10d to 3s 2d; broken and damaged, 2s to 2s 9d per bushel (sacks extra).

Chaff.—Supplies are barely sufficient for local requirements, and prices remain firm. The demand, however, is principally for prime quality, medium and inferior lots being difficult to quit. Quotations: Prime oaten sheaf, £4 15s to £5; medium to good, £4 5s to £4 12s 6d; discolored, inferior, £3 10s to £4 per ton.

Potatoes.—Old potatoes are now in short supply, and we quoted several small lines of prime quality at prices considerably higher than those ruling last week. Medium lots have not the same inquiry, while inferior and damaged samples are almost unsaleable. Prime freshly-picked up-to-dates, £10 10s to £11 2s 6d; medium to good, £9 10s to £10 7s 6d; inferior, damaged, £7 to £9 per ton.

Straw.—Wheaten, 27s 6d to 30s; oaten, 35s to 40s per ton (pressed).

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly auction sale of grain at our stores on Monday. There was a good attendance of buyers, and bidding was fairly good for all on offer, and prices ruled as under:—

Oats.—The demand for these still continues strong. Shippers are buyers, but as the market is bare and the farmers are strong holders, business is restricted. Any lines, however, offering, are being readily taken for local consumption. Quotations: Prime milling, 2s 3d to 2s 3½d; good to best feed, 2s 1½d to 2s 3d; inferior to medium, 1s 10d to 2s per bushel (bags extra).

Wheat.—The market remains the same as last week. The demand for all lines of prime Tuscan is good, and velvet fowl feed is also inquired for. Quotations: Prime velvet, 3s 10d to 4s; prime Tuscan and velvet ear, 3s 7d to 3s 8d; medium velvet ear, 3s 5d to 3s 6d; whole fowl feed, 3s 3d to 3s 4d; broken and damaged, 2s 9d to 3s 2d per bushel (bags extra).

Potatoes.—Very few old potatoes are now coming on the market, and the demand is mostly for new ones. Prime lots of old potatoes meet a good sale, but small, soft, and inferior lots are hard to quit. Quotations: Best table sorts, £10 to £11; medium to good, £9 to £10; inferior, £7 to £8; small, £4 10s to £5 10s per ton (bags in).

Chaff.—Medium supplies have been coming to hand, and meet a good market. Prime oaten sheaf is inquired for, but medium is also more saleable owing to the high price of prime quality. Small lots of extra choice chaff have been sold at £5 ex store. Quotations: Prime oaten sheaf, £4 17s 6d to £5; medium to good, £4 10s to £4 15s; light and dark, £3 10s to £4; inferior, £2 10s to £3 per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending November 29 as follows:—

Oats.—There are a very few lines coming forward, and prices have gone up slightly. Quotations: Prime milling, 2s 3d to 2s 3½d; good to best feed, 2s 1½d to 2s 3d; inferior to medium, 1s 11d to 2s 1d per bushel (sacks extra).

Wheat.—There is a good demand for prime velvet, but medium lines of both velvet and red wheats are not inquired for. There is a good demand for fowl wheat. Quotations: Prime milling velvet, 3s 10d to 4s; red wheats, 3s 7d to 3s 8d; medium to good, 3s 5d to 3s 6d; best whole fowl wheat, 3s 3d to 3s 5d; medium to good, 2s 10d to 3s 2d; broken and damaged, 2s to 2s 9d per bushel (sacks extra).

Chaff.—Prices are firm at last week's quotations, as consignments coming forward are hardly sufficient for local use. Medium and inferior lots are not inquired for. Quotations: Prime oaten sheaf, £4 15s to £5; medium to good, £4 5s to £4 12s 6d; discolored and inferior, £3 10s to £4 per ton (sacks extra).

Potatoes.—There are very few old potatoes offering, and small lines of prime are worth from £10 10s to £11; medium lines are not inquired for. Prime freshly-picked up-to-dates, £10 10s to £11; medium to good, £9 10s to £10; inferior and damaged, £7 to £9 per ton (sacks in).

Straw.—Wheaten, 27s 6d to 30s; oaten, 35s to 40s per ton (pressed).

### WOOL

Messrs. Stronach, Morris, and Co. report as follows:—

Rabbitskins.—The selling brokers have not yet come to an arrangement with the buyers, and sales are postponed to the meantime.

Sheepskins.—At our fortnightly sale held to-day there was a large attendance of buyers. Bidding was keen, and prices were fully up to last sale's rates, all lines meeting with good competition. Quotations: Best halfbred, 8d to 8½d; medium to good, 7d to 7½d; inferior, 5½d to 6½d; best fine crossbred, 7d to 7½d; coarse crossbred, 6d to 7½d; medium to good, 5d to 6d; pelts, 3d to 4d. Our next sale will be held on Tuesday, December 6.

Hides.—We held our fortnightly sale on Friday, 25th inst., when we submitted a medium catalogue of 379. There was good competition all round, country hides and light-weight cow and ox hides showing a slight increase in values. Heavy weights sold fully up to last sale's rates. Calfskins showed a rise of ¼d to ½d per lb. Quotations: Stout heavy ox, 7½d to 7½d; good heavy, 6½d to 7½d; medium weight, 6½d to 7½d; light weight, 5½d to 6½d; inferior, 5d to 6d; best heavy cow hides, 6d to 6½d; good heavy, 5½d to 6½d; inferior, 3½d to 4½d; yearlings, 6d to 6½d; bull and stag hides, 4½d to 5½d; calfskins, 5d to 9½d.

Tallow and Fat.—All lines are eagerly inquired for on arrival, and prices show very little change. Best rendered tallow (in casks), 26s 6d to 30s; medium to good, 20s to 24s 6d; best tallow (in tins), 22s to 29s; medium to good, 18s to 20s; inferior, 14s 6d to 16s 6d; best rough fat, 16s 6d to 19s 6d; good, 14s to 16s; inferior, 12s 6d to 13s 6d.

### Akaroa

(From an occasional correspondent.)

The schools, high and parochial, conducted by the Sisters of Mercy, Akaroa, were inspected on November 1 by Mr. W. Brock, inspector under the North Canterbury Board of Education. In the inspection report now to hand Mr. Brock says: 'Suitable programmes were submitted, showing a satisfactory allocation of work. The display as a whole was satisfactory, and gave evidence of conscientious effort. The performance of the junior classes was sound. The upper classes are alert, and make good use of their knowledge both in written and oral exercises. Composition contains promising material, and brushwork and sewing are excellent, while drawing is distinctly good.' The tone of the schools and the discipline elicited commendatory remarks from the inspector.

Messrs. Herbert, Haynes, and Co., Dunedin, have two very special lines in gloves—the celebrated Robert Kid glove at 2s 6d and the washable kid glove at 4s 6d a pair. These are in various colors, and are guaranteed to give satisfaction.



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YES—it's one of my old arguments, but I can tell you it's a strong one because it's true.

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## Reefton

(From our own correspondent.)

November 20.

Very Rev. Dean Regnault, S.M. (Provincial), recently paid a visit to Reefton for the purpose of promoting the interests of the St. Vincent de Paul Society. The matter was taken up most enthusiastically, and about twenty active members will make a satisfactory start. Very Rev. Dean Regnault pointed out that even though there is little poverty or distress in the Reefton district, a flourishing Conference of the St. Vincent de Paul Society can be of much advantage in other respects. The Conference will be known as the Sacred Heart branch of the St. Vincent de Paul Society.

At the recent practical examinations held in connection with the Royal Academy of Music, London, all the pupils presented by the convent were successful. The following were the marks obtained:—Local Centre (Intermediate division)—Maggie Scarlett (piano), 112. Higher division (school)—Lilian Green, 115; James Milligan, 112. Lower division—Norah Crabb, 127; Mary Parsons, 113. Primary division—Lizzie Carmine (singing), 130; Eileen O'Brien (piano), 130; Maggie Harris (piano), 130; Mabel Simpson (piano), 126; Winnie Scarlett (piano), 121.

## Palmerston North

(From our own correspondent.)

November 27.

On the eve of their departure for Nelson the Misses Ward were entertained at a 'handkerchief evening' in the Foresters' Hall by their young Palmerston friends. The Mayor (Mr. Nash) in an appropriate speech wished the Miss Ward good luck and every success in their new home. Mr. F. Oakley responded on behalf of the Misses Ward. The evening was passed in games and cards. The musical portion was provided by the Misses Violet McGrath, Ward, Krupa, Fortune, Messrs. Nash and Small. After a very enjoyable evening had been spent the singing of 'Auld Lang Syne' and cheers for the Misses Ward brought the proceedings to a close.

## Timaru

(From our own correspondent.)

November 10.

On Wednesday morning last in the temporary church the Rev. Father Tubman joined in Matrimony two young couples—Mr. Dennis Herton to Miss Annie Cunningham, both of Timaru, and Mr. Stapleton, late of Victoria and now of Timaru, to Miss Taylor. The weddings were popular ones, and a large congregation of the friends and relations of the contracting parties filled the church. Both couples left by the second express for the south on their honeymoons.

The Celtic Cricket Club are more than holding their own in the different grades of the competition. Playing on the Temuka Park, the seniors got a decided lead over the Temuka team on Thursday afternoon, and the juniors meeting the Temuka juniors on the Temuka Park won easily, the form of some members of the team being equal to senior play.

A most successful mission was concluded in St. Andrew's Church on Sunday, November 20. Great fervor was shown throughout, and the church was taxed to its utmost capacity, in fact on two evenings the sacred edifice was not large enough to accommodate the congregations.

Part of the side wall of the new church is now up to its full height. It can be seen from all over Timaru, and gives good promise of the commanding effect of the completed building, the two towers of which, 100 feet high, will be at least 20 feet above the apex of the present completed portion.

## Blenheim

(From our own correspondent.)

Rev. Father Holley was very successful at the local A. and P. show, taking about sixteen prizes with his greatly admired horses.

The Blenheim Catholic Club entertained the ladies who conducted the club's social in the club rooms on Tuesday, November 22. A pleasant evening was spent with music and cards, followed by supper.

St. Mary's choir gave a sacred concert in the church on Sunday, November 20, after Vespers. There is some really good talent amongst the choir members, and their efforts were favorably commented on by the local press and other musical critics.

His Grace Archbishop Redwood will administer the Sacrament of Confirmation here on Sunday, November 27. There are a large number of candidates, and a number of young people will make their First Communion on the same date.

## Westport

(From our own correspondent.)

At the recent Borough Council election Mr. Rupert Sproule, one of our prominent Catholic Club members, was a successful candidate.

In connection with the St. Vincent de Paul Society, recently formed here, the following officers have been elected:—President, Mr. D. Maloney; vice-presidents, Messrs. T. Q. O'Brien and J. Carmine; secretary, Mr. A. M. Kirby.

Last week the Children of Mary held a social in the Princess Theatre for the purpose of obtaining funds to augment their library. There was a large attendance, and during the evening songs were contributed by Misses McKendry and Terry and Messrs. Matthews and Kiely. Altogether the members have every reason to congratulate themselves on the success of the entertainment.

Owing to the efforts of Rev. Father McMenamin, a boys' club has been established here. It was formally opened by the Ven. Archbishop Walshe on Friday evening, when a large number of the congregation was present. Rev. Father McMenamin, and also Messrs. O'Brien and Maloney, two ex-pupils of the school, spoke in appreciative terms of the club, and of the good work it would do in the future. During the evening items, both vocal and instrumental, were contributed by the boys and others.

The final debate of the season took place in St. Canice's Club rooms on Thursday evening, and took the form of a competition for the most improved debater during the past season. The subject chosen was 'Should women enjoy the same rights as men?' Mr. F. O'Gorman led for the affirmative side, and was supported by Messrs. O'Brien and T. Rees; whilst Mr. Radford led for the negative, being supported by Messrs. Sproule and Kirby. After a keen contest Mr. Kirby was declared winner of the diploma awarded by the executive of the Federated Catholic Clubs.

## Hokitika

The opening of the Wonder Bazaar in aid of St. Mary's School building fund, which took place last evening (says the Hokitika *Guardian* of November 10), proved a decided attraction, and there was a large attendance during the evening. The Municipal Band paraded for the occasion, and played a number of selections up Revell street and in front of the schoolroom. The hall was very attractively decorated, and the two stalls, the Zealandia (in charge of Miss Bourke and the Children of Mary) and the New Zealand (in charge of Mesdames W. Robinson and J. Wallace and many assistants) showed a very fine assortment of articles. On the walls hung a very fine lot of pictures in oil and water colors, the collection being an excellent one. Generally the display was of a high class, reflecting every credit on the management. The stage was nicely decorated, and here the tea rooms were situated, in charge of Miss K. McKinnon and Mrs. W. Ross.

Promptly at 8 o'clock the opening ceremony took place, the platform being occupied by the Very Rev. Dean Regnault, Very Rev. Dean Carew, Rev. Father Clancy, and H. L. Michel (Mayor). Rev. Father Clancy said he had great pleasure in extending a hearty welcome to Mr. Michel, who was to open the bazaar. The Mayor always treated any movement on behalf of the Catholic community with generosity. The purpose for which the bazaar had been arranged was to raise funds for equipping the school so as to bring it up to the requirements of the Education Department and to facilitate the teaching of the scholars. The bazaar was needed to assist in raising the necessary funds for the purpose of making the required alterations. He had pleasure in extending a welcome to Very Rev. Dean Regnault, who was present at some inconvenience, and to Very Rev. Dean Carew.

Mr. H. L. Michel said it was truly a long time since the Catholics of Hokitika had done him the honor to ask him to open a bazaar. It was 24 years ago, shortly after his first election as Mayor, that he had opened a Catholic bazaar in the Drill Shed. That was in the days of good old Dean Martin. The latter was not present, but Dean Regnault, who was on the platform that evening, was Dean Martin's representative on that occasion. He referred to the old committee of the church, including Messrs. T. Daly, C. Horgan, H. Gribben, and P. Dee, expressing appreciation of the good work they had done. After referring at some length to the work in the past, Mr. Michel went on to congratulate the Sisters of St. Columbkille's Convent and the many other workers on the brave show they had made. Referring to the school, Mr. Michel said that any fair-minded man must appreciate and acknowledge the great sacrifices of the Catholic community in the carrying out of their school work, which also saves the general taxpayer a considerable amount of money. They deserve the support of the whole community, and he felt sure a substantial amount would be the result of their present labors to assist in the great work now being carried out. He declared the bazaar open, and wished it every possible success.

