

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

April 16, Sunday—Easter Sunday.
 „ 17, Monday—Easter Monday.
 „ 18, Tuesday—Easter Tuesday.
 „ 19, Wednesday—Within the Octave.
 „ 20, Thursday—Within the Octave.
 „ 21, Friday—Within the Octave.
 „ 22, Saturday—Within the Octave.

Easter Sunday.

'The festival of Easter,' writes St. Gregory, is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity.'

'You shall rise again!' This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again; is modulated into every key; and when thereto are added the rays of a beautiful sun, avoid, if you can, those feelings of hope and delight which it is the mission of this great day to inspire.—Gaume.

GRAINS OF GOLD

EASTER.

Sursum Corda! The Lord has risen indeed!
 Let us be glad,
 Rejoicing on this Day of Days:
 Bring your sacrifice of praise,
 No heart be sad.

Sursum Corda! The Lamb redeems the sheep.
 O Sinless One!
 Fierce conflict o'er with death and shame,
 The Key to Heaven, His own dear Name.
 O gift, hard won!

Sursum Corda! Christ lives, and reigns on high,
 In splendour bright.
 In sweet compassion for our race,
 He shed His Blood and did efface
 Death's dismal night.

Resurgam! We shall rise, and share
 Eternal bliss!
 Christ will the prize of Life bestow
 On all His dear redeemed below.
 He knoweth who are His!

Faith is the magnetic needls which guides the soul when the polar star of reason is wrapt in darkness.

When a man is his own worst enemy he really needs no other enemies. He is most unfortunate as he is.

The person who thinks of nothing but a 'good time' in this world is usually also making provision for a bad time in the next.

The pleasant things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

Catholics must recognise how precious a privilege it is to be allowed to assist their dear ones even after the shadows of death have hidden them from mortal view.

Do what you can to believe, be liberal and beneficent; still, the riches in the universe do not equal the value of these two virtues, nor the reward which they will receive.—Bossuet.

An indiscreet man is more hurtful than an ill-natured one, for as the latter will only attack his enemies, and those he wishes ill to, the other injures indifferently both friend and foe.

Whoever will labour to get rid of self, to deny himself according to the instructions of Christ, strikes at once at the root of every evil, and finds the germ of every good.—Fenelon.

The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is faith in the integrity of man; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.

The slightest act may be done with a graciousness that warms the day, or with a hard indifference that almost repels us from goodness itself. It is possible to buy a newspaper or pay a car fare in such wise as to make newsboy or car conductor feel for the moment that he is in a friendly world.

The Storyteller

THE ONE THING NECESSARY

'The fourth!' said General Wyndon with a sigh, as he folded the letter and slipped it under his plate. 'My dear Mary, Roland Martin has asked his firm to give him the Pacific Coast territory for a while.'

'Oh, my!' said Mrs. Wyndon. She was a slender, white-haired woman, with a delicate face. 'Isn't that too bad? Isn't that too bad?' she repeated, almost pathetically. 'I really thought Theo cared for him.'

The General waved his hand and began his breakfast. 'Cared for him!' he growled. 'I don't believe she'll ever care for anyone—'

'Good morning, father! Good morning, mother!'

'Miss Theo Wyndon, what do you mean by this? Late for breakfast, as usual!'

The girl came into the room hurriedly and kissed her father and mother before settling into her place. General Wyndon looked at her with a glance he tried to make disapproving.

'You don't seem very sorry, Theo,' he began. She waved her spoon at him.

'You know you've not had more than one bite, either of you,' she said airily. 'So I don't feel really sorry. Besides, lateness is its own worst punishment. I miss, raising a laughing face, 'just so much of your society.'

Her brown eyes danced. He tried to grumble, but could not.

'Well, perhaps you won't fret much at losing Roland Martin's society,' he said. 'When did you refuse him, Theo?'

'I didn't refuse him, father.'

'Didn't refuse Roland Martin. Why, he asked me—he said he was going to speak to you—'

'I rather thought he was going to speak to me, father.'

'Why didn't he?'

'He's rather an oddity,' with a little grimace. 'We were talking the other day on personal matters, sentiments, tastes, etc., and I told him I could never marry any man but a Church member. I did, really. And I think he imagined I wanted him to become a ranting, raving, out-and-out revivalist at once, for he said no more. He left me, my youthful hopes blighted, my young heart filled with sorrow—'

'Theo, Theo, don't get on that string! Why did you tell him anything of the sort? Or was it a polite way of refusing him? You know you don't give a ten-cent. piece about a man's religion.'

'Perhaps if I had a little more of my own—' began the girl.

'I don't see you've ever felt the need of it,' said the General coldly. 'And how could a man, an up-to-date, busy man like Roland Martin, be bothered with religion? Theo, I'll try to believe you said it to him, but I don't want you to pretend to me that you would want him to get religion.'

Theo Wyndon laughed softly.

'Oh, father, you should have seen his face! It was funny. He sat and stared and stared. He thought I was out of my senses. Then he said: "Well, I'm not a Church member and have no inclination towards any Church. I've been brought up to follow my own convictions, do as my conscience dictates, and hate the Church of Rome." With which lack of profession of faith the gentleman signed his doom if he cared anything about me. I will never marry a man who hates the Church of Rome.'

'Why not?' cried her exasperated father. 'How could it affect you?'

Theo put her bright head on one side, with a long sigh.

'Oh, father, one gets so tired trying to find new excuses. And that was a very good one.'

General Wyndon laughed—he could not help himself.

'You have the most wonderful talent for wriggling out of a situation,' he said. 'He was a fine chap—'

'A really worthy fellow,' put in Mrs. Wyndon now, disapprovingly, 'and of a most excellent family. I liked him.'

'Oh, mother! How could you? Picture living as long with him as you've done with father!' She shivered. 'If he were only like father,' she added hastily, realising that her remark could be misconstrued. 'Why, I don't believe Mr. Martin could say a cross word if he tried. It was an awful experience—almost—almost clammy.'

'There is only one thing helps me to endure your singular choice of English,' said Mrs. Wyndon, but the smile on her lips belied the severity of her words. 'As your father's daughter you cannot help it.'

'I'm afraid I'm getting very nicely between two fires,' remarked the General to his cup of coffee.

'You've been setting a bad example,' said Theo severely. 'Mother is trying to talk to me the way you do. But, after all, my dear parents, if I can't like a man, must I take him whether I will or not?'

'You don't even try to like anyone of them, Theo,' said her mother.

'Now, mamma! Did you have to try to like father?'



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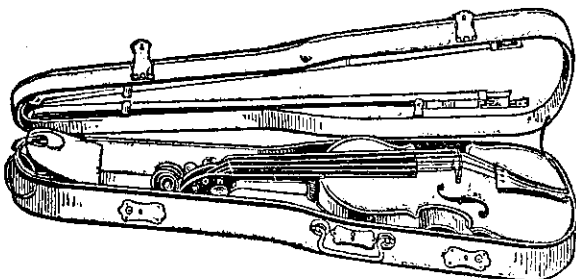
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'No—but he was the first one ever fell in love with me.'

'She means, father, that if she had waited a while longer she might have made a different choice.'

'I don't mean anything of the kind.'

'But it isn't fair, mother, to ask me to make some man happy for the next thirty or forty years if I can't care for him.'

'There's truth in that,' acquiesced General Wyndon. 'After all, Mary, that is the one thing in which we have no right to interfere.'

'I can't help it. I was very much interested in Roland Martin. As for making a man happy'—Mrs. Wyndon raised her fine eyebrows—'when you are not tormenting him with your whims you'll be worrying him sick. It's either blow hot or blow cold with you, Theo, and people of that sort are not always the most agreeable to live with.'

'Oh, mother,' said Theo, rising and going over to her, 'don't scold me, please. How can I help it? Are you really angry?'

Mrs. Wyndon smiled.

'Would it make any difference?'

'Indeed it would. I should be tempted to marry the very next man that came along.'

'Until he got there. I understand.'

'This is what one must endure who is an only child,' said Theo, her dimples showing, and the subject was closed.

'I do wonder why Theo is so different,' mused the General as he went for his usual morning walk up the avenue and along into the park. 'Mary was so quiet, so unassuming—I fell in love with her for her extreme reserve. Yet Theo—there is something beneath all this. She's as fond of fun as any girl, but she draws the line so closely. The others pair off, but not Theo. Yet she isn't a man-hater—in fact, she thoroughly enjoys the society of men. There is no reason why she shouldn't marry if she cares to—yes, I'd really like to know Theo's true sentiments. But, indeed, as Mary says, I have a very slim chance of finding them out. Well,' a little defiantly, 'why should we know them? It's her life, her future, her choice, not ours.'

A smile curved the corners of his mouth as he remembered his wife's oft-repeated assertion that Theo was his second self. In his secret heart General Wyndon knew he spoiled her.

'You look as if some one had left you a million dollars, General,' said a genial voice beside him suddenly. 'What is the good word?'

The General looked up.

'Why, hello, Forbes! Where did you come from?'

'Oh, I'm on leave,' said Angus Forbes. 'Two months' leave of absence, so I'm here to see all my old friends. How is Mrs. Wyndon?'

'Mrs. Wyndon keeps well, thank you. What's the matter? You don't seem quite fit.'

'Had a bad spell of typhoid last spring; takes a while to get back after a thing like that. How is little Miss Theo? Still the sauciest girl in the Wyndon barracks?'

'The sauciest in any barracks.'

'She must be almost a young lady now,' said Angus Forbes.

'Almost,' said the General. 'But where are you going? Won't you come home with me?'

'I'd be shamelessly delighted, General, if you'll invite me. I should like to see Mrs. Wyndon and Theo again. I wonder if she remembers me? She was my true-blue sweetheart once, you know.'

The General's eyes twinkled under their shaggy brows. 'How long ago is that, Forbes? Eight years, isn't it?'

'Yes,' said Forbes. 'Doesn't seem that long.'

'And you haven't met Mrs. Forbes yet?'

'Not yet, General,' with a laugh. 'I'm beginning to think that it's a life of single blessedness for me unless Theo takes pity on me when she grows up. Think she will?'

'Don't know,' laughed the General. 'You might ask her. But it doesn't seem as if Theo ever will grow up. Let's jump into this car and we'll get home a bit before luncheon. Mrs. Wyndon will like to have a chat with you.'

'All right,' said Forbes.

Mrs. Wyndon was delighted to see the young officer again. He had been a great favorite with her in the old days before the General's retirement, and both she and her husband united in begging him to make their home his during his leave. They had totally forgotten their charming daughter, until Forbes, suddenly pausing in the midst of a sentence, made them turn toward the door at which he was staring.

Theo Wyndon came forward with a look of inquiry on her face.

'Good gracious, this isn't Theo!' cried Forbes. 'General, you said she'd never grow up.'

'And she never will, Forbes. You wait until you know her. This is Captain Forbes, my dear girl—Angus Forbes, of the —th Cavalry. Do you remember him?'

'Why, of course!' cried Theo, extending her hand, her lovely face breaking into the sweetest of smiles. 'Better than he remembers me.'