The bazaar was open for four nights, and was very well patronised. The stallholders and the various officers all worked hard for its success, and are deserving of the highest praise. The takings amounted to close on £300, which is considered very satisfactory.

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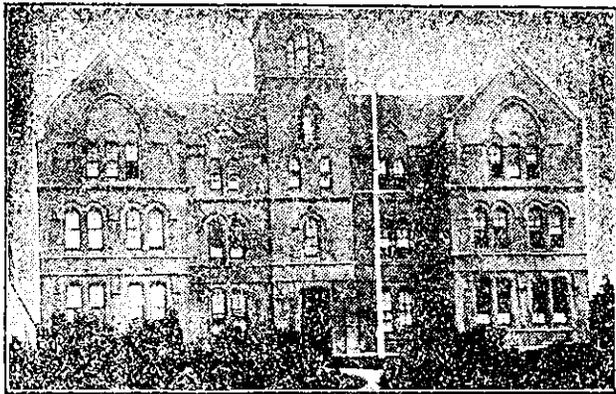
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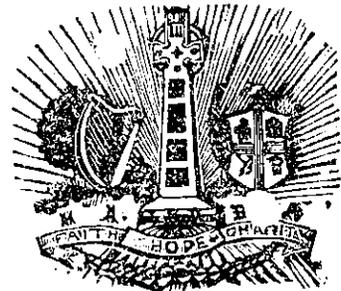
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Bambino (terra cotta); life size; very best of its kind; suitable for crib in church; cost £2 16s; quite new; used only once; a real piece of art; price now, only £2. To be seen at Mr. O'Connor's, Catholic Bookseller, Barbadoes street, Christchurch. Seller will pay all freight expenses.

**CONVENT OF THE SACRED HEART  
ISLAND BAY, WELLINGTON.**

A Retreat for Ladies will be preached by a Redemptorist Father in January, 1911, beginning Monday evening, January 9, and ending Friday morning, January 13.

Ladies who wish to attend it may reside at the Convent during that time. No special invitation is required.

Particulars may be obtained by applying to the Mother Superior.

**NEW ZEALAND RAILWAYS  
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1910-1911.  
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HOLIDAY EXCURSION TICKETS will be issued from any station to any station on the South Island Main Line and Branches from FRIDAY, December 16, to TUESDAY, January 3, inclusive, available for return up to and including TUESDAY, February 14, 1911.

The Return Fares will be: First Class, 2d per mile; Second Class, 1d per mile; the minimum being 4s and 2s respectively.

Goods and Live Stock Traffic will be Suspended on December 26 and 27 and January 2 and 3.

BY ORDER.

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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

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The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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**St. Patrick's College Jubilee Celebrations**

The Rector and Faculty of St. Patrick's College, Wellington, extend a Cordial Invitation to all the Friends of the College to be present at the Silver Jubilee Celebrations, which will be held on December 11, 12, and 13.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, DECEMBER 1, 1910.

**THE SCHOLARSHIPS QUESTION**



It appears that the anticipation expressed in our columns last week—based on the prediction of a usually reliable press correspondent—that the Education Amendment Bill would be amongst the slaughtered innocents of the session is not likely to be fulfilled; and at the moment of writing the measure is on the eve of passing its final stages. The salient feature of the Bill is the proposal to make attendance

at continuation classes between the ages of 14 and 17 years compulsory according to the discretion of school committees; and there are some important provisions also regarding technical education and other matters. But for Catholics the most interesting feature of the measure is the change made in respect to the distribution of State Scholarships. Under all previous Education Acts the pupils of private schools were absolutely debarred from even competing for these Scholarships. The hardship and injustice of preventing the children of Catholic tax-payers from competing for State Scholarships, and of not permitting such Scholarships to be taken out at approved Catholic secondary schools, was briefly alluded to at the break-up of the Sacred Heart College, Auckland, last year, and ventilated in a leader in the *N.Z. Tablet*; a few weeks later came the Inspectors' Conference, with its unanimous resolution in favor of making all State Scholarships available to the pupils of all State-inspected schools, followed by more leaders in the *Tablet* and in the leading secular papers; then—as the outcome of the favorable public opinion thus created—comes the Education Amendment Bill, embodying in express terms the recommendation of the Inspectors' Conference.

\*

Broadly speaking, there are two classes of State Scholarships in New Zealand which open the door to secondary schools for the most promising and deserving of the primary school pupils—viz., Education Board Scholarships and what are known as Junior National Scholarships. Both of these classes of Scholarships are now made available for the pupils of Catholic schools. Under Clause 5 of the new Bill it is provided that National Scholarships, instead of being limited to pupils attending public schools in an Education District, will be open for competition 'by pupils in attendance at a public school, a native school, or any other school subject to inspection under the Act.' As our

Catholic primary schools, with scarcely an exception, are examined annually by the State inspectors, this means that the Junior National Scholarships are made available for practically all our Catholic primary pupils. An even wider extension has been made in the case of the Board Scholarships. Sub-clause 3 of clause 28 of the Bill provides that 'all Scholarships heretofore or hereafter established by the board shall be open to all school children of school age.' In other words, they are to be open to all New Zealand.

\*

These concessions—important and well-intended as they undoubtedly are—would be an evil and not a blessing to us if successful Catholic candidates were to be debarred from taking out their Scholarships at approved Catholic secondary schools. The Catholic conscientious objection applies not less to secular secondary schools than to secular primary schools, and the spirit of justice and fair play which has prompted the recognition of that objection by throwing Scholarships open to the pupils of private primary schools finds its natural and logical complement in making such Scholarships available at approved private secondary schools. And, as efficient educational institutions, our Catholic secondary schools are entitled, on their merits, to this recognition. The curriculum of our secondary schools covers—as does that of the other secondary schools—the ground which qualifies for Civil Service and Matriculation, and every year an ever-increasing number of Catholic pupils are successfully entered for these examinations. There is, moreover, ample precedent in various of the Australian States for the course suggested. In Queensland bursaries and scholarships have been thrown open for competition to every child in the country, and Catholic children are able to get the benefit of their State Scholarships in the Christian Brothers' College, Nudgee, All Hallows Convent, Brisbane, and other Catholic high schools; while Church of England or other Protestant Scholarship holders who may desire it are permitted to take out their Scholarships at the Church of England College. In Victoria the Jesuit College at Kew, and in West Australia the Christian Brothers' College at Perth are, we believe, similarly recognised. In New South Wales the new Minister of Education has just announced his intention to give effect to a similar proposal, recognising the great secondary schools in the community that are not under the direct control of the Government. The broad principle underlying the question was admirably expressed by Inspector Stuart, of Auckland, at the Inspectors' Conference held in February last: 'If a Catholic child gained a Scholarship at a Catholic primary school, and wished to attend a Catholic secondary school, he saw no reason why such Scholarship should not be tenable at the higher grade Catholic school. There was a great principle involved in the question. If a member of the community contributed to a public fund for a certain object, on no reasonable grounds could he be excluded from the benefits which that fund implied.'

\*

The Education Amendment Bill contains no provision specifying that State Scholarships may be taken out at Catholic secondary schools; and many of those interested in the question have concluded therefore that our secondary schools are still absolutely debarred from participation in the benefits of the State Scholarship system. That is not precisely the position. The new Bill contains no reference whatever to the institutions at which the State Scholarships are to be available; and the matter is therefore governed by existing legislation. As regards Board Scholarships, the consolidated Education Act provides that 'the holder of any such Scholarship shall receive the amount of his Scholarship only so long as he prosecutes his studies to the satisfaction of the board, at a secondary school or its equivalent approved by the board.' And in respect to National Scholarships, the Act provides: 'The holder of any Junior Scholarship shall be required to prosecute his studies diligently, to the satisfaction of the Inspector-General of Schools, at a secondary school or its equivalent approved of by the board and the Minister.' Practically the only stipulation, therefore, in both cases is that the secondary school at which Scholarships are to be taken out shall be one approved of by the board.

\*

The position, then, is that there is not now, as heretofore, any legislative obstacle to the recognition of Catholic

secondary schools, and that the administrative question involved is entirely in the hands of the Education Boards. It was generally understood that the new Bill was to settle the matter once for all on clear and definite lines, and it is much to be regretted that when the opportunity presented itself the Government should have failed to rise to the occasion. However—as we have indicated—we have at least made one legislative step forward, and are so far in a better position than formerly. The obvious course would now seem to be to allow Catholic pupils to compete for Scholarships, and—where they are successful—to let application be made to the board to have the Catholic secondary school selected by the candidate 'approved.' There are one or two boards—in the smaller Education districts—in regard to which we believe such application would almost certainly be granted. In the case of the majority of the boards, however, it is quite impossible to predict what the attitude will be. All that can be done in the meantime is to put the matter to the test. If the boards fall into line—as they have now finally done in the matter of inspection of our primary schools—well and good; if not, we will at least know where we are and what further steps to take. The one thing to be avoided at all costs is an ignoble sitting still under injustice.

## Notes

### St. Patrick's College Jubilee Celebrations

We direct our readers' special attention to the cordial invitation extended, through our advertising columns, to all the friends of St. Patrick's College, Wellington, to be present at the Silver Jubilee celebrations on the 11th, 12th, and 13th of the present month.

### The Post Office and King Manoel

The *Figaro* states that a number of copies of that journal sent since the revolution to its royal subscribers, King Manoel and Queen Maria Pia of Portugal, have been returned to Paris with the remark in Portuguese, 'Left; present address unknown.'

### 'F.C.G.' on the Situation

'F.C.G.' in the *Westminster Gazette*, illustrates the new position with regard to Home Rule by drawing Mr. Redmond sitting in a bower, and gazing through the trellis-work at him is an old lady, called 'Old Tory Party,' who says:

'Well, I declare if he isn't quite a pleasant-looking gentleman—and I used to think he was so horrid! And I rather like the smell of the cigar [Home Rule] he's smoking!'

### That American Interview

A good deal of attention was devoted in the press of the world to the report of an interview alleged to have been given by Mr. Redmond—while in America—to the New York correspondent of the *Daily Express*, in the course of which the Irish leader was represented as considerably watering down the terms of the Irish demand for Home Rule. As might safely have been anticipated, Mr. Redmond has taken the earliest opportunity of repudiating the accuracy of this American 'interview,' and of issuing the following explicit statement on the point:

'Our minimum demand is for an Irish Parliament with an executive responsible to it and full control over all purely Irish matters. This is the definition of Home Rule to which the British Prime Minister and the entire Liberal Party stand pledged, and is our minimum demand.'

\*

'What is understood as "devolution," or the creation of a council in Ireland without legislative powers, was proposed by the Liberal Party in a Parliamentary Bill in the year 1907, and was rejected by us. Devolution is dead, and there will be no resurrection for it. As for what is called "Home Rule all round," or a general system of federalism, of course, if England, Scotland, and Wales desire to have Parliaments of their own under a federal system, Ireland would have no reason to object. I think we would agree that our Home Rule constitution should be

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of such a character as to fit in with a general system of federation later on, but it must be clearly understood that Ireland cannot wait until England, Scotland, and Wales have made up their minds to get Home Rule for themselves.'

### A Libeller in Trouble

Some time ago we drew attention to the fact that a luridly-covered and venomously worded publication, bearing the imprint of 'W. P. Black,' Auckland, and containing a disgraceful and scurrilous attack on the personal character of Sir Joseph Ward, was being hawked about the streets of our larger towns; and we expressed the hope that something might be done to put an end to the scandal. In his over-eagerness to rake in the shekels by this discreditable appeal to personal and political prejudices one of the purveyors of this precious production has fallen foul of some borough by-laws: and Sergeant Bowman, of Timaru, is to be complimented on his quickness to see and promptness to seize the opportunity presented. The facts are set out in the following paragraph, wired by the Timaru correspondent of the *Dunedin Evening Star*: 'What was described by the police as a scurrilous attempt to damage a public man in his public position was before the Magistrate's Court to-day, when Lupas Black, a stranger to Timaru, was prosecuted under the borough by-laws for distributing handbills about town. The handbills announced the sale of a book attacking Sir Joseph Ward. The magistrate agreed with Sergeant Bowman in describing the distribution of the handbills as a scurrilous attempt to injure a public man, and imposed a fine of £5 and costs.'

The same amiable character—that is, the publisher of the attack on Sir Joseph Ward—is also editor and publisher of a coarse and violent Socialist paper, known as the *Leader*; and he is now 'in the soup' for a scurrilous libel which he had printed in that squalid publication. The case was heard the other day in the Supreme Court at Wellington. The plaintiff, who claimed £501 as damages and other relief, was Elijah John Carey, and the defendant William Pierrepont Black, editor and publisher of the *Leader*, the weekly Socialist paper published in Auckland. The pleadings showed that the plaintiff is president of the Wellington Trades and Labor Council, secretary of the Wellington Cooks' and Waiters' Union, the Wellington Grocers' Union, and the New Zealand Federated Hotel and Restaurant Employees' Association. It was claimed that the plaintiff had suffered damage by an article in the *Leader* on September 2 last, whereby the defendant meant that the plaintiff was a traitor and a liar, and was unfit to occupy any position of trust, and was an impostor, and unfit for any position as office-bearer in any Labor organisation. An injunction was asked to restrain the defendant and his agents from further circulating, distributing, or otherwise publishing the said article or any other articles of the same nature, or similar libels affecting the plaintiff and his offices. The article complained of was headed: 'A Lying Labor Traitor: Carey Wants a Government Job; Repudiates New Zealand Federation of Labor.' The defendant pleaded justification, fair comment, and privilege. His Honor, the Chief Justice, in giving judgment, said that the defendant had utterly failed to show that the statements were true or the comment bona fide. It was only charitable, said the Judge, to suppose that the writer was unaware of the meaning of the English language, for he used words entirely unwarranted by any facts brought under his notice. Plaintiff was entitled to recover. The Judge did not know if the full damages claimed would be too much to give under the circumstances, but to give excessive damages against a man of no means would be no use. Damages were fixed at £70, costs as per scale.

It is as well that Mr. W. P. Black should learn once for all that in civilised communities blackening people's character is not a paying occupation.

Mr. James Pascoe, Karangahape road, Auckland, devotes special care and attention to wedding and engagement rings, and has on hand a splendid assortment of trophies suitable for presentations. All orders by post receive prompt attention....

## DIocese OF DUNEDIN

The Rev. Father Creagh, C.S.S.R., began a retreat for the students of St. Dominic's College on Monday. It will conclude on Friday evening.

A retreat for the members of the Sodality of the Children of Mary was preached last week in the chapel of the Convent of Mercy, South Dunedin, by Rev. Father Creagh, C.S.S.R. The morning and evening exercises were well attended. Within the past few years the sodality has steadily grown, until at present there are 117 members attending the weekly meetings. On Sunday morning the sodalists received Holy Communion in a body in the Basilica, and in the evening an edifying and impressive ceremony was witnessed, when six members made their solemn act of consecration and twenty-five aspirants joined the sodality. Rev. Father Creagh, C.S.S.R., who preached an eloquent sermon on the Blessed Virgin Mary, congratulated the Children of Mary on the fervent spirit they had shown, and urged them to be true children of their Immaculate Mother and faithful to the precepts of the sodality.

His Lordship the Bishop on Sunday afternoon administered the Sacrament of Confirmation in St. Patrick's Basilica, South Dunedin. His Lordship was assisted by the Rev. Fathers O'Malley, D. O'Neill, and Creagh, C.S.S.R., the Rev. Fathers Coffey, Adm., and Scanlan being also present. Of the 145 candidates presented 19 were adults, and four of these were natives of China. His Lordship addressed the candidates before Confirmation, and explained to them the nature of the Sacrament, the disposition with which they should receive it, and the graces which its worthy reception conferred on them. After confirmation Dr. Verdon again addressed those confirmed, and administered the usual temperance pledge to the children. His Lordship in the course of his address congratulated the children on the intelligent manner in which they had answered the questions on Christian doctrine, and complimented their teachers, the Sisters of Mercy, on their devotedness and zeal.

## JUBILEE OF ST. PATRICK'S COLLEGE, WELLINGTON.

(Contributed.)

During the past three months St. Patrick's College has had many proofs of the interest taken in its work by the priests and people of New Zealand. Donations still come in freely to the jubilee fund, which shall partly wipe off the crushing debt still weighing on the college, thus enabling it to attain to that larger growth which all desire, none more so than the staff itself. But there must be many Catholics who have not yet sent the subscription which all along they intended to send. These are reminded that the jubilee celebrations are drawing near, and that he gives twice who gives quickly.

It would be superfluous to remind the readers of the *Tablet* that a Catholic college is not a mere local or class interest, like the building of a church or primary school; that it intimately touches every school, every church, every mission in the Dominion, and that on its success and well-being depend the success and well-being of the whole Church in this young land.

For 25 years our premier Catholic college has kept watch and ward over the Catholic youth of the Dominion. Twelve hundred young men have been sent forth from its walls to help in the building up of their country, and, above all, to take a hand in the growth and expansion of the Church and to fight her battles whenever it was necessary. Thirty of them have devoted their young lives to the altar, and are to-day helping to spread the work of the Gospel, whether it be in college hall, or parish church, or on the missionary field. The Society of Mary, the secular priesthood, the Society of the Sacred Heart, and the great Society of Jesus claim their allegiance. This alone is a record to be proud of, and a claim to the gratitude of all Catholics. No need to recount its other achievements, for are they not written in the lives of its old boys scattered broad and wide, up and down the Dominion, and even beyond the great seas, in the high ideals, the steady resolve, and masterful purpose displayed by them, and, above all, in their enthusiastic support of Holy Church?

These things have been done in the past; the future, please God, shall witness a greater expansion, a wider sphere of work. But the help of the laity is needed to achieve this noble aim. All who have followed the various phases of the education question during this year 1910, and who have watched the Education Amendment Bill, which is on the very eve of being adopted by Parliament, must have realised with a startling suddenness that the cause of our Catholic colleges will during the next few years be the centre of all our hopes and fears. With the splendidly endowed State institutions thrown open to all Catholic children—nay, inviting them, beckoning to them to enter their walls and breathe and adopt their spirit—it becomes a sacred duty of priests and people to make great sacrifices if need be to endow our own colleges in such a way that they can successfully compete with all rival institutions,

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That this great and crying need has already found sympathetic listeners is proved by the fact that but a few days ago an anonymous donor presented the sum of £1000 as a jubilee offering to St. Patrick's College, to be used for the foundation of a scholarship open to all Catholic children of the Dominion.

Let us hope that this generous example will be widely imitated, and that Catholics of every rank and station shall gather in sorried ranks around their premier college, and that the festivities of the 11th, 12th, and 13th December shall be a landmark in the history of Catholic education in the Dominion.

### Oamaru

(From our own correspondent.)

The candidates from the Dominican Convent High School, Oamaru, presented at the Oxford Local Examinations in June last passed in the following subjects:—

Junior Oxford.—Dorothy Sewell—Arithmetic, Gospel, English history, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). theory of music, history of music. Dorothy Hart—Arithmetic, Gospel, English history, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). composition, book-keeping. Madge Gorman—Arithmetic, Gospel, English history, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition. Annie J. Lynch—Arithmetic, Gospel, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition, theory of music, history of music. Kate Counihan—Arithmetic, Gospel, English history, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition. Molly Coughlan—Gospel, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition. Jane Pringle—Gospel, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition, theory of music, history of music. Reta O'Donnell—Gospel, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition. Jean Maider—Arithmetic, Gospel, Shakespeare ('As You Like It'), Byron ('Childe Harold III.'). English composition.

Preliminary Oxford.—Eily Kelly—Arithmetic, Gospel, English history, English grammar, composition, domestic economy, freehand drawing. Ailís Molloy—Arithmetic, Gospel, English grammar, composition, domestic economy, freehand drawing. Mabel Smith—Arithmetic, Gospel, English grammar, composition, domestic economy, freehand drawing. May O'Grady—Arithmetic, Gospel, English grammar, composition. Agnes Pringle—Arithmetic, English grammar, composition, domestic economy. Kitty Ardagh—Arithmetic, English grammar, composition, domestic economy.

Navy League Prizes.—Senior—Bernie Melville. Junior—Dorothy Sewell and Doris Potter.

At the examinations of the Associated Board, held by Mr. Howard Hadley on November 18, all pupils presented passed. The marks gained were as follows:—Lower division—Dolly Kelly, 121; Florence Ward, 121; Kitty Ardagh, 111. Elementary division—Eileen Hill, 127; Hannah Nicholson, 113.

### Invercargill

(From our own correspondent.)

November 28.

At the 11 o'clock Mass on Sunday, the Very Rev. Dean Burke, V.F., took occasion to refer to the inaccuracy of the cable news when anything concerning the Catholic Church was under notice. After an interesting instruction he said the deduction to be drawn was that Catholics should subscribe to the Catholic newspapers, and thus be in possession of the true facts of such cases.

The candidates from St. Catherine's College, Invercargill, presented at the Oxford Local Examinations in June last passed in the following subjects:—

Preliminary Oxford.—Annie Roche—Gospel, arithmetic, history, English grammar, composition, literature, domestic economy, drawing. Molly Snow—Gospel, arithmetic, history, English grammar, composition, literature, domestic economy, drawing. Delia Staunton—Gospel, arithmetic, English grammar, history, domestic economy, drawing, English composition, literature. Leila Greig—Gospel, arithmetic, English grammar, composition, literature, domestic economy, drawing. Imelda Keaney—Gospel, arithmetic, English composition, literature, domestic economy, drawing. Eileen Collins—Gospel, arithmetic, English composition, literature, domestic economy. Winnie Allan—Arithmetic, English composition, grammar, literature, domestic economy. Hyacinth Bews—Gospel, arithmetic, English grammar, literature, domestic economy. Katie Flannery—Arithmetic, English composition, literature, domestic economy. Sarah Short—Gospel, arithmetic, English grammar, composition, literature.

With reference to the death of Mr. James Egan, Wrey's Bush, the *Southland Times*, in an appreciative obituary notice, says:—For the erection of the Catholic church, convent, and school at Wrey's Bush, much credit was due to his enthusiasm; indeed, all the principal in-

stitutions of the district are owing in no small measure to his earnestness and intense interest for the welfare and advancement of those around him, old and young. A man of strong religious beliefs, the deceased was a practical Catholic, and all the obligations necessary for the carrying out of a strictly Christian life were fulfilled on his part in a manner which was indeed worthy of emulation. It was only during the last few years that his health had shown signs of impairment as a result of advancing years, and some six months ago he was forced to take to his bed. During the last few weeks signs were not wanting to show that the end was rapidly approaching, but the deceased did not allow his spirits to drop, bearing up peacefully to the last. Further appreciation of the respect which the deceased commanded was evidenced by the large gathering of settlers on the occasion of the funeral, when close on one hundred vehicles, in addition to a large number of horsemen, making a cortege of upwards of a mile in length, followed the remains to the Wrey's Bush Cemetery. The service at the graveside was conducted by the Rev. Father Lynch, assisted by the Rev. Father Keenan, of Riversdale.

### DIOCESE OF AUCKLAND

(By telegraph from our own correspondent.)

November 28.

Bro. Kane, district secretary of the Hibernian Society, left last Friday night for Meeanee to open a new branch of the society there.

The Marist Brothers' Old Boys attended the Parnell church yesterday morning, and received Holy Communion in a body. Rev. Father Holbrook (spiritual director), and Brother Phelan (president) also attended.

At St. Benedict's Hall to-night a fine Irish national concert was given in aid of the church debt. The programme was excellent, and the attendance was good. The musical numbers were well chosen and capitally rendered. Emmet's speech from the dock earned rounds of applause.

The debate on 'Dominion Prohibition,' which took place last Thursday and Friday evenings, under the auspices of the Auckland Competitions Society, was won by three members (Messrs. Casey, Carroll, and Dwyer) of the Marist Brothers' Catholic Men's Club, their final opponents being the Auckland University team. The greatest interest was displayed in the debate by the general public, who crowded the theatre nightly, and the winners were accorded loud applause. They took the negative side. Several local priests were present, and were keen followers of the contest. The club is to be highly congratulated upon the great success achieved. Mr. Casey, in addition, lied for first place for the impromptu speech.

A meeting of the St. Patrick's Day celebration committee was held to-night, Right Rev. Mgr. Gillan, V.G., presiding. There were also present Very Rev. Father Mahony, and Rev. Fathers Edge, Brennan, and Holbrook, and a large attendance of the laity. A sub-committee, consisting of Messrs. Nerheny, Heaton, Woodley, Lorrigan, Farrell, Little, Polles, and McCarty, was set up to select a place for the holding of the gathering. Fathers Mahony, Edge, Holbrook, Furlong, Brothers Clement and Phelan, and Messrs. Noonan and Sheehan were appointed a sub-committee to make suggestions for the national concert. Monsignor Gillan said that his Lordship Bishop Cleary had written to him, hoping St. Patrick's Day would be celebrated with éclat next year, and approving of the objects for which the financial proceeds are to be devoted.

Rev. Father Venning, S.M., of Wellington, arrived here last Tuesday morning, and addressed the Confraternity of the Holy Family in the evening on the duties of citizenship by Catholics. He pointed out the inestimable blessings likely to accrue to the general community by the beneficial influence exercised by good Catholics who, in turn, should place their talent and services at the disposal of the public. He urged also the practice of charity, and through channels afforded by the St. Vincent de Paul Conferences. He knew of many meritorious works performed by members of that society. They should spread Catholic literature like the *N.Z. Tablet*. They might join public libraries, thereby being enabled to accomplish much, especially in the way of discountenancing the use of bad books, which libelled the Church, her priests, religious Orders, and institutions. In the south recently a young Catholic man succeeded in causing the removal of books of this kind from the shelves of a college library. This was the spirit which should be inculcated. They should be proud of their holy religion, and in public places, in offices, workshops, or anywhere it was reviled, they should be in a position to proudly defend it and confound the calumniators. The address was admirable, and was listened throughout with the closest attention. On Wednesday Father Venning visited the religious institutions and schools, and expressed his pleasure at the progress shown. He also conferred with the District Hibernian officers on matters connected with the society. On Thursday morning Father Venning united in the bonds of Matrimony his brother, of the Government Lands Department here, to Miss Taylor, of Auckland. Mrs. Venning, mother of the celebrant and bridegroom, was present at the ceremony. Rev. Father Venning while here stayed at the Cathedral presbytery, and left by Thursday night's express for Wellington.