'I can scarcely believe my eyes,' said Angus Forbes. 'I expected to see a very small young lady, with possibly one braid instead of two.' His glance swept her

admiringly. 'I shall not dare to recall old days now, Miss Theo, nor allude to the promises you made, or the tokens I keep in my treasure-chest.'

'Oh, please,' she said, with a little laugh, 'don't treat me formally. Father's friends are so dignified always. There isn't one of them could stand a good old game of "give-and-take."'

'Ah, you do remember!' said Angus Forbes, quite gravely. 'But if you imagine you can classify me at the outset as one of "father's friends," when I have your written promise to marry me in my trunk in the hotel, you are very much mistaken.'

The General laughed loudly.

'Good, good!' he said.

'Promises of eight years' standing have little value, I'm afraid,' said Theo demurely. 'But I rather recollect that promise—yes, it was the day Jacky King and I sold the dozen new eggs for a packet of salt-water taffy. You saved both of us from a good whipping.'

The General glanced up with a merry twinkle in his eye.

'By the way, Angus,' said he, 'you don't hate the Church of Rome, do you?'

Angus Forbes looked his blank astonishment.

'What is this? A joke?' he asked. 'Why should I hate the Church of Rome?'

A flash of color swept across Theo Wyndon's face.

'That's one of father's pleasantries,' she said. 'Perhaps—'

'Come, come,' interrupted Mrs. Wyndon, a little hurriedly. 'Luncheon is waiting. Angus, where are you stopping? We'll have your trunks sent for at once.'

'I must go myself. I have some packing to do,' said Angus Forbes. There was an odd look on his face. Mrs. Wyndon glanced at him curiously several times, wondering if she imagined that he had grown graver, more reserved. Angus had been such a rollicking, boyish chap! 'But are you sure,' he added, 'that you are quite prepared to take me in this way? Perhaps,' he looked thoughtfully at the General without seeing him, 'it would be better—'

'Nonsense! You don't mean to say that you are hesitating!' exclaimed the General.

'I half promised Shirley,' said Forbes. 'Make it a week, Mrs. Wyndon?'

'A week if you like, Angus—but we don't want to lose you.'

A few hours later Angus Forbes was safely domiciled in the Wyndon household. He adopted a rather odd manner with Theo Wyndon—a coldly courteous, stand-offish manner that puzzled her. But she was herself—friendly, merry, perverse, sarcastic, frigid as an iceberg, bubbling over with sentiment. The General looked on, wondering.

'Doesn't seem much danger of Angus falling in love with Theo,' he said to his wife a few days later, 'and I'm glad. Martin I didn't mind so much, but I'd hate to see Theo lead one of ours around by the nose!'

'There is something wrong with Angus,' said Mrs. Wyndon, 'or else he is greatly changed. Why, it seems at times as if he is almost melancholy.'

That night the two men sat smoking in the library. Angus Forbes had very little to say. The General talked on many subjects, but could not interest his guest. Finally the young man laid aside his cigar and folded his arms. The General squirmed in his chair—he had been placed in a similar position on several other occasions. This time, however, the unexpected happened.

'I don't think I'd better stay any longer, General,' said the young man gravely. 'You and Mrs. Wyndon are kindness itself, but— Of course, I want to meet Major Saunders—I wouldn't like to miss a chat with dear old Sandy—but I'm going to break camp Friday morning.'

'What is the matter, Angus?' asked the General. 'Mrs. Wyndon was remarking that you hardly seem—well, happy. Are you in any kind of trouble?'

'No, General, thank you.'

'But there is something wrong?'

'Nothing—nothing at all, I assure you.'

They were quiet for some moments. The General frowned and puffed hard at his cigar, which had gone out. He tossed it into the receiver at his elbow.

'I suppose when I see you again,' said Forbes in a low tone, 'some lucky chap will have captured Miss Theo's heart.'

'If she has one,' said the General.

'She is all that is attractive and lovable.'

'Oh! You think so? Unfortunately, two or three have found out that her coldness matches her other qualities. Theo is not of the marrying kind, I'm afraid. Angus, she doesn't care enough.' The General hesitated an instant, then he went on, somewhat cautiously. 'I was rather glad than otherwise to notice that you—' he paused, not liking to complete the sentence.

'That's why I'm off Friday morning, General. I'm going to get away from temptations.'

'Why, Angus—'

'I can't say any more.' He rose hurriedly from the chair. 'I shouldn't have said that much.'

The General was bewildered.

'Are you sure, Angus? Don't you think that Theo could grow to care—'

Angus Forbes became suddenly much interested in one of the ornaments on the mantel.

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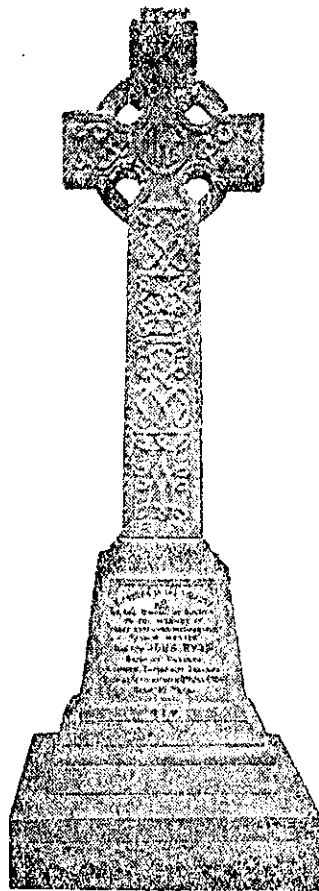
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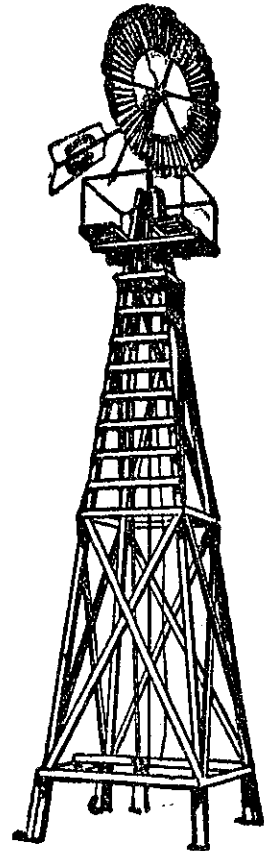
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'Don't,' he said. 'Don't make me ask myself that. You know what I told you—when we met last week—that I was doomed to a life of single blessedness unless Theo took pity on me. Heavens! I was joking then, but it's dead reality now. Why, I can't remember when I didn't love Theo—ever since the day she came flying up the parade ground—her curls streaming out behind her and her eyes like stars. It was the first day I came to the barracks—do you remember it? I can't forget—I don't want to.'

'Then she has refused you?' said the General. Forbes shook his head.

'No.'

The General gave a disgusted exclamation.

'Why, what nonsense! You're going away because you're in love with her—that's pretty good. I never thought there was any yellow in your make-up, Angus.'

'Sometimes the fellow that runs away is braver than the fellow who stands his ground, General.'

'Not in our profession, Angus,' said the General, stiffly. To him this sounded like rank heresy.

The night following a number of guests were gathered in the Wyndon home. In spite of his usual good nature the General had not been able to shake off the disagreeable impression that Angus Forbes had left upon him the evening before. He was too frank himself to understand reticence, or even to tolerate it, and no stretch of the imagination could give him a clue to the young officer's behaviour. He tried to dismiss the subject from his mind, but could not. Forbes treated Theo deferentially, courteously, but it was easily seen that not a word she said escaped him. If Theo crossed the room, a few moments later the young man was stationed near her. It was rather singular conduct for a man who was 'running away.'

'Times have changed,' said the father to himself. 'There was no such shilly-shallying in my day.'

*

He gave himself up to the entertainment of 'Old Sandy' then—a task demanding his entire attention. They were talking as usual of army life and the barracks, when the General remembered something.

'Where is that book of views Captain Forbes gave you the other day, Theo?' he asked. 'I want to show Major Saunders old Bunny's picture.'

'It's on my desk in the 'den,' Father,' said Theo. The 'den' opened from the library, and the old-fashioned desk in one corner of the room was Theo's especial property. 'I'll go and get it,' she said, half rising from the piano stool.

'No, no,' said Angus Forbes, 'let me get it. On your desk?'

He was gone but an instant, and when he returned he carried the book of photos with him. The General stared. The young man's eyes were radiant, his face alight with some great joy. He looked like one who had found a treasure.

'It's all right, General,' he said in an undertone, as he handed him the book. 'It's all right.'

'What's all right?' demanded the General.

'Oh, everything, everything.'

Then the General banished the whole thing from his mind as a bad job.

The informal little party broke up rather early and Theo went to the door with her departing guests. Major Saunders and her father carried off the book of army views to the library for a parting smoke.

'Are you coming, Angus?' called the General.

'Not yet,' said Angus Forbes. 'I have something to say to Miss Theo.'

Theo stood with her foot on the first step of the stairs and looked around inquiringly. The General said no more, but followed his guest.

'Something to say to me?' began Theo. 'Can't you defer it until to-morrow?'

'Why, no. I'd rather you listened to-night. You see, Miss Theo, I've discovered the one thing necessary. And I've got it.'

Theo laughed merrily and turned away from the stairs. He held the draperies aside and she preceded him into the room.

'Now, I'm curious,' she said.

'I thought you would be. But first I must tell you that I am positive that your father approves of me as a suitor for your hand, and that he is quite willing to see us married.'

*

Theo's eyes danced, her lips curved—but she repressed these signs of merriment.

'I'm so glad, Captain Forbes! I congratulate you! Now, I'm going to bed.'

'Not yet. Will you marry me to-morrow?'

'I will not.'

'Then I'll tell the General you're a Catholic!'

Theo paused, biting her underlip reflectively. Angus Forbes took a little worn prayer-book out of his pocket and shook it at her.

'Where did you get that?' she demanded.

'It was lying on the book of views on your desk,' he said, and his voice was jubilant.

'What do you know about prayer-books?'

'A good deal about Catholic prayer-books,' he said, 'seeing that I am a Catholic myself.'

Theo smiled again. She did not seem at all surprised. Angus Forbes reached over and took her hand in his.

'I've spent a most miserable week, little girl. I couldn't marry out of the faith, no matter how I cared—I've seen too much of the harm done. The warning note was sounded when your father asked me the joking question: "Do you hate the Church of Rome?" I didn't dare risk staying any longer. I was going away to-morrow. And you are a Catholic! I can't believe it.'

'No?' she laughed at him. 'But I knew you were one, Angus. And that prayer-book is an old one of your own—one you gave to Jacky King when somebody sent you another. I never went to bed at night without saying my prayers from that book—and as soon as I had sense, why, I went further. I haven't been a real Catholic very long—not much over a year, but I guess I was one at heart years and years ago.'

'And the General knows nothing?'

'Not yet. I wanted to win mother over first. She knows I used to go to church pretty regularly, but I didn't even tell her.'