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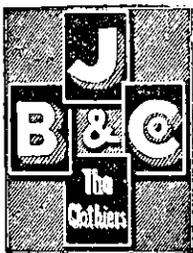
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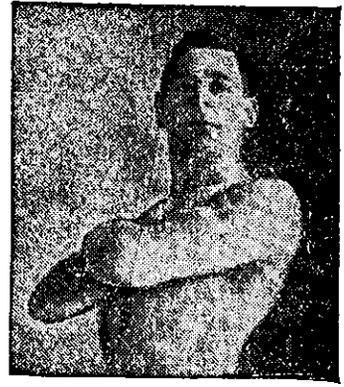
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## Irish News

### ANTRIM—Protestants and Home Rule

At the proceedings of the Protestant Church Conference in Belfast the Protestant Bishop of Down and Connor (Dr. Crozier), in the course of his presidential address, said, dealing with the question of Church unity:— Catholics and Protestants united on the platform of various philanthropic and literary associations; Catholic and Protestant Bishops, with Presbyterian Moderator and Methodist President, shared in the crusade to abolish two plague spots on the Dublin road. Orange bandmen on the 12th of July silence the flute and the drum while marching past the Catholic hospital in the Crumlin road, and the Mother Superior wrote them a letter of thanks for their courteous consideration' (applause). The Provost of Trinity College, Dublin, discussing the financial position of the Church, said the sudden block in land purchase owing to the refusal of the Treasury to advance purchase money on terms hitherto granted had stopped the transfer process, and had left many landlords in danger of being ruined owing to their being unable to obtain money for which they had sold their lands to tenants, while they were still liable for charges on their estates. Rev. Canon Flewett (Mallow) said when they in the South discussed the position and prospects of the Church they did so in the terms of Home Rule. They considered what they should be and where they should be, when Home Rule came. He had read from time to time very dismal letters pointing out what would happen to the Church in the South and West of Ireland if Home Rule were granted. It was assumed in those letters that they were so few and so feeble that a little puff of persecution would blow them into nothingness. They might be few, comparatively speaking; they refused to be classed among the feeble. He had noticed a great change in the attitude of the country towards Home Rule in the last twenty years. The Protestants were less opposed to it; the Catholics were less eager for it. The Catholic farmer who had purchased his holding wanted nothing so much as to be let alone to make the most of his property. He would probably vote for it from sentimental reasons, but he was less and less inclined to spend either his time or his money in pursuing what might prove but a doubtful blessing. The Protestants were less opposed to Home Rule, because all the evil they anticipated from it they had already experienced as the result of the introduction of local self-government. 'If we get Home Rule,' proceeded Canon Flewett, 'I do not anticipate any dire disaster to the Church in the South; and I am glad to bear testimony to the kindly consideration and the cordial generosity which have always been extended to me by Catholic neighbors in the County Cork. I cannot believe that this happy relationship would be altered under a Home Rule Government. What we do fear is that some stupid Government will arise and impose upon us a bogus Home Rule, which will not satisfy Nationalist aspirations, and which will only plunge the country into another period of unrest and unsettlement.'

### CLARE—An Irish-Australian

His many friends (says the *Freeman's Journal*) will be glad to know that the Hon. John Meagher, a member of the Legislative Assembly of New South Wales, who met with an accident at Kilkee a couple of months ago, has been able to leave the private hospital in Dublin where he had been under treatment. He has proceeded to Valentia, County Kerry, to seek full restoration to health. Mr. Meagher, who is a native of Kilsish, County Clare, is one of the leading Catholics of Australia, and a strong supporter of the Home Rule movement. He intends to return to Australia next January.

### CORK—The University College

The season of 1910-11 at University College, Cork, was inaugurated on October 10 in a very impressive manner. In that stately pile St. Anthony's Hall Solemn Red Mass was celebrated. The significance of this ceremony is clearly apparent. Broadly speaking it symbolises the union of religion and education, and the influence which both should exert for the exaltation and the betterment of the people. The principal educational institution in the South has set an example which must be imitated, an example full of edification in the present and of hope for the future. In that beautiful building, St. Anthony's Hall, in which the Order of St. Francis is now firmly established, preparations for this really uncommon event were carried out on an elaborate scale. There were beautiful decorations, in the scheme of which rich red blooms were everywhere prominent. The altar was tastefully decorated, and, indeed, no detail that might contribute to the impressiveness of the event was left unattended to. Occupying positions in front of the sanctuary were the President of University College, Professor Bertram C. A. Windle, in his robes, and various other professors and members of the governing body. The students, numbering about 130, were seated. The chapel was filled to overflowing. The most prominent Cork Catholics were amongst the congrega-

tion. After the first Gospel Rev. Father O'Neill, O.P., preached an eloquent sermon on self-control in its bearing on education.

### DOWN—A Windfall

Seldom has there been so many claims to a fortune as there were to the estate of £50,000 left by the late Edward McGuirek, a pioneer resident of San Diego, California, to which Miss Elizabeth McGuirek and her brother, Mr. Michael McGuirek, of Cloughbridge, near Newry, have been declared sole heirs by the Superior Court of San Diego. No one in San Diego knew anything about the testator further than that his native country was Ireland. He was especially reticent about personal matters. One of his favorite sayings was, 'Listen plenty, but keep your own mouth shut.' After his death in 1907 this policy involved his relatives in expensive litigation in their effort to prove their kinship to him. After testator's death, Mr. Ferris, his executor, opened up communication with several persons. On being informed of the death of Edward McGuirek, of San Diego, the half-brother, the half-sister, and Edward McGuirek, only surviving child of Owen McGuirek, consulted their solicitors, Messrs. O'Hare and O'Hagan, of Newry, and it was decided that testator had been dead almost six months without any claim having been made by them to his estate, the nephew should go at once to San Diego, accompanied by Mr. P. J. O'Hare, solicitor. Accordingly they left Ireland on April 3, 1908, and on reaching San Diego they interviewed the executors, who questioned them as to the family history of the testator, and who, as the result of the answers given, expressed themselves as fully satisfied that Messrs. O'Hare and O'Hagan's clients were the true heirs of Edward McGuirek, deceased. The hearing of the heirship suit was begun by Judge Day on May 16, and lasted over a fortnight. Several witnesses travelled long distances to give evidence for the successful claimants. Miss McAnnulty journeyed all the way from France to San Diego—a distance well over 6000 miles—while Mr. Peter Sloane made the trans-continental journey from New York, and Mr. Michael Farren and his daughter from Philadelphia.

### DUBLIN—A Famous Tenor

Mr. John McCormack, the famous Irish tenor, was recently entertained at dinner in Dublin by a number of his friends and admirers. Sir Charles Cameron, president of the Corinthian Club, presided, and the Bishop of Canea, who is a great musical authority and music lover, was one of the guests. Mrs. Thurston, the novelist, was also present.

### An American Visitor

An interested visitor to Ireland at present (says the *Dublin Freeman* of October 15) is Mr. William H. Hughes, editor of the *Michigan Catholic*, published in Detroit, Michigan. He has just arrived in the Old Land from Oberammergau, whither he went from Montreal after the great Eucharistic Congress. His trip to Ireland was decided on after but a few hours' consideration, and was made on the suggestion of a priest friend whom Mr. Hughes met in Montreal. He left Dublin for Ballyragget, County Kilkenny, the birthplace of his father; thence he goes to Cork, Killarney, Limerick, and Galway.

### Catholic Truth Society

The annual conference of the Catholic Truth Society of Ireland was held on October 5 and 6 in the Mansion House, Dublin, by kind permission of the Lord Mayor. His Grace the Archbishop of Tuam presided at the opening meeting, at which Right Rev. Dr. O'Donnell, Bishop of Raphoe, delivered the inaugural address, and speeches were also delivered by other well known men. Papers were read by the Rev. John Gwym, S.J., the Right Rev. Mgr. Hallinan, D.D., and Mr. Shane Leslie, B.A., respectively, on 'Our Waifs and Strays,' 'School Management,' and 'The Social Position of Catholics.' The proceedings concluded with a reception in the Gresham Hotel by his Grace the Archbishop of Tuam and the Council of the Society.

### GALWAY—The Spread of Temperance

At the quarterly meeting of St. Patrick's Temperance League of the West, held in the Pro-Cathedral, Galway, Most Rev. Dr. O'Dea delivered a most interesting address, in the course of which he outlined the great work done by the society. His Lordship pointed out that owing to that work the actual consumption of porter during the eleven months ending September 1 had diminished by well over £8000 in Galway city. If he included in his estimate the three dioceses of Galway, Kilfenora, and Kilmacduagh, over which he ruled, he thought he would not be wrong in estimating the savings at about £30,000. He believed that there was some drunkenness still, and that there had even been a falling-off in the League. But he was not surprised at that, nor disheartened. He was not so foolish as to think they could gain a complete victory at once. It could not be done; there would be relapses; but so long as these relapses existed and so long as drunkenness existed, so long must they keep up the struggle. That St. Patrick's Temperance League of the West has come to stay and prosper is amply evidenced by what the League has

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#### GALWAY—The Necessity of Work

His Grace the Archbishop of Tuam delivered an important address at the annual distribution of prizes in St. Jarlath's Diocesan College. Having referred to the study of the Irish language, he continued:—'When I read of the brilliant success of so many of our Irish students in the schools and colleges, I began to be afraid that their literary success may divert them too much from the work that is necessary for our very existence in Ireland, that is to say, agricultural work. It is all very well to have learned men—learned priests, learned lawyers, learned doctors, and so on with the rest of the professions, and learned gentlemen ruling the country; but if we have not the agricultural produce, which can only be got by hard work in the fields, we will profit very little by all the rest. We could never get a dinner by it.'

#### KILKENNY—To Purchase their Holdings

The tenants on Mr. John Congreve's South Kilkenny property, accompanied by Rev. Father Doyle, P.P., Mooncoin, attended at the office of Messrs. Dobbyn and McCoy, solicitors, on October 9 for the purpose of arranging as to the purchase of their holdings. The terms offered by the landlord were acceptable to the tenants present, but owing to the fact that a few were absent a final settlement was postponed.

#### Death of an Archdeacon

At Lucan Spa Hotel, where he had been staying for the benefit of his health, Ven. Archdeacon Cody, Castlecomer, passed away on October 10. The deceased priest was one of the leading churchmen in the diocese of Ossory, and was ever uncompromising in his defence of both Catholic and national interests. He was for close on twenty-one years parish priest of Castlecomer, and had he lived until St. Patrick's Day next, would have reached the golden jubilee of his ordination. During his charge of Castlecomer parish he effected considerable improvements in the parochial church and schools. In all matters affecting education Archdeacon Cody felt the keenest interest, while the prominent part he took in the negotiations for the purchase of the greater part of the townland of Firoda, in the parish, was an instance of his zeal for the betterment of his people's social condition.

#### MEATH—Catholic Generosity

The Right Rev. Dr. Gaughran, Bishop of Meath, on Sunday, October 9, solemnly dedicated St. Mary's Church, Collinstown, which has been extensively renovated. The Very Rev. J. Curry, St. Mary's, Drogheda, preached the dedication sermon. Having alluded to the fidelity of the Irish people to the House of God and the Catholic Faith, he bore testimony to the liberality of the people of that district generally, and the extraordinary generosity towards their Church of two of the parishioners, Mr. Patrick and Mrs. Brigid Daly.

#### WESTMEATH—A Generous Subscription

On Sunday, October 9, in Mullingar Cathedral, Rev. J. L. Magee, Adm., referring to the new Catholic Hall to be provided for Mullingar, made the important announcement that the Bishop, the Right Rev. Dr. Gaughran, had very generously given £1000 as a subscription from himself towards the cost of the undertaking. Father Magee expressed at the same time the hope and the belief that his Lordship's most generous gift would prove an additional incentive to the people of the town in subscribing the share of the cost which would fall to them.

#### GENERAL

##### Sir Wilfrid Laurier's Views

Sir Wilfrid Laurier, addressing on October 6 a meeting at Ottawa, at which Mr. T. P. O'Connor had just spoken, bespoke for Ireland the same treatment as had been given to Canada and South Africa, and said that the denial of autonomy to Ireland was the only dark spot to-day on England's record. He expected this spot would soon be removed.

A remarkable scheme for trapping eels is practised in India. Barrels loaded with stones and bait are pierced with holes and sunk in the water. Eels, smelling the food, find an entrance through the perforations; they cannot easily get out again, and soon the interior is a wriggling mass of the victims. The fisherman is sure to secure a couple of bushels at every haul.

Of all the inhabitants of the ocean few are more destructive than the sea-wolf—a kind of dolphin, which attains when full grown a length of 14ft and a weight of 3000lb. When a mother walrus perceives a sea-wolf, she endeavors to throw her cub on to an iceberg, if one is near. Failing this, she gets it on top of her head, and swims with it above water. But this is vain. Diving far below, the fish of prey comes up with tremendous force, striking the frantic mother a terrific blow, and jolting the cub off her head into the water. Here it falls an easy victim to the assuivant, and is soon devoured.

## People We Hear About

It seems a remarkable coincidence, in view of the past history of Portugal, that Marshal Hermes De Fonseca, President-Elect of Brazil, who dined with King Manuel on the night of the insurrection, was a witness twenty-one years ago of the revolution engineered by his father in Brazil, as the result of which Dom Pedro was sent to Europe. It can have been given only to few men to be present at the dethronement of two monarchs.

Sir Maurice O'Rorke has been elected a vice-president of the Historical Society of Dublin, established in 1745. He is the only colonial vice-president of this Irish learned society of distinction. Sir Maurice is the third son of the late Rev. John O'Rorke, of Moylough, Galway. He is now in his eightieth year, and it is nearly sixty years since he graduated B.A. at Trinity College, Dublin. He settled in Auckland in 1854, and was called to the Bar in 1868. He was for many years Speaker of the House of Representatives.

As a boy Mr. Marconi is said to have shown little sign of cleverness. In fact, one of his teachers once said he could never learn anything by heart. He began working on his wonderful invention when he was seventeen, and at twenty-one he startled the world with his demonstrations of the power of wireless telegraphy. He is now only thirty-five years of age, and is by no means content to rest upon the fame he has won. Indeed, he still works twelve, fourteen, and sometimes sixteen hours a day. 'Wireless telegraphy,' he says, 'is still in its infancy, and in the near future I hope to be able to circle the globe with wireless messages.'

The following interesting statistics concerning the correspondence of the various sovereigns and heads of States, supplied by *Le Bien Public*, of Gand, serve to show that in spite of the loss of the temporal power it is the Pope who receives the most letters. Each day from 22,000 to 25,000 letters and journals are delivered at the Vatican, and to cope with this enormous correspondence his Holiness employs thirty-five secretaries. The President of the United States receives nearly 1000 letters and 4000 papers per day. The Emperor of Germany receives 4000 letters and from 3000 to 4000 journals or volumes; the King of England, 1000 letters and from 2000 to 3000 journals or books. The correspondence of the Czar is much less voluminous, 650 letters per day is the average. The King of Spain and the King of Italy receive approximately 300; the Queen of Holland, 150. As to M. Fallieres, he receives very few letters and scarcely any books.