General Wyndon came into the parlor quite suddenly twenty minutes later. He looked at the two incredulously.

'Theo and I are to be married to-morrow,' said Angus serenely.

'Why, what is this?' demanded the General.

'Well, father,' said Theo gently, 'I'm a Catholic—have been one for over a year. Of course, I can't marry anyone but a Catholic, so I think I'd better take Angus—don't you?'

'To-morrow,' supplemented Angus.

'To-morrow a year—and then, perhaps,' amended Theo Wyndon. 'Now, good-night.'

*

It did not take the father and mother long to get accustomed to Theo's religion, and while she did not marry Angus Forbes as speedily as he declared she would, they were married two weeks before his leave of absence expired. Later, on their return from the honeymoon, the General and his wife went to see them safely aboard the train that was to take them to the distant army post.

'At least,' said the General, wistfully, as they turned away, 'they are starting out with the one thing necessary—similar religious belief. Do you think there's anything in it, Mary?'

'I used not to, Philip,' she confessed. 'But I shall never forget Theo's face when she received the Sacrament on her marriage day. I can't forget either of their faces. They made me lonely—I felt as if they were a thousand times happier than we could ever be.'

'Oh!' said the General, 'I felt that way, too. I said so to Father Manley afterward. He laughed and said: "Why don't you try to find out why they are so happy?" He hesitated. "I think I will, Mary."

'So will I,' agreed Mrs. Wyndon. 'There's no harm in trying.'—*Extension.*

The potato grub of ill-fame is (says the *Oamaru Mail*) remarkably tenacious of its caterpillar life, and may not be deprived of it by any mild violence. Hoping to discover a preparation which might be of practical use in exterminating the grub, Mr. C. B. Morris performed a series of experiments on caterpillars, but did not succeed in finding any preparation which would kill the grub in 15 minutes—a practical time limit—or even in a much longer period. A reporter who called on him was given some detailed results of the experiments. Mr. Morris first tried perchloride of mercury, known as corrosive sublimate and recommended by the Agricultural Department. A solution of one in 1300, the strength recommended by the Department, failed, and the strength was then doubled, making it one in 650; but the grubs were perfectly healthy after 13 hours' submersion. Formalin, which Mr. Morris had himself advised trying, proved to be quite incapable of producing the desired result, the caterpillars living after 13 hours' submersion in a solution of 20 drops to the half-pint. Equally useless among other substances tried were chronic acid, acetic acid (solution equal to the strength of vinegar), and a saturated solution of alum. After six hours' submersion in a solution of common salt, 26 grains to the ounce (about six teaspoonfuls to the pint), the caterpillars still lived. Stavesacre seeds, deadly to insect life, failed to kill after eight hours. As a result of these experiments Mr. Morris is of opinion that unless the pest is the product of the dry weather it will prove to be a plague such as North Otago has never yet experienced.

Teddy came home late from school,

Gave a horrid sneeze,

Had a tickling in his throat,

Soon began to wheeze.

Mother took his temperature,

Put him straight to bed,

Gave him Woods' Great Peppermint Cure,

"Bosker stuff!" said Ted.

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Hotel, Waikato; 5 years' lease; low rental; price £3500.

Hotel, Auckland; rent £10; price £2750; a good house, a bargain.

West Coast, South; paying Hotel; long lease; average takings £93 weekly; price £5000.

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Hotel, North, 7 years; rent £6; free house; district going ahead; new settlement; price £2000.

Hawke's Bay; trade £50; price £1150. Terms half cash, balance on approved bills.

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GOODS.**Charles Foster,**Umbrellas
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and Repaired.132 LAMBTON QUAY,
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STAPLES' BEST,
On draught at almost all Hotels in the City and surrounding districts, and confidently anticipate their verdict will be that **STAPLES & Co.** have successfully removed the reproach that Good Beer could not be brewed in Wellington.**J. STAPLES & CO., LTD.,**
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James Dealy, Proprietor**Grain | Grain | Grain | Chaff | Potatoes | etc.**
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To the Farmers of Otago and Southland.

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11d; Cooking Figs, 4lb 11d; 14lb
Sugar, 2/6; Tea, 10d, 1/-, 1/4;
Pickles, 7d. All prices the lowest,
quality the best. Boom our advertise-
ment, and tell your friends.**C.M.C. EXTRACT C.M.C.**

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NEW ZEALAND RAILWAYS

TRAIN ARRANGEMENTS.

EASTER HOLIDAYS, 1911.

The following ALTERATIONS IN and ADDITIONS TO the ordinary train service will be made in connection with the above:—

THURSDAY, 13th APRIL.

Special express train for Oamaru will leave Dunedin at 12.35 p.m., Palmerston 2.35 p.m., arriving Oamaru 4.3 p.m., connecting with trains for Kurow and Ngapara Branches. Will stop at Port Chalmers Upper to pick up passengers, and at Waitati, Seacliff, Waikouaiti, Palmerston, Hillgrove, Hampden, Herbert, and Maheno to set down passengers.

Special express train for Dunedin will leave Oamaru at 4.35 p.m., arriving Dunedin 8.20 p.m. Stops at Maheno, Herbert, Hampden, Hillgrove, Palmerston, Waikouaiti, Seacliff, Waitati, and Port Chalmers Upper to pick up or set down passengers.

The train usually leaving Dunedin for Palmerston at 4.30 p.m. will leave at 5.27 p.m., Waitati 6.55 p.m., Seacliff 7.38 p.m., Waikouaiti 8.25 p.m., arriving Palmerston 9.0 p.m.

The 10.15 p.m. train Port Chalmers to Dunedin will leave Burkes at 10.31 p.m. and Ravensbourne 10.36 p.m., Dunedin arrive 10.44 p.m.

Train for Balclutha will leave Dunedin at 6.15 p.m., Milton 8.3 p.m., arriving Balclutha 8.49 p.m. This train connects with trains for Lawrence and Catlins River Branches. WILL NOT stop for passengers between Dunedin and Mosgiel inclusive. South of Mosgiel will stop where required to pick up or set down passengers.

The train usually leaving Milton for Lawrence at 7.25 p.m. will NOT leave till 8.15 p.m., connecting with 6.15 p.m. train from Dunedin.

The train usually leaving Balclutha for Houipapa at 10.40 a.m. will not run.

Trains will leave Balclutha for Houipapa at 11.25 a.m. and 9.0 p.m., returning from Houipapa at 1.30 p.m. and 11.0 p.m.

Train will leave Dunedin for Mosgiel at 11.20 p.m.

FRIDAY, 14th APRIL.

Special express train for Oamaru will leave Dunedin at 12.35 p.m., Palmerston 2.35 p.m., arriving Oamaru 4.3 p.m., connecting with trains for Kurow and Tokarahi Branches. Will stop at Port Chalmers Upper to pick up passengers, and at Waitati, Seacliff, Waikouaiti, Palmerston, Hillgrove, Hampden, Herbert, and Maheno to pick up or set down passengers.

Special express train for Dunedin will leave Oamaru at 4.35 p.m., arriving Dunedin 8.20 p.m. Stops at Maheno, Herbert, Hampden, Hillgrove, Palmerston, Waikouaiti, Seacliff, Waitati, and Port Chalmers Upper to pick up or set down passengers.

Train leaves Dunedin for Palmerston at 9.40 a.m., returning from Palmerston at 5.0 p.m., arriving Dunedin 7.50 p.m.

The train usually leaving Dunedin for Palmerston at 4.30 p.m. will NOT leave till 7.53 p.m.

The train usually leaving Palmerston for Dunedin at 5.6 p.m. will NOT leave till 5.30 p.m., arriving Dunedin 8.10 p.m.

The train usually leaving Lawrence for Evans Flat at 12.25 p.m. will NOT leave till 1.0 p.m., and the train usually leaving Evans Flat for Lawrence at 12.55 p.m. will NOT leave till 1.30 p.m.

Trains will leave Balclutha for Houipapa at 5.0 a.m., 11.25 a.m., and 8.15 p.m., returning from Houipapa at 7.18 a.m., 1.30 p.m., and 10.15 p.m.

SATURDAY, 15th APRIL.

CATLINS RIVER BRANCH.—The train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.25 a.m.

The train usually leaving Houipapa for Balclutha at 1.10 p.m. WILL LEAVE at 1.30 p.m.

MONDAY, 17th APRIL.

The 5.0 a.m. Palmerston-Dunedin train will NOT run. Train will leave Dunedin for Palmerston at 9.40 a.m., returning leaving Palmerston at 5.0 p.m., arriving Dunedin 7.50 p.m.

The train usually leaving Dunedin for Palmerston at 4.30 p.m. will NOT leave until 7.53 p.m.

The train usually leaving Palmerston for Dunedin at 5.6 p.m. will NOT leave till 5.30 p.m., arriving Dunedin 8.10 p.m.

The train usually leaving Mosgiel for Outram at 5.45 p.m. will NOT leave till 6.15 p.m.

The train usually leaving Dunedin for Mosgiel at 5.15 p.m. WILL LEAVE at 5.2 p.m.

A train will leave Dunedin for Mosgiel at 11.20 p.m. The train usually leaving Mosgiel for Dunedin at 5.18 p.m. will NOT leave till 5.31 p.m.

The train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.25 a.m.

A train will leave Balclutha for Houipapa at 8.15 p.m., returning leaving Houipapa at 10.15 p.m.

TAIERI RACES.

Trains will leave Dunedin for Mosgiel Township at 9.20 a.m., 10.35 a.m., and 11.10 a.m., returning leaving Mosgiel Township at 5.25 p.m. and 6.0 p.m.

Trains will leave Mosgiel for Dunedin at 5.31 p.m., 5.45 p.m., 6.10 p.m., and 7.23 p.m.

STRATH TAIERI SHOW AT MIDDLEMARCH.

Train will leave Omakau for Middlemarch at 8.30 a.m., Ranfurly, 10.40 a.m., Hyde 12.1 p.m., arriving Middlemarch at 12.55 p.m.

Train will leave Middlemarch at 4.5 p.m., arriving Dunedin 7.30 p.m.

The train usually leaving Middlemarch at 4.2 p.m. will NOT leave till 5.15 p.m., Hyde 6.15 p.m., Ranfurly 7.40 p.m., Otarehua 8.40 p.m., arriving Omakau 9.50 p.m.

TUESDAY, 18th APRIL.

A train will leave Palmerston for Dunedin at 5.0 a.m., arriving Dunedin 7.23 a.m.

The train usually leaving Lawrence for Big Hill at 12.25 p.m. will NOT leave till 1.0 p.m., and the train usually leaving Big Hill for Lawrence at 1.15 p.m. will NOT leave till 1.50 p.m.

The train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.25 a.m.

EXTRA EXPRESS TRAINS.

Between DUNEDIN and PALMERSTON on GOOD FRIDAY and EASTER MONDAY, 14th and 17th APRIL, will run as under:—

DUNEDIN TO PALMERSTON.—Dunedin depart 9.25 a.m., stopping at Waitati 10.26 a.m., Seacliff 10.55 a.m., Puketeraki 11.5 a.m., Waikouaiti 11.20 a.m. Will also stop at Port Chalmers Upper to pick up passengers for stations at which train is timed to stop.