King Manuel fled from Lisbon with nothing but the clothes he was wearing and hardly any money, but he procured handkerchiefs, tobacco, and a few other necessities at Mafra before starting. Queen Amelia had only a plain tin trunk. The escort consisted of a squadron of cavalry. On arriving at Ericeira the Royal party left their motor-cars and walked down to the beach. Their entire baggage consisted of three trunks. Only some forty persons witnessed the departure, the cavalry forming a guard of honor and keeping back the public. Of these only one woman kissed her hand to Queen Amelia, who, on observing the indifference of the bystanders, exclaimed, 'How horrible! I never imagined that the Portuguese would treat me like this.' She displayed great nervousness, and as she got into the small boat which was to take the party off to the yacht fell backwards, while Queen Maria Pia was almost in a fainting condition. The King found his uncle, the Duke of Oporto, already on board the yacht, which left immediately the party reached the deck.

The disturbed state of Mexico at the present time directs attention to the career of President Diaz, who is now nearly an octogenarian, although he does not look more than sixty. General Porfirio Diaz, who has been twenty-nine years President and Dictator of Mexico, has ruled that country with a strong hand. As a soldier he has quelled war and established peace. As a ruler he has made a country—formerly insecure even to its own inhabitants—safe for all. As a diplomat he is at peace with the world. He has paid enormous debts, and created solvency—now developing into wealth—in Mexico. He has done these things sternly, it may be, and not always with justice to the individual, but with the national well-being as his justification. He found Mexico ravaged by revolution and lawlessness, and under his rule she is becoming great and prosperous after only thirty-three years of Governmental tranquility. General Diaz's position is unique in the world's history, for, although President of a Republic, he has reigned continuously for twenty-nine years. His will is all-powerful, for his authority is as great as that of the Czar. Diaz is a monarchal yet democratic ruler. He controls his 15,000,000 people with a hand of iron; still they love him. He is a beneficent despot, and leads the unassuming life of a country gentleman. He walks alone in the streets, cares nothing for pomp or society, and plays the role of a simple, home-loving citizen to perfection.

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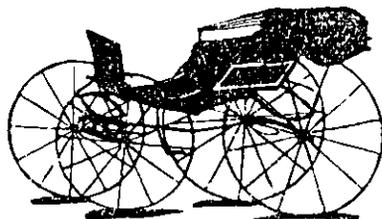
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## A NEW ZEALANDER IN AMERICA

## THE EUCHARISTIC CONGRESS

Mr. L. T. Reithel, writing from New York under date September 25, to the Rev. Father Venning, S.M., Wellington, gives the following particulars of the work of the St. Vincent de Paul Society in New York, and of the great Eucharistic Congress in Montreal, at which he was present:—

I have met Mr. Mulry, the president of the St. Vincent de Paul Society in this city, and he has been most hospitable and kind to me. Like Mr. Kennedy, he is a great business man, having charge of a savings bank with deposits of over one hundred million dollars, and he is also mixed up in various public charitable associations. He is also a Papal Knight of St. Gregory. There are 66 conferences in New York, with an active membership of about 1200. The average attendance is the same as with us in New Zealand—about 11 or 12. The chief work of the conference is giving temporal relief and visiting the poor. Only in one or two instances has the distribution of Catholic Truth Societies' publications been undertaken on a large scale similar to ours. I spoke to Mr. Mulry about this, and he quite agrees that it is an excellent work. The Seamen's Mission here is managed by a priest, who devotes his whole time to it. Mr. Mulry tells me that about 40 per cent. of the Brothers attend the general quarterly meetings. In some cases the Brothers attend Mass and receive Holy Communion in a body, and afterwards there is a breakfast, at the conclusion of which the quarterly meeting is held. I suppose it would be rather inconvenient for us to follow this plan in New Zealand, as the clergy could hardly wait for the meeting, if it were held on Sunday morning instead of afternoon. There is a good plan adopted here in order to secure a large attendance at the monthly Particular Council meetings. The secretary sends a report of each meeting, with names of those who attended to each conference supposed to be represented. The members then know if their officers attended. The Church in New York is very strong, and making great headway, and if only the immense leakage could be stopped it would soon be in the majority. I can truthfully say that in all my travels I have not been in any place where careless Catholics are so well attended to and sought after as in New Zealand, and particularly in Wellington. If some of our Wellington methods were adopted in England and in the great cities of America the gain to the Church would be enormous. The Brothers will be interested to hear that his Grace the Archbishop of Wellington was not the only representative from New Zealand to attend the Eucharistic Congress at Montreal. The Holy Name Societies of New York engaged a special train leaving here on Saturday night, and returning Sunday night, and I managed to secure a ticket. The train was for men only. Two Dominican priests had charge of the party—about 120 in number. We left here at 7 p.m., and reached Montreal next morning at 9. It was a lovely day, and the city looked gay, with its splendid decorations. After Mass and breakfast we wended our way to the appointed place, where our section was to assemble. The streets were alive with processionists and bands. It was nearly 2 p.m. before our section, which was twentieth on the list, got the order to fall in. We carried the Stars and Stripes, in addition to the society's banners, and the onlookers gave us—or the flag—an ovation. The scene in front of Notre Dame as we passed is almost beyond description. The crowd of Cardinals, Bishops, priests, and religious was a sight to remember. We moved along the three-mile route six deep. The whole route was lined with stands containing some 500,000 spectators. Choirs were stationed at intervals, and the processionists also sang. The decorations were on a larger scale than those in Wellington when the Duke of York arrived. There were about a dozen arches supporting groups of statuary representing Scriptural events, having reference to the Holy Eucharist, and mottoes such as "O Salutaris Hostia." One would think that every Sister of Charity in America was present. On one stand alone there were about 400 of them. No women took part in the procession, so their sodalities, not to be outdone, formed groups along the streets and sang hymns or said the Rosary. The St. Vincent de Paul Society was represented in the procession—one section from Brooklyn marching behind us. It has just occurred to me that I could have represented another Brooklyn very appropriately. We reached the mountain at 3.30 p.m., and I patiently waited till 5.40 p.m. for the Cardinal, bearing the Sacred Host, to arrive, but he was then over a mile away, and very regretfully I had to hurry off to town to catch the train for New York, leaving at 7 o'clock. At the mountain the scene was grand. As the processionists arrived they filled up the immense fields reserved for them, till at last they looked like an immense army, with thousands of flags and banners. The shades of night were falling when I left, and still that multitude waited, every now and then bursting forth into the refrain of some hymn. The city was illuminated when our train left the station. One hundred special trains left Montreal that night, and nevertheless it is estimated that 200,000 people slept out in the parks. The procession itself lasted over five hours, and it is estimated contained 100,000 clergy and laity. Such a manifestation of faith must have produced a wonderful impression on non-Catholic spectators."

PRESENTATION TO FATHER McDONNELL, S.M.  
MEEANEE

(From an occasional correspondent.)

November 19.

Long before 8 o'clock on Monday evening, November 14, the Oddfellows' Hall, Taradale, was filled to overflowing with the Catholics of Meeanee and visitors from the surrounding district to welcome back, after an absence of over six months, the Rev. Father H. McDonnell. The decorations of the stage and appointments were extremely pretty. Rev. Father McDonnell was accompanied by Very Rev. Deans Binsfield and Smyth, and Rev. Father Leszer. The first part of the programme consisted of an overture played by the Misses L. and M. Jeffares in capital style. The item 'Welcome to our pastor,' by the girls, was exceedingly well sung. After this item Mr. Isaac Jeffares, on behalf of the parishioners of Meeanee, read the following address to Father McDonnell:—It is with sincere joy and filial affection we gather this evening to bid you welcome home after your absence from our midst. While you were away our prayers and our thoughts followed you to your religious solitude in Wellington. We are fully alive to the nature and importance of the work which has engaged your whole attention during the past half-year, the results of which have been to bring you nearer to God, and to enable you the better to advance His glory and the interests of the flock so dear to your heart. During your seven years amongst us you have ever shown yourself an earnest and devoted pastor. The zeal you have always manifested for the house of God has greatly edified us, and your successful work in ornamenting and beautifying 'The place where His glory dwelleth' has been a source of joy and gratification to us all. We wish to express our appreciation of your untiring efforts on behalf of Catholic education, shown so clearly in your constant care and attention to our children, and in providing for the support of our schools. We gladly take this opportunity of congratulating you on your able management of the temporalities of the parish, particularly with regard to the success of our recent bazaar, so largely due to your generous labors. It was a pleasure to us to know you had an opportunity of recruiting your bodily health and strength during your short holiday trip. In conclusion, Rev. Father, we thank God Who has restored you to us refreshed in body and soul, and we pray that you may be granted many years to apply to a devoted people your recently replenished stores of learning and piety, and to accept this small donation with our heartfelt wishes. Renewing our expressions of welcome, we beg to remain, on behalf of the parishioners of Meeanee—Isaac Jeffares, M. Sullivan, T. H. Moynihan, J. O'Halloran, Thomas O'Reilly, John Halpin.

The address, which was artistically illuminated and framed, was accompanied by a purse of sovereigns.

Rev. Father McDonnell, in replying, expressed his surprise at the unexpected gifts. He quoted a few sentences from the address, and told his hearers how thankful he was. He had called on them many times for help, and they had responded most nobly. He was most thankful for their appreciation of his work and labor in the parish. He said his share of the work was very small compared with other priests all over the world. He sincerely thanked Deans Binsfield and Smyth for taking up his work during his absence to recuperate his health. He again thanked his parishioners for their gift, and resumed his seat amidst prolonged applause.

Mr. Isaac Jeffares then presented Dean Binsfield with a silver-mounted umbrella suitably inscribed.

The Dean replied in felicitous terms, and thanked the people for the gift.

A recitation by Miss A. Lawton, 'A mother's love,' was exceedingly well rendered. One of the best items of the evening was 'Rose, shamrock, and thistle' by the Misses C. McGlone, G. English, and M. Jeffares in character, and for which they were recalled. 'Harrying a nest,' by the boys, was well given. A very pretty item was 'The floral welcome,' by a number of young girls appropriately attired. This was enthusiastically received. 'The Aunt's cat' caused much amusement, as did also 'How Uncle Moses counted the eggs.' A recitation, 'Papa's letter,' by Miss G. English, was very well delivered, especially for one so young. The piano solo by Miss M. Jeffares was very tastefully played. The chorus, 'Clacker Bill,' by the girls, was excellently rendered. The dialogue 'A stupid servant,' by Masters F. Bennett and C. Jeffares, was productive of much mirth. The chorus 'Wishing cup,' by the girls, was very good, as was also the minstrel item by the boys. The singing of 'God save the King' (the audience standing) brought this most enjoyable concert to a conclusion. The Sisters deserve the highest praise for their patience and skill in training the pupils; also the promoters, Messrs. J. O'Halloran and P. H. Moynihan; in fact, all who helped to make the welcome a success. The illuminated address, which was the work of Mr. T. W. Manley, of Taradale, was greatly admired. Miss Kate O'Shaunassy was an efficient accompanist.

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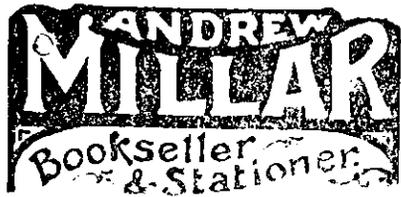
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# The Catholic World

## AUSTRIA—A Monument to Mendel

Brünn, the capital of the Austrian province of Moravia, has a number of notable memorials. But probably upon none of its monuments will future generations look with greater interest than on that which has just been raised to Gregory Mendel, priest, botanist, and naturalist. Mendel's fame as a botanist and naturalist was established by patient observation, and the value of his contributions to science lay in the exclusion of every element of doubt from his theories owing to their being purely based on fact. Cambridge and many other universities were represented at the unveiling of the monument, and at a banquet subsequently held several distinguished professors acknowledged in enthusiastic language how greatly the learned world is indebted to his studies, especially on the theory of heredity. At a time when every opportunity is taken to discredit the works of the clergy it is gratifying to note this testimony of esteem for the memory of a Catholic priest. But Mendel, of course, cannot be overlooked. He fairly won a reputation which will endure.

## FRANCE—A Minister on the Lay School

The French Minister of Labor, it will be remembered, gained for himself as an atheist notoriety throughout the world by boasting that the French Government had shut out the light of Heaven from the sight of the French working man. This gentleman has a rival in blasphemy. M. Trouillot, French Minister for the Colonies, presiding the other day at a banquet given at the close of the Congress of the Teaching League, said: 'The lay-school is the corner stone of the Republican structure, and on this rock we shall build our Church.' This, it will be noted (says the *Catholic Times*), was meant to be a parody of Our Divine Lord's words. Alas for the youth under the care of teachers who receive such sentiments without protest. The lay school, as the French Government understand the words, is a school in which the holy name of God is not mentioned—if it be not mockingly in the tone of this ignorant Minister. It is a school which every Frenchman who loves honor and honesty and all the virtues that go to make a good citizen and patriot should hold in abhorrence. We observe the fruits of the lay school in the French journals that come to hand day by day—not only anarchy in families, infidelity in marital life, and corruption in public offices, but most callous murders by the young. So cold and remorseless are the youthful criminals in France that they seem to be quite bereft of the moral sense. In the vast majority of cases this horrible state of affairs can be traced to the lay school.

## GERMANY—The Passion Play

The Catholic Bishop of Wheeling, U.S.A. (Right Rev. Dr. O'Donoghue), and the Protestant Bishop of Southwell were at Oberammergau at about the same time a few months ago. In an interview later on, Dr. O'Donoghue said to a pressman that 'nothing could have been more edifying than the devotional spirit displayed at Oberammergau by the English Protestants present at the Passion Play. Among the many things that struck me as being worthy of note at Oberammergau were the reverence and devotion displayed by English Protestants at the Passion Play. Their generosity was equally praiseworthy, as not only did they subscribe towards the fund for those who suffered from the floods brought on there by the heavy rains, but their subscriptions in the past went a long way towards the purchase of a pulpit for the village church. I felt very edified at their reverent bearing and charitableness.' When the Bishop of Southwell returned home, he wrote for his parish magazine about the Passion Play performed by Catholic peasants:—'For eight hours the audience of four thousand were held in silence as the old, old story was unfolded; but for us that story has now had new light thrown upon it, and we grasp somewhat better the meaning of the Passion.' The Bishop also referred to the beauty of the children and of the purity and sincerity of the life of these villagers, and he added: 'Simplicity reigns, and reigns in the face of praise and adulation which is poured out upon them. The one wish of the whole community seems to be to constrain you to understand better, and so to love more, the Master Who died for us.'

## Cardinal Fischer's Sympathy

The Pastoral Letter addressed by his Eminence Cardinal Fischer, Archbishop of Cologne, to his subjects on his coming visit to Rome and Mayor Nathan's insults to the Sovereign Pontiff, is of a particularly interesting character. After referring to the pilgrimage from Cologne to Rome, which, through fear of cholera, has had to be abandoned, the Cardinal-Archbishop continues:—'If, indeed, the projected pilgrimage cannot be held, I myself desire to go personally as a pilgrim to Rome, taking with me in spirit to the Eternal City all my dear spiritual subjects, as well as all their prayers. For a Bishop it is always a pleasure and a consolation to be able to converse in person with the Pope. Moreover, in an archdiocese so

extensive and important as ours there are always difficult questions and cases on which the Pastor would like to take counsel with the Vicar of Christ, particularly in times like ours, which are so varied and so full of movements.' Regarding the insults offered to the Pontiff on September 20 by Signor Nathan, Cardinal Fischer denounces the Syndic in unsparing terms, and declares his chief object in going to Rome is to offer his sympathy to the Holy Father. 'This,' he says, 'constitutes a special motive for going to Rome at present, because Cardinals of the Holy Roman Church are bound by oath to divide sorrows and consolations with the Pope. It is my duty to go to Rome to assure the Holy Father in my name, as well as in yours, dear children, of our share in his sorrow, and to attest our fidelity, which increases all the more at seeing the Father of our souls attacked, saddened, and offended. It is with special consideration that I say this, in your and my name, since I understand your fidelity and submission to the Holy See. The Holy Father himself in speaking to me has on various occasions praised your fidelity and Christian sentiments. Yes, thank God, in the Catholic Rhine Provinces, and especially in the archdiocese of the Rhine, the Catholic Faith, inherited from our fathers, still flourishes, despite dangers which have multiplied, and despite the attacks to which we are exposed. We gave a proof of this last year before all Germany, or, better, before the whole world, on the occasion of the Eucharistic Congress. I joyfully recall and with gratitude I thank the Lord daily (as I declared last summer during my Confirmation tour), that the reception of the Holy Sacraments is on the increase. I recall the flourishing state of your associations, especially those that are dedicated to the working man's interests—associations which are more numerous here than in any other diocese in Germany. It is precisely they that formed the most glorious part of the Eucharistic procession last year. Zeal for the Catholic Faith is particularly manifested in the adoration of the Most Holy Sacrament, which is the centre of the religious life of the Church, whence springs love and fidelity towards him who occupies the Apostolic Chair as visible head of the community of the Faithful.'

## ROME—A Serious Outlook

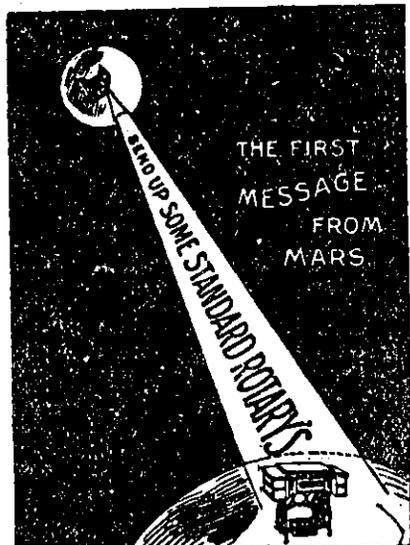
Travelling, we all know, widens the mind (remarks the *Univers*), and it is obviously doing as much for a correspondent of the *Saturday Review*, who sends to that weekly a suggestive letter on 'The Third Rome.' The writer, though evidently not a Catholic, throws some lurid light on the ideal of a new Rome as recently evolved by Signor Nathan, who, he asserts, is 'stirring up a spirit of revolution which is likely seriously to damage the prospects of the capital, bent, as he is, on taking every opportunity of insulting the Pope and the Christian religion.' But even on the lowest plane, the writer points out that such policy is really suicidal to the material interests of the Eternal City, for foreigners, he assures us, still go to Rome on account of the Vatican, which is its chief attraction. His closing words are worth quoting, for they reveal the trend of a popular opinion not to be mistaken: 'You will see a hundred portraits of the Pope for one of the King, and should the Pope and his Court withdraw altogether, in less than three months the commerce of Rome will be ruined.' So it looks as if the ideal proposed by the Freemasonic Mayor were to spell not only spiritual, but material bankruptcy as well!

## More Protests

Expressions of indignation at the anti-Catholic offensiveness of Syndic Nathan still reach the Vatican, the most noteworthy amongst the latest messages to the Holy Father being that of the College of Parish Priests of Rome, assembled in council (says a Rome correspondent). So far, the German Catholics have been the most outspoken amongst foreign peoples in denouncing the outrageous language of the audacious Mason. A series of meetings is held in Germany to formulate protests and to call attention to the insecurity of the position in which the Sovereign Pontiff finds himself. Even some of the Liberal press vie with Catholic organs in the Fatherland in condemning Nathan; and, curiously enough, a Hebrew paper, the *Deutsche Israelitische Zeitung*, follows suit in a thoroughly vigorous fashion, and goes the length of denying to the Mayor of Rome the right to call himself a true Jew:—'Of a Jew he has only the name, since a good Jew is never so lacking in tact as to mix himself up in questions of another religion and to wound the religious sentiments of millions of men.' After a solemn meeting the people of Bologna despatched a telegram to the Pope, a second to Victor Emmanuel, and a third to the Premier of Italy. In the telegram to the King the people reminded him that at the moment his grandfather took possession of the city of Rome he gave a promise that the person and dignity of the Sovereign Pontiff would remain ever immune from insult or injury.

## SCOTLAND—The Archbishop of Glasgow

Our Home exchanges report that his Grace the Archbishop of Glasgow had, owing to a severe breakdown of health, left for Lourdes, and the clergy of the archdiocese had been requested to ask the prayers of the people for his recovery.



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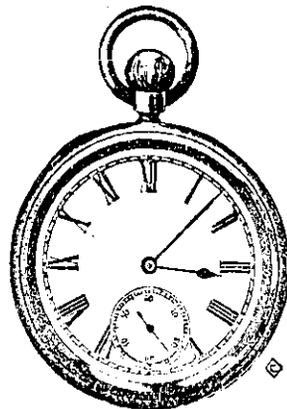
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## Palmerston North

A very pleasant ceremony (says the *Standard*) took place at the Palmerston North Post Office on the afternoon of November 14, when the staff assembled in the mail-room to bid good-bye to the postmaster, Mr. W. T. Ward, who has been transferred to Nelson, and also to make him a presentation as an appreciation of his labors and a token of the esteem and respect entertained for him by the staff. In making the presentation, which consisted of a handsome dressing-case, Mr. Chisholm, chief clerk, said that each and all deeply regretted Mr. Ward's removal from their midst, and whilst congratulating him on his well-earned promotion he (the speaker) had hoped that Mr. Ward would have been allowed to remain in charge of this very important office. There was something more than Mr. Ward's stay here—two and a half years—which prompted the presentation of this gift, and that something was Mr. Ward's never-failing attention and courtesy to his staff. In conclusion, Mr. Chisholm said that never during his stay at this office had things worked so smoothly as under Mr. Ward's management as postmaster. In handing Mr. Ward the gift, Mr. Chisholm wished him every success in his new sphere. Messrs. Louisson (telephone exchange), Allan (telegraph), Ayling (money order), and Stevens (district inspector) also paid tributes to Mr. Ward's work here. Mr. Ward, in reply, said he was at a loss for words to thank the staff and Mr. Chisholm for the very handsome present and the kind words said about him. He was extremely sorry to have to leave them, and during his two and a half years here he had never seen a better-conducted office, or a better and more efficient staff. He would leave Palmerston North with deep regret, but would look back with pride on the two and a half years he spent as postmaster in this town.

A very pleasant ceremony took place at the St. Patrick's presbytery, when the Rev. Father Costello presented Miss Ward with a handsome silver tea and coffee service and tray on behalf of the congregation in recognition of her services as organist at the church during the past two and a half years, and also as a token of the esteem in which she is held by all. On behalf of the committee of St. Patrick's parish Rev. Father Costello also presented Mr. Ward with a handsome pair of field glasses, at the same time eulogising that gentleman's capabilities as choir-master. Whilst regretting Mr. and Miss Ward's departure from their midst, he congratulated Mr. Ward on his well-deserved promotion, and added, 'What is Palmerston's loss is Nelson's gain.' Mr. Ward suitably replied on behalf of his daughter and himself.

A number of the leading business men met in the postmaster's room, at the local post office, in order to say good-bye to Mr. W. T. Ward. The Mayor (Mr. J. A. Nash) stated that those present had felt they could not let Mr. Ward leave Palmerston North without expressing to him their appreciation at the manner in which he had conducted his duties so far as they concerned the public. The business people of this town recognised that Mr. Ward had at all times given every consideration to matters placed before him; and Mr. Ward's unflinching courtesy had earned for himself the respect and esteem of all who came in contact with him. Not only had Mr. Ward been a good officer in an important office, but he had been a good citizen, special reference being made to assistance rendered in musical circles by him and his family. The citizens of this town, while pleased to learn of his advancement, regretted Mr. Ward's departure. Mr. E. O. Hurley having apologised for the absence of Mr. Haydon, president of the Chamber of Commerce, said that Mr. Ward's promotion would be a loss to Palmerston North. Messrs. J. M. Johnston, L. A. Abraham, R. S. Abraham, J. L. Barniceat, R. McNab, W. Park, and H. Palmer also spoke in eulogistic terms of the manner in which Mr. Ward had conducted his duties, and regretted his departure. Mr. J. H. Stevens, one of the inspectors in the department, stated that the manner in which Mr. Ward had carried out his duties had proved him to be efficient and capable. This was proved from the fact that during the time he had been in Palmerston North (two and a half years) there had not been any friction between him and the staff.

In reply, Mr. Ward expressed surprise that so many citizens had come to wish him good-bye. This was quite unexpected by him. He sincerely thanked them for the kindly references made regarding himself and family. He had done his best to carry out his duties faithfully to the staff and to the public. It was very gratifying to know that he had given satisfaction, and he would leave Palmerston North with feelings of regret. Though his transfer meant promotion in status, he did not benefit financially.

There are many cordials and carbonated waters on the market, but only one THOMSON'S. The name THOMSON and the trademark "Purity" on the label of any bottle is an irrefragable guarantee of absolute purity and wholesomeness. In open competition against the world's best manufacturers, Thomson's products have secured 23 special gold medals and 31 first-class certificates—a record for Australasia—but the real secret of their extraordinary success and extensive popularity is to be found in every bottle....

## Domestic

By MAUREEN

## Bronzes.

Antique bronzes—whether vases, statuettes, or plaques—should be washed periodically, in order to prevent accumulation of dust into the crevices of the designs. Boiling water should be poured into a tub or basin, and the figures or vases dipped in one by one, the bronze being rubbed well with a piece of coarse flannel wrung out in a strong soapy lather. A soft duster should be used to dry the articles, and the requisite polish given by means of a clean chamois leather.

## Simple Remedies for Mild Inflammation of the Eyes.

Cold filtered tea is useful. It may be of the ordinary table strength. Another good lotion is one made by dissolving a teaspoonful of boric acid in a pint of boiling water, filtering when cool, and using when cold. An eye lotion should be used by means of an eye bath, egg-cup, or wineglass. The eye should be closed and pressed into the liquid; then the lids must be opened and closed repeatedly. Note well that even pure water will make them smart. The smarting may be lessened by so inclining the head when the bathing is over that the liquid tends to pour into the inner angle of the eye against the nose.

## The Nutritive Value of the Walnut.

History reveals the interesting fact that the ancients held the walnut in such high esteem that they classified it as food only for the gods. Modern investigation and modern customs have popularised the uses of the walnut to such an extent that it is now regarded not only as a luxury, but as a food of great nutritive value. A chemical analysis of the nut shows that it is six times as nutritious as meat. No vegetable or fruit, with the possible exception of the olive, can be compared to the walnut as a strength-giving and fat-producing food. All nuts are possessed of elements of nutrition, but the highest in rank is the walnut.

## Window-Cleaning Made Easy.

A very simple contrivance will greatly lessen the labor of the window-cleaner, and enable her to stand firmly on the floor all the time. It is made from an old broom, which is no longer in the state to be of any use for sweeping. Cut off what bristles remain, leaving the wood bare. On to this wood nail firmly a strong, flat piece of board, about 14 long and 6 wide. This should then be covered with two or three thicknesses of house-flannel, fastened to it by tin tacks, which can be easily taken out with a nail-claw whenever the flannel has to be renewed. The same sort of contrivance is useful for polishing the windows, but for this purpose wash-leather or linen should be drawn over the padding of flannel.

## Some Facts About the Nose.

There are three reasons why we should breathe through the nose and not through the mouth.

1. The nose warms the air for the lungs.
2. The nose helps the air to be damp before it gets to the lungs.
3. The nose cleans the air for the lungs.