PALMERSTON TO DUNEDIN.—Palmerston depart 4.30 p.m., stopping at Waikouaiti 4.52 p.m., Puketeraki 5.12 p.m., Seacliff 5.21 p.m., Waitati 5.42 p.m., arriving Dunedin 6.33 p.m. Will also stop at Port Chalmers Upper to allow passengers to alight.

Between DUNEDIN and BALCLUTHA from THURSDAY, 13th APRIL, to TUESDAY, 18th APRIL inclusive (Sunday excepted) will run as under:—

Dunedin depart 8.45 a.m., Mosgiel 9.20 a.m., Allanton 9.33 a.m., Henley 9.54 a.m., Waihola 10.10 a.m., Milburn 10.22 a.m., Milton 10.35 a.m., Stirling 11.5 a.m., arriving Balclutha 11.12 a.m. This train connects with Lawrence and Catlins River Branch trains. Will stop at Caversham and Mosgiel to pick up passengers, and at Allanton, Henley, Titri, Waihola, Milburn, Milton, and Stirling to pick up or set down passengers.

Balclutha depart 4.0 p.m., Stirling 4.7 p.m., Milton 4.42 p.m., Milburn 4.50 p.m., Waihola 5.2 p.m., Henley 5.15 p.m., arriving Dunedin 6.14 p.m. This train connects with trains from Catlins River and Lawrence Branches and with train for Outram. Will stop at Stirling, Milton, Milburn, Waihola, Titri, Henley, Mosgiel, and Caversham to pick up or set down passengers.

In connection with the Dunedin-Balclutha extra express trains the following alterations in the ordinary time-table will be observed from THURSDAY, 13th APRIL, to TUESDAY, 18th APRIL inclusive:—

LAWRENCE BRANCH.—The train usually leaving Milton for Lawrence at 10.5 a.m. will NOT leave till 10.50 a.m., Waitahuna 12.10 p.m.

The train usually leaving Lawrence for Milton at 3.30 p.m. will leave at 2.40 p.m., Waitahuna 3.10 p.m.

INVERCARGILL-DUNEDIN, MONDAY and TUESDAY, 17th and 18th APRIL.

Invercargill depart 12 noon, Clinton 2.45 p.m., Balclutha 3.25 p.m., Sterling 3.32 p.m., Milton 4.5 p.m., Caversham 5.17 p.m., arriving Dunedin 5.25 p.m. This train will stop where timed to pick up or set down passengers, and will also stop at Mosgiel to allow passengers from South of Milton to alight.

HOLIDAY EXCURSION TICKETS ARE NOT AVAILABLE BY CERTAIN TRAINS DURING THE HOLIDAYS. FOR PARTICULARS SEE HANDBILLS.

SPECIAL NIGHT TRAINS will run as under:—

THURSDAY, 13th APRIL.

Dunedin depart 10.45 p.m., Christchurch arrive 8.40 a.m. Friday. Christchurch depart 10.35 p.m., Dunedin arrive 10.12 a.m. on Friday.

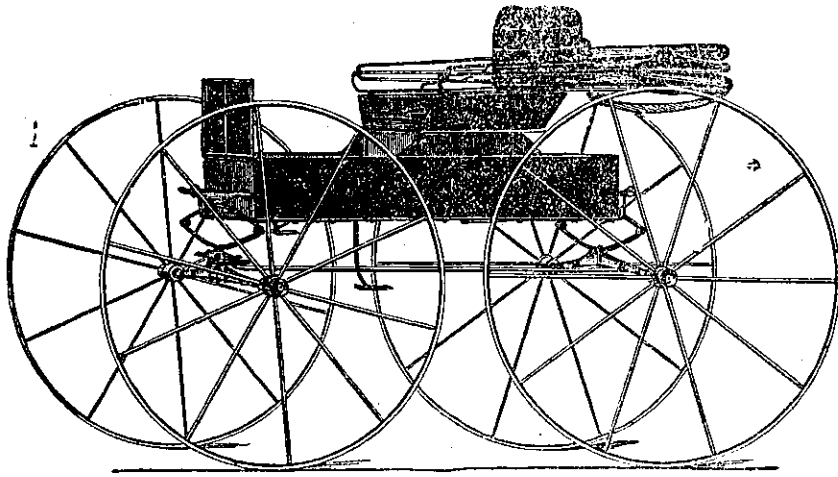
Dunedin depart 11.0 p.m., Oamaru arrive 4.10 a.m. on Friday.

Dunedin depart 11.20 p.m., Balclutha 2.18 a.m., Invercargill arrive 6.43 a.m. on Friday.

Invercargill depart 11.20 p.m., Balclutha 3.45 a.m., Dunedin arrive 6.30 a.m. on Friday.

SATURDAY, 15th APRIL.

Dunedin-depart 11.0 p.m., Palmerston arrive 1.50 a.m. on Sunday.



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[late Hordern & White]

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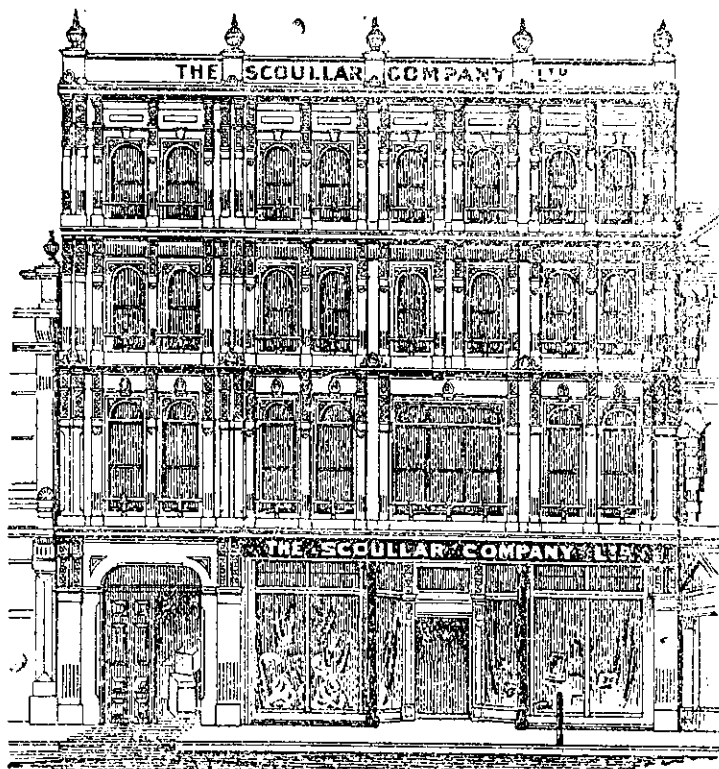
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The oldest and most
reliable house in New
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necessary requisites or
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obtained at lowest prices

—THE—
SCOLLAR CO.,
LIMITED,
Wellington

MONDAY, 17th APRIL.

Christchurch depart 9.0 p.m., arriving Dunedin 7.5 a.m. on Tuesday.

Dunedin depart 8.50 p.m., Christchurch arrive 7.10 a.m. on Tuesday.

Dunedin depart 9.40 p.m., Balclutha 12.10 a.m., arriving Invercargill 4.30 a.m. on Tuesday.

Invercargill depart 10.15 p.m., Balclutha 2.25 a.m., arriving Dunedin 4.50 a.m. on Tuesday.

The Goods Sheds at DUNEDIN, PORT CHALMERS, and OAMARU will be closed on Good Friday and Easter Monday, 14th and 17th April.

For further particulars see posters.

BY ORDER.

A Significant Resolution

The full significance of the meeting at which Lord Dunraven advanced so far along the road to Home Rule has hardly been made clear (writes the London correspondent of the *Freeman's Journal*). It was at a gathering of a city society called the Delphian Coterie, which is mainly composed of Conservatives, who meet once a month to discuss some political, social, or economic problem of the day. The Delphian Coterie includes Mr. Balfour, Lord Curzon, Lord Milner as honorary members, though they were not present on February 20. On that occasion Mr. John E. Yerbury, of the Society of Statisticians, read a paper in favor of Home Rule, and proposed the following resolution: 'That it is wise and expedient to give to Ireland the most generous measure of Home Rule consistent with the maintenance of the supremacy of the Imperial Parliament.' Mr. Yerbury, in support of his resolution, advocated Home Rule on historical, constitutional, economic and Imperial grounds, giving a very effective summary of the misgovernment from which Ireland has suffered and showing up vividly the gross extravagance of her administration. He maintained that Ireland was not a poor country, inhabited by won't-works, but a rich country badly managed. It was in winding up the debate that Lord Dunraven spoke, and then, as has been stated, the Home Rule resolution was carried unanimously. This is the first time that a Home Rule resolution has been adopted by a meeting of this kind in the city of London, composed as it was of 95 per cent. of Conservatives. But this is only symptomatic of the change of feeling that has overspread the whole country on the subject of Home Rule.

Easter Eggs

The custom of giving and receiving eggs at Easter is of very ancient origin (says a writer in the *Ave Maria*). This *pasche*, *pace*, or *pask* egg, as it was called, from the Latin *ovium paschale*, was used by Christians as a symbol of the Resurrection. That the Church sanctioned the idea that eggs are emblematical of the rising of Christ from the dead is proved from the following prayer, to be found in an extract from the Ritual of Pope Paul V., for the use of England, Ireland, and Scotland: 'Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, on account of the Resurrection.' Furthermore, we find an old writer quaintly describing the *pace* egg as 'an emblem of the rising up out of the grave, in the same manner as the chick, entombed as it were in the egg, is in due time brought to life.'

The custom of giving and receiving Easter eggs was undoubtedly in vogue in England as early as the reign of King Edward I.: in a 'roll of the expenses' of his household is this item in the accounts of Easter Sunday: 'Four

hundred and a half of eggs, eighteen pence.' This record is interesting, not only because it gives evidence of the custom being a usual one at that period, but also because of the extreme smallness of the sum paid for the eggs, and because we learn from it the purpose for which so large a quantity was procured on this particular day—namely, in order to have them stained in boiling, or covered with gold-leaf, and to be afterwards distributed to the royal household.'

It is interesting, too, to note that amongst the Persians this custom of giving eggs prevails at the time of the solar new year, which is celebrated at the vernal equinox; and regarded not only as the renewal of all things, but as the triumph of the sun of nature; whilst, among Christians, Easter is the solemn commemoration of the rising of the Sun of Justice from the tomb—the triumph of the Saviour of the world over death by His glorious Resurrection.

Father Carmeli, in his *History of Customs*, tells us that, during Easter and the following days, 'hard eggs, painted in various colors, but principally red, are the ordinary food of the season.' And Hyde, in his *Oriental Sports*, mentions the fact that, amongst the Christians of Mesopotamia, on Easter Day and for forty days after, the children buy themselves as many eggs as they can, and stain them with a red color, in memory of the Precious Blood shed by our Divine Redeemer on the cross; 'though some persons,' he adds, 'tinge theirs with green and yellow.'

J. M. MITCHELL

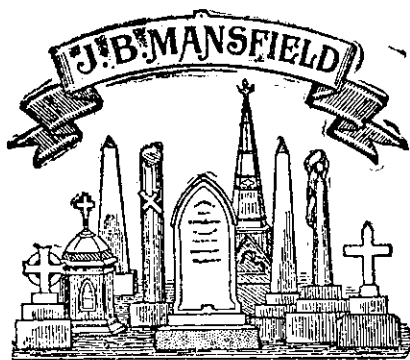
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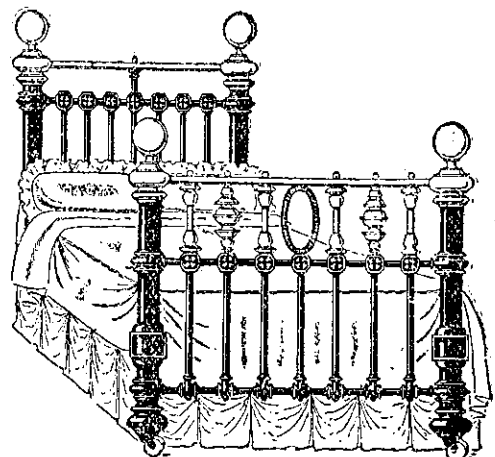
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Current Topics

A Text-Book Question

We have been asked by a Canterbury student if we can recommend a suitable text-book on the History of Education which would contain sufficient matter for the B.A. degree requirements in that subject, and which would at the same time, be reasonably fair in its tone and attitude towards the Catholic Church. This is no easy order. It is only within comparatively recent years that Education or Pedagogy has figured as one of the subjects which may be taken for the degree examination, which, perhaps, accounts for the paucity of the text-books at present available in the Dominion. At Canterbury College the book in use is the *History of Pedagogy*, by Gabriel Compayré, a member of the French Chamber of Deputies, and presumably the same M. Compayré who is at present Instructor-General of France, under the existing anti-Christian régime. To begin with, the book is insufficient and does not adequately cover the ground. While making profuse professions of a desire to be just and fair, the author always contrives to make Catholic educators—with the exception, perhaps, of Fénelon—appear in the worst possible light. A large portion of his book is devoted to a glorification of the work of the Revolution in regard to education; and in respect to later developments, his pages are marked by undisguised satisfaction at the 'triumph of the lay principle' in France—in other words, at the overthrow of the rights of the Church and the adoption of thorough-going secularism in education. It would be difficult to imagine more poisonous pabulum for the minds of young students on such an important subject. The book in use at Otago University is *A History of Education*, by F. V. N. Painter. The earlier editions were grossly offensive—the monasteries being described as nests of ignorance and depravity, and the clergy of old as hypocrites, blasphemers, and drunkards—but, possibly as the result of Catholic press criticism, these expressions are not found in the late edition (1909) now before us. The book is still one-sided and ill-balanced—its glorification of Luther, the Reformation, and the spirit of Protestantism generally, clearly indicating the author's bias—but he is more or less friendly to the religious principle in education, and on that account, if on no other, his work is to be preferred to that of Compayré. The only other manual on the subject that we know of on B.A. lines is *A History of Education*, by Thomas Davidson, published by Constables, London (price 5s). The book can be obtained through any bookseller, but we are unable to say whether it is less or more objectionable than the others that have been mentioned. For a bird's-eye view of education, in its historical aspect, we would recommend our correspondent, and other Catholic students similarly situated, to thoroughly master the excellent article on 'Education' in the *Catholic Encyclopedia*, copies of which are to be found in most presbyteries. We ought perhaps to explain that none of the text-books above mentioned are compulsory on the students, who are free to use any book they like, provided it approximately covers the ground. The following are the requirements in History for Education for our New Zealand B.A. degree:—'Greek Education. Music and Gymnasia. Theories of Plato and Aristotle—Roman Education, Early Period. Quintilian.—Mediæval Education. Scholasticism. Trivium and Quadrivium. Rise of Universities, Abelard, Vittorino da Feltre, Erasmus, Luther, Sturm. Teaching of Languages, Jesuits, Jansenists, Ascham, La Salle, Revolt from Classicism, Rabelais, Montaigne, Fenelon, Comenius, Milton, Locke, Eighteenth and Nineteenth Century. Return to Nature, Rousseau, Kant, Pestalozzi, Froebel, Nineteenth Century, Bell and Lancaster. Rise of Scientific Psychology—Herbart, Spencer, Bain, Modern Tendencies.' The subject is taken at Catholic Universities in America and elsewhere, where, doubtless, a suitable manual is in use; and we are taking steps to get information on this point. In the meantime, if any of our clerical readers who may happen to know of a suitable text-book will favor us with the name of the author, the name of the publishers, and the price, we will feel very greatly obliged.

Catholic Cadet Companies

As most people are aware, the new system of modified compulsory military training has now come into force; and under its provisions youths between the ages of fourteen and eighteen who have left school are compelled to register, and to enroll themselves in some one or other of the senior Cadet corps that are to be formed throughout the country. The Department has very sensibly granted permission to church organisations, social institutions, and religious societies (such, for example, as Christian Endeavour Societies and the Y.M.C.A.) to form companies of their

own. The particular church organisation or social institution concerned will control the formation of its own company; and the officers appointed by the controlling authority will be accepted by the Department—subject, of course, to their subsequently passing the prescribed examinations. So far, we understand, detailed regulations regarding these companies have not yet been finally formulated; and it is difficult to obtain precise or authoritative information regarding the minimum number which will be accepted for enrolment. The full strength of a company is 120; but it is permitted to make this up in sections. Thus, suppose—for the sake of illustration—that St. Joseph's, Dunedin, could only muster 60; it would be permissible to complete the number by having a section of forty at South Dunedin and another section of twenty at Port Chalmers. We believe we are correct in saying also that a minimum of forty will be accepted as a unit in any district, but this is not authoritative. That is the most that we are able to say at present on the point of numbers. We propose to keep in touch with the authorities in the matter, and will publish detailed information in our columns so soon as it shall be available. There is—we are authoritatively informed—to be no going into camp for the senior cadets. There will, however, be fifty drill parades of one hour each during the year; and a specified number of half-day parades of three hours each.

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Our special object in writing is to draw attention to the immense value of these proposed cadet companies as a means of bringing and keeping our youth—of all sorts and conditions—under the influence of Catholic associations and environment. The years between fourteen and eighteen are the critical age—the age at which the young man's future is so often made or marred. It is the age at which nine-tenths of whatever 'leakage' there may be in our Church membership has its beginnings. It is the period when the youthful life comes in contact with the thousand and one risks arising from idleness, evil companions, drink, dissipation; when wrong turns are taken; when pit-falls are dropped into; when faith is so often undermined or lost; when promising lives are shaken out of their true centre of gravity. The best safeguard—humanly speaking, indeed, the only one—is 'keeping the boys together'; and what better means could be desired for this purpose than these Catholic companies, meeting regularly (with compulsory attendance) every week for training in discipline and in submission to authority, under the control of exemplary Catholic officers, and with a Catholic chaplain attached. The preliminary experience of those who have made a commencement at enrolment amply justifies everything we have said. The priest who calls a meeting for the purpose will find himself confronted with a surprisingly large number of youths, of whose existence, indeed, he knew, but whom he has not seen at Mass or duty for many a long day. It will not be a difficult matter for the chaplain to keep in touch with these; there will be frequent church parades and opportunities to go to confession; and there is scarcely any limit to the good that may be done. We need say no more. The thoughtful priest will see at once the possibilities of the situation; and where it is at all feasible, will seize the opportunity.

The Last Hurdle

It is somewhat melancholy to reflect on the years which must elapse and the sufferings which must be endured before even a great and just cause can win its way into complete public favor and approval. 'Every step of progress the world has made,' says Wendell Phillips, 'has been from scaffold to scaffold, and from stake to stake. It would hardly be exaggeration to say, that all the great truths relating to society and government have been first heard in the solemn protests of martyred patriotism, or the loud cries of crushed and starving labor.' But—slowly and painfully though it be—the world does move. In the case of Ireland, for example, 'the solemn protests of martyred patriotism' have not been in vain; and now at last all the world is coming to see that the time has arrived when justice should and must be done. Gradually the old objections to Home Rule have crumbled away; and now the only 'argument' that remains—and it is on its last legs—is the suggestion that the Protestantism of Protestant Ulster would be in danger under Irish self-government.

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On this point—viz., 'that the Protestants of Ireland are unable to take care of themselves and need the constant protection of their co-religionists in Great Britain'—the *Catholic Times* has some breezy comments, which ought to make Irish Protestants sit up and think. 'This,' says our contemporary, 'is but a poor compliment to pay to Irish Protestantism. Is it so decrepit that it will fall to pieces unless it receives adventitious aid? Is it so foreign to the Irish national spirit that it must for ever hold out

its hands across the water for support? Are its principles so irreconcilable with national ideals that it cannot tolerate a native legislature? The Irish Protestants have little reason to thank the spokesmen who suggest these questions. One of the inevitable effects of Home Rule will be to make them feel a more acute interest in Ireland and to adopt, instead of a negative attitude, a policy of co-operation in positive measures for the benefit of the country. Hitherto many of them have laid themselves open to the reproach that they are indifferent to the welfare of Ireland, and consider it a duty to oppose the proposals of Irishmen who refuse to minimise her national importance. Home Rule on the lines indicated by Mr. Asquith and agreed to by Mr. Redmond will, we feel confident, be accepted with great willingness not only by the Catholic, but also by the Protestant masses. In the course of some time it will break down the barriers which bigotry has raised up between Irishman and Irishman in the north.'

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The utter groundlessness of this charge of religious intolerance in Catholic Ireland is being effectually established by Protestants themselves; and over and over again it has been our duty to chronicle in this column Protestant testimony on the point. At the risk of seeming to pile Pelion upon Ossa, we add the latest Protestant utterance on the question. It is recorded in the report of a speech delivered in Dublin in February last by an Irish Methodist minister, the Rev. Charles Williams. This gentleman took part in a temperance demonstration, and found himself dovetailed on the list of speakers between Dr. Keane, the Dominican orator, and a Franciscan priest. "This," said Mr. Williams, 'was a circumstance of which he felt proud.' In the course of his address, he drew a comparison between religious toleration in the North and South of Ireland. 'When I want toleration,' said this Methodist minister, 'I find most of it in the South,' and he ended by a suggestion that the North would do well to emulate the toleration and broadmindedness of Dublin and the South.