It is easy to see that a bad cold in the head stops all the work of the nose. When the air comes through the mouth to the lungs it is not so clean from dust and microbes as it ought to be, it is not damp enough, and it is not so warm as when it goes through the nose. The sensible thing, then, for any person to do is to keep from catching cold, to shut his mouth, and to breathe through his nose. Still there is another extreme. When we try not to catch cold we may actually get the nose too dry. That is apt to happen in winter when people live in houses that are heated by stoves, furnaces, or steam pipes. Often in such places the air is so dry that the nose cannot help getting dry too. You know how it is with wet towels over a register or near a radiator: the hot air takes all the water out of them, and they are dry in no time. Hot air does the same thing to any damp nose that happens to be in the same room. The objection to this is that when the lining of the nose is very dry it cannot catch the dust and microbes in the air and keep them from the lungs; neither can it keep the air that is to pass into the lungs damp enough; in fact, it is about as well to breathe through the mouth as through such a dry nose. But what shall we do about all this? We must remember that the more water the air takes from other things the less it will take from us. For this reason some people put open dishes of water in their rooms, or plants that grow in water, or wet fern balls. Anything is useful that gives water to the air.

*Maureen*

Life is not a state of rest, but of incessant operation, a continual circulation of action and being, a compound of working powers, maintained by one principle for one end.

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From Mr. James Smith, Grimsby, Canada.

March 13th, 1908.

'I think it is my duty to send you a testimonial regarding your Remedy for Epileptic Fits.

'As you know, my son has been afflicted for a number of years with Epilepsy, and over three years ago he began to use Trench's Remedy. There was a marked change for the better at once, and now I think he is almost completely cured. It is six months or over since we had a spell, and although we are still using the medicine as a matter of precaution, we hope before long to be able to discontinue its use.'

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## Science Siftings

BY 'VOLT'

### A New Alloy.

To the rapidly growing list of alloys another, compounded by H. B. Weeks, an English chemist, has been recently added which will be known as Duralumin. This metal is described as being slightly heavier than pure aluminum, and equal to steel in strength. It can be rolled, drawn, stamped, extended, and forged at corresponding temperatures and corrodes less readily than other aluminum alloys. Its specific gravity is about one-third that of brass, and the purposes for which it can be used are practically unlimited.

### The Spider as an Engineer.

Looked at from the standpoint of a practical engineer, the spider's web, with its strong, elastic cables, is regarded as meeting all the requirements of the 20th century mechanical skill. And yet the spider, probably, has been spinning its web, spanning its bridges, and laying its traps, all in geometrical proportion, since the world began. Most talented engineers of the insect world, and, probably, of the animal world, with man excepted, is this busy little body. The spider knows nothing of geometry, and yet its work is strictly along geometrical lines. Ignorant of the contraction and expansion of cold and heat, of the velocity of winds or of air currents, as understood from the standpoint of man, this insect engineer lays all its foundations and spins all its cables to meet every condition that may arise. Man himself can do no more.

### The Locomotive Whistle.

The use of the steam whistle on locomotives was chiefly due to an incident which took place on the old Leicester and Swanington Railway in the year 1833. An engine, which was named 'Samson,' had run into a horse and cart which was crossing the lines on its way to market, near Thornton, owing, it is said, to the driver of the cart not noticing the approach of the train. The manager of the railway, on hearing of this, reported it to George Stephenson, and asked him if it was not possible to have a kind of whistle fitted which the steam could blow. George thought this a very good suggestion, and designed an instrument, which was made to his order by a local musical instrument maker. It was fitted first of all to the engine 'Samson' for a ten-days' trial, and was found satisfactory.

### What is Radium?

It is possible that many of us will not be able to answer this question, not as the scientist expects an answer (for the element is still in some respects a scientific anomaly, as difficult to define in a few words as the natural order *Orchidaceae*), but in simple commonplace language. Briefly put, as Dr. Wickham puts it, radium is a metal emitting radiations, which may be compared to a flow of electrified corpuscles, with a velocity equalling that of light. These corpuscles are so light that a speck of the metal may emit them for thousands of millions of years without appreciably diminishing in weight. When they come into contact with an electroscope they discharge it; when they strike certain bodies they illuminate them. The metal gives out both light and heat, and the source of this heat is still an unsolved problem. Radium is an element, an alkaline earth metal, akin to barium and strontium, with a characteristic spectrum and an atomic weight of 226.45, and the history of its discovery is a page in the romance of chemistry.

### Gyroscopic Balancers for Workers.

A German inventor has devised individual gyroscopic balancers, which will prevent a man from falling when he is working under conditions of danger. According to press reports, an American version of the Brennan mono-rail system in which a gyroscopic flywheel keeps the car from tipping will soon be in service. A European inventor has already demonstrated by a test on a fair-sized steamer that a similar plan can be used effectively to overcome the rolling of vessels. Now a third has reasoned that the balancing of cars or ships is no more important than that of individuals working under unusual and dangerous conditions. For instance, a man washing the windows of any tall buildings can work to best advantage if free to lean back somewhat, just as he would do if standing on the ground. Safety-straps make this possible to a considerable extent, but themselves are hindrances to free working. Were the window-cleaner a bloodless machine, we might simply equip his interior with a gyroscopic balance-wheel. Next to this is the external arrangement just patented by Hermann Zoern, an architect at New Brandenburg. He proposes to strap a light frame to the man, carrying a pair of hoops driven at high speed in opposite directions by an electric motor.

The shopkeepers of Newcastle, New South Wales, after a very brief experience of the Saturday half-holiday, are asking for a repeal of the Act. Heavy losses are said to be the result of this new legislation.

## Intercolonial

The Very Rev. Dean Phelan, of Melbourne, opened a new schoolroom at the Corowa convent on November 14. He afterwards delivered a sermon; then proceeded to Baldale, where he laid the foundation stone of the Catholic church, which is in course of construction.

The building fund of St. Mary's Cathedral, Sydney, now amounts to £63,760, made up as follows:—Roll of Honor, £36,948; other contributions and fair, £10,811; cash already in hand, £16,000.

We (Melbourne *Tribune*) regret to have to record the death of the Rev. T. Mulgreen, O.S.A., of Kyabram, who passed away after a painful illness on Thursday, 10th inst., in Miss Kelly's private hospital. The deceased was 42 years of age.

His Eminence Cardinal Moran made an appeal on behalf of the building fund of St. Mary's Cathedral at Bondi on Sunday, November 13, when the subscriptions amounted to £1157.

His Lordship Bishop Carroll laid the foundation stone of the new Catholic church at Wardell on Sunday, November 13. The building will cost £1400, and of this amount over £1000 was subscribed at the ceremony on Sunday.

Additions to the Christian Brothers' College, Carrington road, Waverley, were formally opened by his Eminence the Cardinal on Sunday afternoon, November 13. The additions, which consist of a second storey, were erected at a cost of £1450.

His Grace the Archbishop of Melbourne has appointed the Rev. Joseph Murphy as assistant to Rev. M. C. Gough, Elsternwick, and the Rev. John Galvin as assistant to the Rev. J. Murphy, Northcote. Both priests recently arrived from Ireland.

The fine new church, under the invocation of the patron of the Universal Church, St. Joseph, was solemnly blessed and opened a few Sundays ago by the Very Rev. Mgr. Barry, V.G., who is administering the diocese of Sandhurst in the absence of the Bishop.

Mr. Thos. Loughlin, J.P., of Warrenheip (nephew of the late Mr. Martin Loughlin), who has become a noted benefactor to Catholic institutions in the Ballarat district, has now provided three scholarships for five years at the Catholic Training College, Albert Park. These scholarships are to be open to candidates from all Victoria, and are to be competitive.

The death is announced of the Rev. A. Parsch, S.J., who passed away at the North Adelaide Hospital on November 13. The deceased priest, who was born in Moranco, a province of Austro-Hungary, on October 5, 1843, came to South Australia in 1881 to join the other Austrian Jesuit Fathers in their grand pioneer work for Catholicity. For sixteen years he labored indefatigably in the districts of Gladstone, Redhill, and Laura.

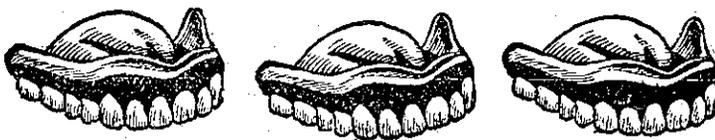
Through the kindness and generosity of the Rev. Father Malone (says the *Daylesford Advocate*) a large number of convalescent patients of the hospital were recently treated to an outing at Jubilee Lake, where boating, etc., were indulged in, thanks to the good offices of the caretaker (Mr. Nelms). During the afternoon Father Malone, together with a number of visiting clergy, were present. Needless to say the outing was much enjoyed and thoroughly appreciated by the patients, who were loud in their praise of the thoughtfulness shown them.

The Maori chief Mita Tan Popoki, with fifteen members of his tribe (says the *Advocate*), accepted the invitation of Rev. Fathers T. O'Sullivan, J. King, and Lynch, C.S.S.R., to visit the institution at Abbotsford under the charge of the Sisters of the Good Shepherd, who hospitably received the New Zealand visitors. They were shown over the various departments and heartily welcomed in song and recited greetings by the adult and juvenile inmates, which entertainments were thoroughly enjoyed. The venerable chief made two eloquent speeches in his very expressive native tongue, which were most feelingly repeated in English by the Maori interpreter, whose exquisitely clear enunciation and melodious voice enhanced the charm of his refined bearing. Gracious acknowledgments were also admirably spoken in English by Mita Tan Popoki's niece.

Mr. P. A. McLachlan, M.L.A., speaking at the annual Communion breakfast of the members of the H.A.C.B. Society at Toowoomba, quoted statistics to show that the membership of the South Queensland district had increased during the last five years from 2624 to 3704; the capital from £30,208 to £40,899; while the capital value per member at the present day—a shade over £13—was an excess of the average value of all other societies combined. He did not say this in any way depreciatory of other societies because all were engaged in a noble and good work. But they were pleased to know that the work of their brother officers had had the effect of placing this grand society in a very fine financial position. This just showed what could be done by combined and united effort on even a small contribution. Did it not inspire them to do their best to make even a greater success of the future than of the past.

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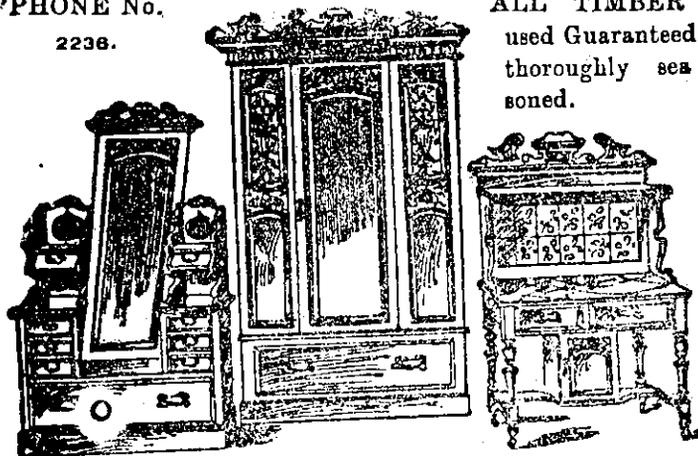


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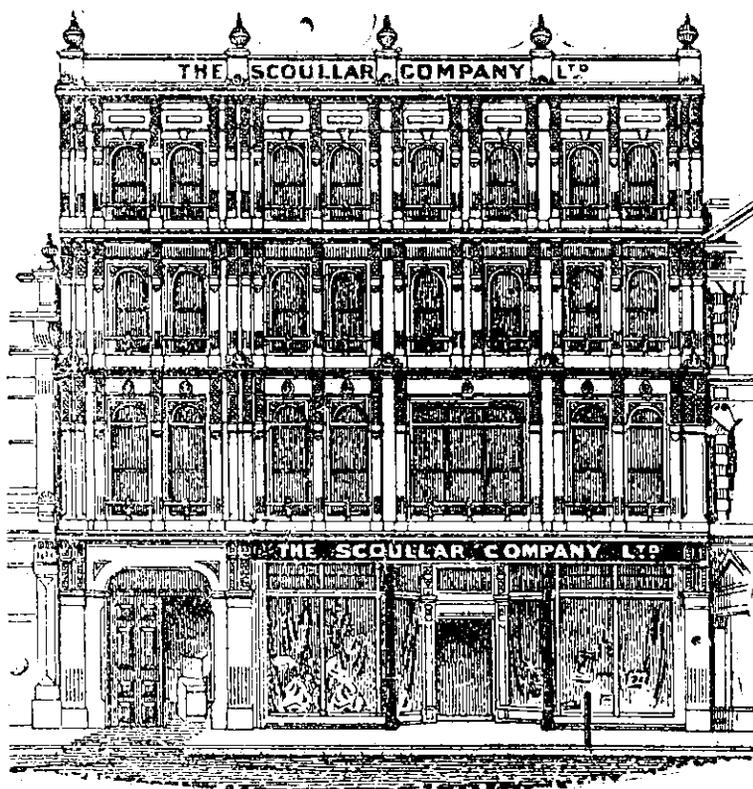
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# The Family Circle

## RAIN AND ROSES

Life ain't all sun and roses,  
As people ought to know;  
If wasn't any showers  
The roses wouldn't grow.

Life ain't all easy sailin',  
They's brakers more or less;  
If wasn't any failures  
We wouldn't know success.

The roses need the sunshine,  
Also a little rain;  
Life needs a lot o' pleasure,  
Also a little pain.

Too much of one or t'other  
Is harmful, goodness knows;  
Then let us keep on hopin'  
To blossom like the rose!

## WHAT LEN'S BEING LATE MEANT

Mr. Wilbur turned from his writing—the last letter was finished—and reached for the book his son Len had laid down on the library table when he had come in for supper. After a hasty glance at the title of the volume he held in his hand, a troubled expression spread over the father's face.

'It's just like—Len,' he said slowly, laying the book back on the table. 'When will that boy acquire the habit—which he so woefully lacks—that of observation and accuracy! It is strange such a characteristic should be wanting in him; he certainly does not inherit it from his parents—that's sure.'

Mr. Wilbur left the room and went across the hall to the foot of the stairs.

'Len!' he called.

'Yes, sir,' came back the boy's cheery voice.

'Come down a minute, please.'

'All right, father,' and Len hurriedly closed the door of his room.

'What book did I tell you to call at the office and get this afternoon?' asked Mr. Wilbur slowly, as his son came running down the stairs.

The boy thought a moment.