'The Fight for the Faith'

One of the most able and comprehensive expositions of the function of the Catholic newspaper, of the duties of Catholic journalists, and of the immense value of the Catholic press, is that given by Bishop Whiteside, of Liverpool, in a recent Pastoral. His Lordship chose as the title for his Pastoral 'Catholic Newspapers and the Fight for the Faith.' In addition to hearty and encouraging commendation of the work of Catholic journalism—which we have learned to expect everywhere from our zealous hierarchy—the Letter contains many pointed and practical home truths for both pressman and people. Amongst the latter are certainly to be included his Lordship's remarks on the principle to be adopted in choosing a Catholic newspaper. One of the commonest excuses advanced for not taking the Catholic paper is that connected with the subject of politics. The paper is objected to either because it has too much politics, or because it has not enough politics, or because it has the wrong sort of politics, or because it has no politics at all.

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Here is how Bishop Whiteside brushes aside every one of these pretexts—and pleads, in an eminently sane and reasonable way, for a large discretion in regard to such details. 'Considering then,' he says, 'the many excellent purposes which are served by the Catholic press, and more particularly by the Catholic newspapers, Catholics should deem it not merely a matter of counsel but one of duty to support these agencies for good. The only practical form of support is to become subscribers. . . . But what principle should guide a Catholic in choosing a Catholic newspaper for himself and his family? The fact that a particular newspaper has no politics, or that it advocates one set of political views rather than another, should not be a reason for choosing or rejecting it. A Catholic reads his Catholic newspaper not for its politics, but to get the best of what as a Catholic he wishes to find in it. Nor should he decline to subscribe to a particular Catholic newspaper, because its news, or its correspondence, or its treatment of certain questions is at times not to his liking. Provided the conductors of a newspaper recognise the broad duty of avoiding whatever may disedify, in what is read by all classes and conditions of men, a large discretion should be allowed to them in such details. The fact is when we try to realise how much goes towards the production of a weekly Catholic newspaper, the vast amount of sound, stimulating and interesting information gathered into any one weekly edition, much of which has to be procured, digested, and possibly commented upon in a very limited time and at short notice, the wonder is how so much can be done at the cost: and it seems, to say the least, ungracious to emphasise the slight shortcomings of those who are working under great difficulties, in what is after all the noblest of causes.'

"I have learned again" what I often learned before—that the best is cheapest. Hondai-Lanka Unblended Tea beats all blends.

In spite of such utterances, there are Catholics who not merely do not subscribe to the Catholic paper, but who calmly spend their money in the support of papers which are not only not Catholic, but which make a practice of filling their columns with anti-Catholic matter, and which from time to time gratuitously insult the Catholic body. It is true that in New Zealand for some years past the number of such has been gradually growing fewer, and this happy condition of things, we are glad to say, still continues. But there are still far too many homes where the Catholic paper is either a total stranger, or at best a very occasional visitor. The Catholic paper is the priest in the household. It is the priest's best ally. We have in the Dominion many priests who are conscious of its mighty power for good, and who have proved their faith by words and works. One of the needs of the day is to cultivate among our people a conscience on the matter of reading. This must ever be the function of the pulpit and the school; and we recommend the good work to both.

Catholic Students and the Faith

Says our contemporary, the *Melbourne Tribune*, of February 11—'An esteemed friend of the *Tribune*, an educationist, has written to us on the subject of the influence which deadens or destroys in so many Catholic University students the faith which they took into the halls of higher education. This influence was defined to him by a graduate as—not the diffusion of infidel evolutionary theories, but—"the spirit of the place." It was difficult, added his informant, to go through the mill without detriment to the Catholic spirit. Our correspondent, who writes strongly of "the stagnation of Catholic public opinion" on such vital questions as Education and the Press, attributes this stagnation to the fact that the men who should be our natural lay leaders, our University-trained men, have been breathed upon by "the spirit of the place," and have lost their interest in the Catholic cause. "The 'spirit of the place,' that intangible entity, no mechanical regulations can overcome, but only another spirit in the place. The most urgent want of Catholic Victoria (or one of its most urgent wants) is a Catholic College at the University.'

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We have no knowledge of the state of things obtaining in Australian Universities, but we have some acquaintance with New Zealand University Colleges; and in respect to these, the above-quoted indictment of this Melbourne graduate is an absolutely true bill. In our judgment, at least, he is absolutely correct, too, in his diagnosis of the cause of the trouble. Occasionally, indeed, there may be a directly anti-Catholic or anti-Christian tone in the lectures delivered. We have had, for example, in the past history of Otago University, a Professor of Mental and Moral Science, who was a whole-hearted disciple of Bain, and who taught his students a blank materialism. Even now we have text-books in use on certain subjects—as, for example, on The History of Education as prescribed for the B.A. degree—which are distinctly unfriendly in tone and attitude towards the Catholic Church. But these features of our University life are for the most part merely accidental and occasional. The real danger to the faith of the Catholic under-graduate is to be found—as our Melbourne graduate affirms—not in the lectures delivered, but in 'the spirit of the place,' in the non-religious atmosphere, in the all-pervading indifferentism, in the essentially, though perhaps covertly, pagan outlook on life. What is the remedy? So far as New Zealand is concerned—with its four Universities in four different centres—the idea of establishing Catholic Colleges is, of course, out of the question. If a counteracting influence is to be supplied and applied, it is clear that it can best be done by those who have themselves been through the mill—in other words, by our newly-formed Newman Societies. Here is definite, valuable, practical work ready to their hand. The course of procedure is simple. Let them obtain from the Registrar of the local University a complete list of the students who are attending classes; let them hunt out, to the best of their ability, the Catholic members amongst this body of undergraduates; let these be induced to affiliate themselves with the Newman Society, to take an interest in its studies of Catholic authors, and, if possible, to get into touch with other Catholic Clubs and institutions—and the society will have gone far indeed towards saving the faith of these young students from being infected with the religious dry-rot by which they are surrounded. If, in spite of all, an undergraduate or graduate finds himself in doubt about his faith, let him take a course of Newman or Brownson. We are, of course, supposing a case uncomplicated by any moral lapse. A story is told of an Irishman, who, after long absence from his duty, was induced to attend a series of addresses by an eloquent missionary. He displayed great fervor during the mission; but it was not long afterwards before he was again conspicuous by his absence from the Church. One day he was met by the missionary, who asked him how it was that, after following

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with such earnestness and fervor the sermons on faith and morals, he had so quickly fallen away again. 'Ah, father,' said he, 'I could manage the faith all right, but the morals bate me.' University students, like other people, may sometimes find the 'morals' of their religion stick them, and make them seek for excuses for throwing off its restraints; but no Catholic who has read and digested either Newman or Brownson can ever have any intellectual pretext for abandoning his faith.

EDUCATION SYSTEM CATHOLICS' POSITION.

The following letter from the Right Rev. Dr. Cleary, Bishop of Auckland, appeared in the *Wellington Evening Post* of April 5:—

Sir,—The present discussion is concerned with the most radical and revolutionary change made in educational principles in all Christian history—namely, the banishment of religion, by Act of Parliament, from the school-training of children. We call this 'for short,' 'the secular system,' or 'the purely secular system.' The burden of justifying this comparatively recent and localised system naturally falls upon its promoters and supporters. It is an evil legacy of the anti-Christian phase of the French Revolution. The Continental and other enemies of revealed religion have ever since then supported the exclusion of religion from the school because of their view of life—because they do not believe in God, or in religion, or in duties connected with or arising out of religion, or in an immortal human soul and a life beyond the grave. Now, a view of life, of its origin, of its duties and destiny, constitutes what is, for convenience, termed a 'philosophy of life.' This term is one of the commonplaces of educationists all the world over. It is known to every tyro in pedagogy, or the art of teaching. And I naturally (though, as now appears, mistakenly) gave you the credit of supposing that the term was quite familiar to you as a journalistic authority on education and educational systems, and as a creator or moulder of public opinion thereupon.

The atheists and other unbelievers' plea for the banishment of religion from the school, though wrong-headed, is perfectly consistent and intelligible. But we have yet to learn on what principles professing and believing Christians join with unbelievers in demanding and defending this revolutionary departure from immemorial Christian ideals and sentiments. In this discussion you stand forth as their champion and expert. On you, therefore, devolves the duty of defending our secular system, and all that it necessarily involves, by an appeal to Christian truths and principles. Thus far, you have not even made a serious pretence of doing so. You have thus compelled me to state and restate, over and over again, and keep full square before the public eye, the true issues of the discussion, and all that is involved in your duty of justifying our secular system.

You complain, in your issue of March 29, that I 'ignore' your arguments. This supposes that there are arguments of your which (a) I was bound to notice, but which (b) I wrongfully ignored—that is, passed over or disregarded. Either they were, or they were not, arguments which you advanced for the radical justification, on Christian principles, of the legalised expulsion of religion from the school—which is the whole and sole issue between us. If you advanced arguments along this line, I have quite failed to discover any trace of them. If they were not, I was, by the rules of right discussion, quite entitled to ignore them. Now, the justification of the secular system, on Christian principles, plainly involves the following and other points, which I propose to keep full and clear in the public view:—

1. We all know the views and ideals of life on which atheists, and unbelievers generally, uphold the legalised proscription of religion from the child's school-preparation for life. But on what particular Christian truths and principles, on what view of life, of its origin, of its duties, of its destiny—briefly, on what philosophy of life—do you support the divorce of religion, by law, from its olden place in the schools? You have declined to argue this grand fundamental issue. I, therefore, fail to see, how I can have ignored your arguments in this connection. You have not even tried to show just how you can put up a defence of the secular system, on Christian lines, without dealing with this fundamental issue.

2. I invite you once more to show—if you can—just where and how any groundwork principles, on which you can logically defend our secular system differ (if at all) from the groundwork principles on which unbelievers base their demand for the banishment of religion by law, from the schools. I have not ignored your arguments in this connection, for the simple reason that you have not advanced any.

3. Once again: By what particular moral right, recognised by believing Christians, did our legislators expel religion, by Act of Parliament, from the place which it occupied in the training of children for the duties of life? Either such a moral right is claimed by you, or it is not

claimed. If it is not claimed, your case for the secular system, on Christian lines, collapses. If such a moral right is claimed, it is surely high time to state it clearly and establish it fully. I cannot find that you have done this. I fail, therefore, to see how I can have ignored your arguments in this vital connection.

4. Yet again: On what Christian or educational principle do you demand the exclusion of religion from the school-training of children for the duties of life, and at the same time retain religion in the home-training of children for the duties of life? I can find, in your writings, no argument in this connection either to deal with or to ignore. Nor have you shown how you can justify the secular system without solving this clamorous riddle.

5. Can you show how a body of legislators can kick religion out of the place it occupied in the schools, without at least implicitly professing the following (among other) sectarian religious dogmas: (a) that religion has no necessary or rightful place in school-training; (b) that all Christian history, teaching and tradition, demanding the essential union of religion and education, are a vast blunder, a scholastic heresy; (c) that a majority of law-makers has a moral right to banish religion from the schools by Act of Parliament? Or can you show by what particular moral right, acknowledged by believing Christians, a professedly 'neutral' State can impose the above-mentioned implied sectarian dogmas with enforced taxation of dissidents, on the public schools? Till I find that you have argued out this matter, I must deny the soft impeachment of having ignored your arguments in this connection.