'Why, the one—on the right hand—of the lower shelf, over your desk—Butler's *Business Methods*, and Len looked up inquiringly. 'Wasn't that what you—wanted?'

'No; and did I tell you it was the right hand of the shelf?' cross-examined his father.

'Come to think—of it,' replied Len, his frank, handsome face flushing slightly, 'it wasn't; 'twas the left-hand. I remember—now. I—got the wrong—book?'

'Yes.' And Mr. Wilbur's voice was serious. 'And the work I wanted to get done this evening I can't do now. It will hinder me a good deal—more than you imagine—in my plans for to-morrow. I can see no excuse for the trouble your heedlessness has given me; there is none.'

'I'm sorry, father,' and Len cast his eyes on the floor. 'Ned Holbrook was waiting for me outside, while I ran in for the book, and I never thought what I was doing—I was in such a hurry.'

'But you ought to have thought,' insisted Mr. Wilbur, not unkindly. 'It's largely just this thoughtlessness that accounts for your lack of observation and inaccuracy. Somehow you go on the principle that anything will do—no matter what—so long as you do something; as your getting Butler's *Business Methods* for me, instead of Atwood's *Commercial Statistics*, as I asked you to—testifies.'

'You'll never hold the place, Len, with Winship and Bragdon—if you get it—unless you cultivate the habits I have so often referred to. Accuracy—being sure of a thing—is indispensable stock-in-trade for every young man, or anyone else—for that matter.'

'I—I'm going to—father,' earnestly.

'When?' and Mr. Wilbur looked searchingly at his son.

'I'm going to begin—now.'

'So you've told me before, Len. But I hope if Winship and—'

'Have you said anything about the vacancy there?' interrupted Len eagerly.

'Yes; indirectly,' replied Mr. Wilbur. 'Mr. Bragdon called me up over the 'phone this afternoon, and asked me to tell you to meet him at his home, 225 McClery street, Wednesday evening, at nine o'clock. And that isn't ten minutes after,' meaningly.

'He was to be out of town until his office was closed, so he explained; and accordingly couldn't see you there. But he said he wanted the matter settled, so he fixed a date for the evening.'

'It's a mighty swell place. S'pose I'll get it, father?' and there was an expectant look on Len Wilbur's face.

'If you do—'

'I'll remember, father; indeed, I will. I couldn't afford not to—in such a position as that,' divining what Mr. Wilbur was about to say.

'You'll have to be on your guard constantly, my boy, if you succeed. For habits—such as you lack—are not easily formed; nor are poor ones any more easily broken,' and his father laid a hand affectionately on his son's shoulders.

'I—I know.'

A happier boy couldn't have been found in Colfax than was Len Wilbur the following Wednesday. Somehow, he felt that Winship and Bragdon had already decided to give him the coveted position in their office, and that his meeting Mr. Bragdon in the evening was simply a matter of formality. Hadn't the head of the big banking firm and Len's grandfather been schoolboys together, and hadn't he always been on intimate terms with the Wilbur family since that time?

'There's only one other fellow—of all the applicants—that stands a ghost of a chance getting in over me, and that's Mark Wheeler. But father's long friendship with Mr. Bragdon gives me a pull—that he doesn't have. I'd take my chances—even if it wasn't for that fact—against his,' reflected Len.

On Wednesday evening he was ready for his appointment with the banker long before eight o'clock. He planned to take the 8.30 Crosstown car. This would bring him within four blocks of McClery street; the rest of the distance he could easily walk.

'Time goes awfully slow!' thought Len impatiently, as he stood in his room, waiting for the car. 'I never saw it drag so—before.'

Before Len left the house—a half an hour later—he went down to the kitchen closet to get some camphor for a bad cold-sore he had on one of his lips. He knew exactly where the bottle was kept, and so decided he didn't need a light. Besides, it was nearly eight-thirty then, and there wouldn't be time to bother!

'I might miss my car if I fussed too much,' he thought hurriedly.

Groping his way in the dark, Len soon found the bottle—it was on the top shelf of the closet—and taking out the moist cork he pressed it to his lip. He held it there a moment, and then in the dark turned out some of the extract on his handkerchief. This he applied to the cold-sore for a few seconds, and then hastily wiping his face he put the handkerchief back in his pocket and returned the bottle to its place.

'That doesn't smell like camphor,' thought Len. 'It must be awfully weak, not to—'

Suddenly he stopped and listened.

'It's the—'

Len rushed from the house and out to the street. 'Just in time,' he panted, as he swung himself on to the moving car. 'I came mighty near losing it!'

As Len entered the car, all the passengers—as from some sudden impulse—looked up and smiled. The boy felt his face growing red, and he became more and more embarrassed, as the people in the people in the car kept glancing around at him, evidently to their great amusement.

'I'd like to know what's the matter with me—anyhow!' thought Len, indignantly. 'I should think I was a free show by the way everyone looks at me. I'm thankful there's one on the car that's got some manners!'

'Isn't he a—sight!' Len heard a boy, several seats from him, say to his companion, and they both shook with suppressed merriment.

'Well, laugh at me—if you want to!' Len said angrily beneath his breath. 'It only shows your ill-breeding.'

'Fares!' called the conductor.

Len had hardly time to get his nickel out of his pocket before the conductor stood beside him.

'Had the blues to-day?' he remarked smiling.

'No! It's nobody's business if I had!' added Len resentfully, but in a low voice.

Every eye in the car was again turned in Len's direction. The conductor's face wore a broad grin as he passed on.

'I—'

Len was scarlet.

'It's such a funny ring!' a woman in the end of the car was saying. 'Do you suppose he knows—'

The last of the sentence was lost, as the car bounded noisily across the suburban tracks.

'Knows—what!' was Len's mental query.

'She looked directly at me. Such impudence I never heard of. I haven't much further to go—thank goodness; not in this crowd!'

At Talbot Square Len left the car.

'Glad I've furnished you some amusement,' was his parting shot to the conductor, as he jumped to the ground. On reaching the sidewalk, Len looked at his watch.

'Got ten minutes yet,' he said. 'It's just ten off nine.'

The first man he met, as Len started in the direction of McClery street, eyed him curiously, and he had hardly passed before he turned round and smiled.

'He hasn't any better manners than the rest of them had!' Len had suddenly looked back and had met the stranger's questioning gaze. 'I can't see what's so laughable about me; I'm dressed just as I always am!' and he started on at a rapid pace.

On the corner Len met a newsboy.  
 'Well, if you aren't a guy!' 'Say, what's the matter with you—or me!' demanded Len, angrily.  
 'Don't you know?' and the boy giggled.  
 'Certainly I don't,' replied Len, with all the dignity he could assume.  
 'Better look in the glass, then,' and the newsboy went on, chuckling.  
 'Idiot!' The next door was a drug store, and Len hurried in.  
 'May I borrow a mirror, a minute?' he asked.  
 The clerk smiled, and passed him a small hand glass.  
 'What is the matter with me?' exclaimed Len, in astonishment. 'My face—'

A deep blue ring completely encircled it, passing around both cheeks and forehead. It had been put on with his handkerchief, while in the kitchen at home, before catching his car.

'What have you been using on your face recently?' asked the clerk, interestedly.

'Nothing.'

'Sure?'

'Not that I know of!'

Just then Len took out his handkerchief; on it was the same color that he bore on his face. He looked at it in great perplexity.

'All I've put on it is—camphor,' he said to the clerk's look of inquiry. 'I did it in the dark—just before I left home.'

'But that isn't camphor,' returned the clerk. 'It appears to me like bluing—or indigo,' making a closer examination.

'There was a bottle—'

Then Len remembered that the last time he had used the camphor he hadn't returned it to the closet shelf where his mother kept it. And he recollected, too, that there was a partly filled bottle of bluing on the same shelf—and this he had used on his face.

'No wonder—the folks—laughed!' and Len himself smiled grimly. Then, turning to the clerk, 'Can I get this off—here?'

'Why, we'll—try.'

It was twenty minutes after 9 when Len rang Mr. Bragdon's bell.

'Hope I'm not too late,' thought the boy to himself.

'Someone else is with Mr. Bragdon now,' replied the servant who had come to the door. 'Won't you step in and wait? Perhaps you're the one Mr. Bragdon was expecting at 9 o'clock.'

'I had an appointment at that time, but owing to an accident wasn't able to get here,' explained Len.

At 9.30 the door opened, and Mr. Bragdon and Mark Wheeler stepped into the hall.

'I'll do my best to please—' It was the young man speaking. Len felt his mouth become suddenly dry. 'That means—'

'Good evening!' Mr. Bragdon had returned from the door where he had gone with his caller. 'I had given you up—your coming; and thinking that you had changed your mind in regard to the position I offered it to Mark Wheeler.'

Len uttered a lame apology, and directly left the house.

'But remember, my boy,' suggested Mr. Wilbur, on Len's rehearsing to his father his experience of the evening, 'that our failures—if we are ourselves responsible for them—are sometimes our best friends. And you can make it so in this case—if you will.'

### FAMILY FUN

A Pack being Cut into Four Parts, to Tell the Top Card of each Part without Seeing it.—This is a pretty little trick, but should not be dwelt upon too long, although there is little chance of being discovered. You commence by noting the bottom card, which we will suppose to be the three of clubs; pass it to the top, and palm it, then offer the pack to the company to shuffle. Upon its being returned you place the three of clubs upon the top and the pack upon the table, and address the company to the effect that you do not propose to meddle with the cards in any way, but that, upon the cards being cut into four parts, you will name the top card of each part. Invite someone to cut, and watch where the top portion is placed—for the three of clubs is your key. The cards being divided, you place your hand upon the top card of the heap farthest from the three of clubs; think for a second, then observe: 'This must be the three of clubs.' Take it up, and notice what it is without allowing the audience to see it. We will suppose the card you have just taken up is the four of spades. Place it in your left hand, and putting your right hand, as before, upon the second heap, remark: 'This must be the four of spades.' Take it up, as before, ascertain its denomination—which may be the king of hearts—and place it with the first; and again think over the third, saying: 'This must be the king of hearts.' Take it, as before, and, finding it the six of diamonds, take up the last of the four—which is the three of clubs—and say: 'This is the six of diamonds'; you need not look at this one, for there are no more cards to take. Exhibiting the four cards, you show them to be those you have just named.

## All Sorts

Hicestess: 'Mr. Smith is going to sing a comic song.'  
 Guest: 'I knew something would happen. I upset the salt at the dinner-table.'

'I guess my father must have been a pretty bad boy,' said one youngster. 'Why?' inquired the other. 'Because he knows exactly what questions to ask when he wants to know what I have been doing.'

A woman returned home after a few days' absence and heard her daughter playing on the piano. 'Where did you learn that new piece, Martha?' the mother asked. 'It isn't a new piece, mother. The piano has been tuned.'

Little boy (looking at music catalogue): 'Father, who was Mozart?'

Father: 'Mozart? Gracious, my boy, you don't know that? Go and read your Shakespeare!'

A teacher, after patiently defining words in a spelling lesson, gave the word, 'gruesome' to be put into a sentence, with this result from the brightest little girl in the class: 'I cannot wear my last summer's dress because I grew some.'

'I don't like your heart action,' the doctor said, applying the stethoscope again. 'You have had some trouble with angina pectoris.'

'You're partly right, doctor,' said the young man, sheepishly; 'only that ain't her name.'

Little Johnny: 'Tommy Dodd's father wants to send him to college, but it won't be any use. He's near sighted.'

Aunt: 'He might wear eye-glasses.'

Little Johnny: 'Huh! the idea of any one tryin' to play football with eye-glasses on.'

Little Margery ran into the house, her eyes sparkling and her cheeks flushed.

'Mother,' she exclaimed, 'mother, can anybody be arrested for cheating a baby?'

'Why,' answered her mother, 'why do you want to know?'

'Well,' said the little girl, 'I saw the lady next door fixing the baby's bottle for him, and she put a lot of water in it.'

This is an extract from a Siamese paper that has an English column for foreign readers:

'Shooting Outrage.—O Fearful Agony.—Khoo Tong was a man of Langoon and on his return accidentally shot at by some miscreant scoundrels. Untimely death, oh fearful! All men expressed their mourn. The cowardice dogs is still at large.'

'Yes,' said the thoughtful thinker, 'I have an idea for an invention that would make all other get-rich-quick schemes look quite idiotic if I could only perfect it.'

'What's the idea?' queried the party with the bulging forehead.

'A folding horse that would fit under the seat of any cheap motor-car for use in emergencies,' answered the thoughtful one.

Little Bobby imparted to an old maiden lady visitor the important information that his father had got a new set of false teeth.

'Indeed, Bobby!' returned the old lady, curiously. 'And what will he do with the old set?'

'Oh, I s'pose,' replied Bobby, 'they'll cut 'em down and make me wear 'em!'

Paintings were not her specialty, but as she gazed at a beautiful copy of Millet's 'Gleaners' her admiration of the work called forth enthusiastic comment.

'What a wonderful picture!' she exclaimed. 'And how natural it looks!'

'But what are those people doing?' she inquired, as she bent nearer to read the title. 'Oh, yes, I see—gleaning millet! How perfectly fascinating!'

When Pius IX. gave Catholic journalists a patron in the person of St. Francis of Sales, not everyone knew how thoroughly appropriate was his choice. St. Francis was really the founder of journalism, at least in France. The Saint, unable to address the reformers personally, distributed a number of flying sheets called 'Controversies,' in which he resumed what he had already preached or written in defence of the Church. This was in 1595, when Renan-dot, commonly called the first French journalist, was only eleven years of age.

The first important discovery of natural gas in Europe is reported from Kis-Sarmas, in the district of Klausenburg, in Hungary. Its presence first became known two years ago, when shepherd boys used to light the vapors rising from the marshes. Upon a geologist's report the Ministry of Finance directed borings to be made, when large quantities of gas were discovered at a depth of sixty feet. The borings were continued to a depth of 600 ft, when the gas was found in such volume that big stones were thrown into the air by it. At the present time the gas is flowing out of a pipe twenty feet above the ground with a noise that can be heard six miles away. Experts estimate the flow at seventy cubic feet a second.

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