6. It is your duty to prove, not to assume, that our secular system—or indeed, any school system—can possibly be 'neutral' in regard to religion. I deny it, and refer you to my letter of March 16. And when you have advanced facts or arguments in this or any other fundamental connection, you may be quite sure that I will gladly deal with them. I have been waiting for them all along.

The burden of proof is upon you. And these are only a few of the riddles which you have to read, if you are to justify, on Christian truths and principles, the banishment of religion from the schools. I have already (in your issue of March 22) dealt with a preliminary bundle of the unsupported assertions and undue assumptions which, I greatly fear, you have been mistaking for 'arguments.' The same remark applies to your expressions, 'the same old catechism,' 'logic-chopping,' 'logical subtlety,' and so on. These are known as 'question-begging epithets,' and, in works on logic, are mostly associated with lack of argument and an indefensible case.—Yours, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

March 31, 1911.

TYRANNY AND ANARCHY IN PORTUGAL

THE PRESS MUZZLED

LAWLESS MOBS RAMPANT

In his last weekly conference with foreign correspondents, the Minister for Foreign Affairs in Portugal (writes the special correspondent of the *Catholic Times*) gravely informed his expectant audience that all was for the best in the best of all possible republics, that the financial situation was as flourishing as could be expected—this being true enough when one considers the circumstances of the case—and that the campaign of defamation against Portugal in the foreign papers had almost ceased. This campaign of defamation, it may be explained for those who do not understand the special signification attached by our republicans to such words as calumny, honor, generosity, honesty, toleration, and above all liberty, means the natural indignation expressed at long last by foreign journalists over the petty despotism of the set of

Little Tin Gods on Wheels

with which this unfortunate country has burdened itself. When foreign journalists in search of information in the days of the monarchy persistently interviewed only its enemies and spread in the whole world their modest opinion of their own value, and when later they sang the praises of the nascent republic to an extent which caused many Portuguese to hold in grave doubt their incorruptibility, the opinion of the press was constantly invoked here as the most conclusive argument in favor of a republican régime. Now that the glorification of assassins and other 'heroes' of much the same calibre, and the utter weakness of authority in defending property and many lawful interests besides draw forth a few mild protests or only the recital of facts as they were and not as the official notes represent them, it is a 'campaign of defamation.'

Of course in the country itself all expression of opinion is carefully muzzled. A new law renders one liable to prosecution if one dares to express an unfavorable opinion with regard to the duration of the present anarchy, or even to criticise the Ministers. Several papers have been suspended by the new press law, and to this Government

belongs the merit of having invented an entirely new method of getting rid of inconvenient opposition. The enormous circulation of the few monarchical journals having been found prejudicial to the health of the republic and the papers which uphold it, it was not difficult to engage

A Band of Ruffians

who smashed up the offices, one after the other at their leisure, and then proceeded to the public square to get themselves photographed in a group. The official note as to the hoisting of the old flag is an absolute lie, and the extreme moderation praised by the other papers in that the assailants chose a Sunday afternoon when few of the reporters were about may receive another interpretation. The protests of the authorities as to their powerlessness to defend the publishers against the anger of the mob appear also in another light when one knows that two days later, at the least hint of a protest on the part of the strikers against the *Seculo*, that precious publication was at once put under the guard of numerous troops. More than one paper in the provinces has shared the same fate, and others, especially Catholic ones, have found themselves forced to perform the 'happy despatch.'

Campaign of Irreligion.

Meanwhile the campaign of irreligion continues. On February 1, in Coimbra, the mob wrecked the rooms of the Catholic Democrats, an entirely unpolitical student society, where a conference had been announced on social questions. The lecturer, a prominent Catholic, was warned in time to escape assassination. No one was arrested, of course, except one unfortunate member of the club who dared to protest, and the papers praise the 'noble' act of 'just vengeance' on the part of the people against those who had exhausted their admirable patience by daring to hold opinions of their own. In Lisbon the papers drew the attention of the world to the fact that the thousands of mourners who attended Masses for the repose of the souls of the murdered King and Prince were allowed to do so unmolested and uninsulted. But on the following Sunday public homage was paid to the regicides, their graves being guarded by the military, and in the evening a meeting of commemoration was held, at which an officer made a speech. For the honor of the army it must be added that lately in a provincial town at a cinematograph séance, a number of officers made a demonstration against the portraits of the revolutionaries with cries of 'Down with the traitors; long live the loyal army,' and when the film continued to be shown tore up the screen. In another small town one man alone lately sold five hundred flags of the old pattern, that is, the blue and white of the monarchy.

On the same day that in Lisbon the tombs of the regicides were being visited, a procession was being held in Castello Branco in spite of the quite illegal prohibition of the Governor. Forty arrests were made, and in defiance of the brand-new laws of the republic the prisoners were taken to Lisbon and kept there several days without being questioned.

The Little Sisters of the Poor.

Lately the Little Sisters of the Poor were forced to leave Lisbon, entirely by their own fault, of course, as the Minister was careful to explain to them. For, the Portuguese ones at least might have remained if they had only chosen to leave off their habit, accept the chaplain and the doctor chosen by the Government, remove all religious emblems from the house, never speak of God to the old people, never let the Last Sacraments be administered, and comply with a few more equally liberal conditions. However, the lay workers are, in his opinion, much better after all, though they already need a grant of £2500, and that is only the beginning.

Of course the republic was, like all liberal Governments, to be one of the strictest economy. Only the other day the *Daily Mail* announced the self-denying ordinance by which all foreign embassies except those of England and Brazil were to be replaced by Consuls-General, thus making a yearly saving of £50,000. It is rather a queer comment on this statement that Ministers have just been appointed to Belgium and Switzerland, in both of which countries the office is a practical sinecure. However, the republic no longer has the slightest difficulty, owing to continual practice, in swallowing one by one all the articles of its propaganda, nor does it trouble any more to wrap up its irreligion in fine phrases. 'The laws of the Republic come before all,' said one of the dictatorially-appointed commissioners who replace the municipal council of Oporto, resigned *en masse*. This was apropos of certain conditions to which legacies were attached and which the present rulers would gladly put on one side. This same commission proposes to remove the great crucifix from the cemetery to a museum on the grounds that owing to a proposed enlargement of the cemetery there is no longer any room for it.

It is possible, however, that there is truth in the assertion that the Ministry wishes it had left religion alone. In touching their churches they will touch

The One Tender Spot of the Country People.

Already there are signs that in defence of their religion all other differences will be forgotten by the Portuguese, as they were forgotten in defence of their country just a hundred years ago. The international gang who now hold power no more represent the country than did the Freema-

son delegates who solemnly went to receive Junot, congratulating him and themselves on the departure of the Braganzas. It is possible, perhaps even more than possible, that the present invasion of anti-religious, anti-patriotic sectaries, who have their headquarters where he had his also, may meet the same fate as he did, when their time comes.

The *Palavra*, the last daily Catholic newspaper left in Portugal, has now ceased to imperil the existence of the republic by upholding the rights of conscience. This happy result has been achieved by the tumults caused, so the other papers say, by the blunder of one man. This misguided individual, being pursued for some time by one of the rowdy bands which on the 15th spent the day in wandering about Oporto, and being in danger of his life, and, moreover, an old soldier with a medal for bravery in Africa, drew his revolver and defended himself with it. After this, of course, when the mob had been with the greatest difficulty baulked of its legitimate prey by the police, who managed to get him to the hospital, there was nothing else to do but to indulge in what is the usual practice on such occasions—go and smash the windows of newspaper offices. In the case of the *Palavra* it would seem as if the affair was prearranged, for the attack was not confined to the windows, and bullets flew freely. After all the windows had been smashed, the telephone wires were cut to prevent the occupants from calling for help. It being the usual custom of the troops to arrive in time to take care of the ruins, the besieged began to retaliate with boiling water, which somewhat medieval practice had the excellent result of only hurting the few who were actually engaged at the doors and windows. A sprinkling of some chemical from the leads completed the result. The mob called upon the troops who had arrived meanwhile, the building being just behind their headquarters, to open the doors for them. The troops having declined, the crowd directed its attention elsewhere and went to smash up the

Catholic Workmen's Club

in a neighboring street. Here the work of destruction went on under the benevolent eyes of the soldiers drawn up in lines. When the last bit of furniture had joined the broken window-frames in the middle of the street the mob gave an ovation to the troops, and the republic went off in search of new prey, laden with books as relics of the occasion. At a short distance, and under the same benevolent surveillance, they performed a second act of prowess in wrecking the Catholic Association. Here the door was barred from the inside, and the place only yielded after two men had clambered up the water-pipes and forced an entry through the windows. A second attack was now made on the *Palavra*, but here the troops by 'gentle words,' as the papers point out, persuaded the ardent propagandists of their own views that they had worked enough for one night.

In spite of the attacks, the *Palavra* had got its daily issue printed on the valuable machines which it possesses almost alone of all the papers in the town, when it was suspended by superior order, as the official document runs, in order not to re-excite by its language the passions of the radical elements. When one remembers that the *Palavra* has, especially of late, been studiously careful in its language, that it has shown no hostility to the republic as such, and true to the instructions of Leo XIII., has accepted with respect if not enthusiasm, impossible in a Catholic paper, the present régime, claiming

Nothing but Common Rights

in a Catholic country, one cannot feel that the words of the order exactly meet the case. The Ministers deeply deplore the nature of the defence—one must not forget to add that the whole staff was arrested as soon as the rioters had dispersed, and the arms confiscated. They deplore the occurrence, they say, chiefly because of the bad effect such things (unaccountably) have on foreigners, as reflected in the foreign papers, to whose opinions they show a sensitiveness they lack in the case of their own fellow-countrymen.

The *Diario da Tarde*, an evening republican paper, anything but religious, but threatened in company with the *Palavra* because of its glimmering notions of fair play, has suspended publication till the authorities can guarantee respect for property.

A sad disaster has occurred in Guarda, where more than 2000 persons were assembled at a séance in honor of the War Minister. The floor gave way, and there are many seriously wounded, but there are no deaths. People are remarking on the coincidence that the accident occurred shortly after a blasphemous speech from a young lieutenant which amounted to nothing less than a defiance of Providence.

A newly-issued decree forbids under various penalties any demonstration of religion except in the churches, without a written order from the 'administrator' of the district.

To-day is your day and mine—the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time.

BISHOP CLEARY, GLADSTONE, AND THE BIBLE-IN-SCHOOLS PARTY

The following letter appeared in the Wellington *Evening Post* of April 7:—

Sir,—May I, with your good leave, deal in a separate letter with two matters, first introduced by you, which do not strictly belong to the present phase of the discussion on the education question?

1. In your issue of March 16, you unintentionally did a wrong to Gladstone, by omitting a number of important qualifying words from a letter of his, and thus making him appear to be an advocate of the banishment of religion, by Act of Parliament, from the schools. You now correctly quote the following extract from another letter of his, that of November 4, 1869, to Earl de Grey: 'Why not adopt frankly the principle that the State or the local authority should provide the secular teaching, and either leave the option to the rate-payers to go beyond this sine qua non, if they think fit, within the limits of the conscience clause, or else simply leave the parties themselves to find Bible and other religious education from voluntary sources.' And you say, editorially: 'The second of these alternatives squares exactly with the policy which New Zealand adopted in the Education Act of 1877.'

Let us see. The first alternative suggested by Gladstone was this: (a) the provision of secular instruction from the public funds; (b) local option for the rate-payers to add religion (at the expense of the rates) if they so chose; (c) a conscience clause for dissidents.

The second alternative suggested by Gladstone was this (a) the provision of secular instruction from the public funds; (b) the parties interested in the schools 'to find Bible and other religious education from voluntary sources.' This squares exactly with what Catholics have been so long demanding in every part of Australasia. If the New Zealand Act of 1877 had accorded us this right, there would have been no 'religious difficulty,' so far as we are concerned. Gladstone's letter to Earl de Grey is given in Morley's *Life of Gladstone*, vol. I., p. 934. There is not in it so much as the breath or hint of a suggestion that the 'Bible and other religious education' should, as in New Zealand, be banished, by Act of Parliament, from the working hours of the schools. No such proposal was contemplated by Gladstone. On the contrary, his measure of a few months later included provision for religious instruction, 'the teaching of the Scriptures,' and the Apostles' Creed, as a regular part of the school work, and the doubling of 'the old parliamentary grant to the denominational schools'; and Morley shows that in 1843, 1853, and in 1863, as well as in 1869 and 1870, the great Liberal statesman was a strong advocate of religion in the schools (*Life of Gladstone*, vol. I., pp. 933, 934, 937, 938, 940, 941). But even if Gladstone were, instead, an advocate of the legalised ostracism of religion from the schools, his action would not in the least relieve you of the burden of justifying that system in the discussion at present running in your pages.

2. (a) In your issue of March 22, you refer to the State's admitted incompetency to teach religion, and you say that Dr. Cleary 'actually approves of' the "godlessness" of the State school system. Will you be good enough to show how, and in precisely what words, I 'approved' of a thing against which I have all along been in express terms protesting? (b) In the same issue, and in the same connection, you say that 'what many fierce Protestant critics have dubbed as State atheism is approved by the Roman Catholic Bishop of Auckland.' Who, pray, are these 'many fierce Protestant critics'? And what, precisely, have they 'dubbed as State atheism'? And when, where, and in what particular form of words, have they so dubbed it? And when and where, and in what terms, textually, have I 'approved' of the thing which they have 'dubbed as State atheism'?

(c) In your issue of March 29, you furthermore say: 'The exclusion of religious teaching from the State schools is denounced by the Bible-in-schools Party as "godless," but this species of "godlessness" is approved by Dr. Cleary on a ground which we are glad to be able to share with him—viz., that the State has no right to teach religion.' Let me here say that I do not accept, as solutions of the school question, any of the schemes thus far submitted by the Bible-in-schools League. They believe in the competency of the State to teach religion in the schools. But neither they, nor the present writer, have proclaimed that the failure or refusal of the State to teach religion there, really constitutes the godlessness which we all alike deplore. If our public school system legally admitted into its working hours any real form of religion—no matter of what kind, no matter by whom imparted—no League or 'Party' would be so chuckle-headed as to apply to it the odious, but now well-merited, term 'godless.' But I am heart and soul with the Bible-in-schools League in denouncing WHAT REALLY CONSTITUTES THE GODLESSNESS of our secular system—namely, THE EXPULSION OF GOD AND RELIGION, BY ACT OF PARLIAMENT, FROM THE WORKING HOURS OF THAT SYSTEM. When you represent me as 'approving' of the form of godlessness which the Bible-in-schools Party denounce in our secular system, you thereby represent me as 'approving' of the very form of godlessness which I

denounce as strongly as they—in other words, you represent me as 'approving' of our secular system as I find it. In all these things you do me a grave, though, I feel sure, unintended wrong.

In your issue of March 16 (last paragraph), I protested against your assumption 'that, unless the State itself directly teaches religion in the schools, there is no possibility of such teaching being imparted there at all.' Again, in your issue of March 22—in the very paragraph from which you were quoting above—I issued four challenges to you to make good that undue assumption of yours. These challenges you ignored. Here is one of the four—arising, like the rest, out of the doctrine that the State is not competent to teach religion: '(c) On what Christian principle does it, furthermore, follow that it would be immoral for the State to empower those who are competent and willing—as in Germany, Belgium, England, Canada, and so many other countries—to make religion what it has been from time immemorial, the very soul of education'—Yours, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

March 31.

FEDERATED CATHOLIC CLUBS OF NEW ZEALAND

The following is the annual report of the executive of the Federated Catholic Clubs of New Zealand, to be presented at the tenth annual conference, which opens at Christchurch on April 15:—

Since last annual Conference three new clubs have been admitted to the Federation—viz., Otahuhu, Queens-town, and Waimate. It is to be regretted that, during the year, the Timaru Club found it necessary to disband. The executive has, however, reasonable hopes that this club will be re-established during the incoming year. There are now twenty-three clubs affiliated to the Federation—namely, Auckland, Onehunga, Otahuhu, Thames, Napier, New Plymouth, Hastings, Palmerston North, Wellington, St. Anne's (Wellington South), Blenheim, Westport (St. Canice's), Hokitika, Greymouth (St. Columba's), Christchurch, Ashburton, Temuka, Waimate, Dunedin, South Dunedin, Queenstown, Gore, and Invercargill. The executive is in communication with the following clubs, with a view to their affiliation:—Newton (Auckland), Waihi, Gisborne, Mania, Oamaru, and Wanganui—the last two clubs having been re-formed. Efforts are being made to establish clubs in Levin and Taihape. Judging by the lack of correspondence and reports from several of the affiliated clubs, they have not led a very active existence during the past season, and these clubs are enjoined to infuse more zeal into their efforts during the forthcoming term. During the year your Executive has awarded diplomas as follows:—For oratory—Messrs. F. O'Gorman (Westport), J. C. Carroll (Auckland), A. F. O'Donoghue (Greymouth), F. Quinn and E. Anderson (Christchurch). For debating—Messrs. J. Dwyer (Auckland), J. C. Cooper (Ashburton), J. P. Boland (Onehunga), P. McNamara (Christchurch), A. Kirby (Westport), and C. L. Rasmussen (Greymouth). The Executive's offer to award diplomas for skill in oratory and in debating should have drawn a greater response than the above list represents. An improvement in this matter, for the future, is strongly urged. For essay writing (papers read at last conference)—Messrs. L. T. Reichel (Wellington) and M. J. Burgess (Ashburton). Only two papers were submitted, both of which were of average merit, and showed evidence of original thought. The Executive consequently decided to award a diploma to both contributors. Meritorious service—Messrs. R. W. Collins and E. B. L. Reade (St. Anne's), A. H. Casey and M. O'Kane (Wellington), D. O'Dwyer (Blenheim), J. Radford (Westport), A. V. Patten (Onehunga), C. Fottrell and F. Rowe (Christchurch), J. J. O'Grady (Ashburton), B. Cox (Hokitika), Thos. Knight (Timaru), C. A. Carmine and J. R. Tryon (Greymouth). During the year Messrs. B. A. Guise and W. J. O'Neill, of St. Anne's Club, were elected to the Executive, owing to the resignation of Messrs. E. J. Leydon and D. Butler. The balance sheet shows the subscriptions of several clubs to be in arrears. This is an important matter, and clubs in default should give the settlement of arrears their prompt attention. A report showing the present state of the liquidation of the affairs of the *Catholic Magazine* will be submitted to the conference. Your Executive desires to record its appreciation of the *N.Z. Tablet* Company's generous offer to set apart one page each week for the use of the Federation. Club correspondents are specially enjoined to forward their reports regularly to the editor, Dunedin, and by way of practical appreciation, an effort should be made to increase the circulation of the *Tablet* among club members. Since last conference the rules and regulations of the Federation have been revised, and all additions and amendments, passed to date, inserted. Rule books are now available at nominal cost, and every club member is urged to procure a copy and familiarise himself with the objects, aims, and constitution of the Federation. Your Executive would again urge the necessity of more enthusiastic support by individual members of affiliated clubs. Whole-hearted co-operation is absolutely essential to the ideals of Federation, which ideals will

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assuredly be realised if each member does his share in promoting the well-being of his club, and shows an active appreciation of the advantages which spring from concerted action, and if each member labors to preserve in his club a spirit of unity, mutual improvement, comradeship, and charity. With these objects kept steadily in view the Federation will flourish, and become a more powerful factor for good in promoting the cause of Catholicity and good citizenship. The Executive wishes to thank the clubs generally for the assistance and support given to it during the past term, and trusts that the ensuing year will be one of greater enthusiasm and activity.

CHRISTCHURCH.

(From the Club correspondent.)

April 5.

During the past two weeks, owing to the mission, conducted by the Redemptorists Fathers, the club rooms have been practically closed. Arrangements have been made to hold a social evening in the rooms on Easter Monday evening in honor of the delegates attending the Conference.

Messrs. D. Edmonds and C. Lafferty, prominent members of the literary section of the club, are candidates for the Municipal Council. Mr. Lafferty made a very good impression at a public meeting at Sydenham one evening last week, as did Mr. Edmonds at the Alexandra Hall this evening. Of the five speakers that spoke at the latter place, Mr. Edmonds was undoubtedly the best.

At the Christchurch musical and elocutionary competitions, Mr. E. McKeon gained first place for the impromptu speech, out of nine competitors, the subject being 'The pleasures of a vacation.' Mr. Booth complimented the competitors on the manner in which they had overcome their difficult work, and added that he would like to hear the winner in a prepared speech. Out of eleven competitors in the oratorical display, Mr. P. McNamara was one of three recalled, and was placed second in the final.

GREYMOUTH.

(From the club correspondent.)

April 7.

The usual weekly meeting of the St. Colomba Catholic Club was held last Monday evening. The president (Mr. A. P. O'Donoghue) occupied the chair, and thirty members were present. The president announced that the executive had accepted Schaefer and Sons' tender (£55) for furnishing the new reading room. Messrs. M. Keating and M. Moriarty were appointed to represent the club at the conference of the Federated Catholic Clubs to be held in Christchurch during Easter week. The subject on the syllabus for the evening consisted of impromptu speeches. Several of the junior members made their maiden efforts, and showed that the club has some very good talent amongst the junior members. A camera club has been started in connection with the club, and is being supported most enthusiastically by members. Our worthy president has offered to give lessons to the younger members. The St. Colomba Hockey Club have also held their annual meeting, and intend competing in the senior and junior competition.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 8.

The Redemptorist Fathers will conduct a mission at St. Anne's, Wellington South, commencing on April 26.

The Rev. Father Gilmartin, C.S.S.R., left for Sydney by the Warrimoo yesterday, en route for the Philippines.

The children attending the schools of the city are being prepared for their First Communion, which takes place on Easter Sunday.

The Rev. Father Taylor, lately of Greymouth, is assisting at St. Joseph's Church, Buckle street. Father Taylor will take up duties at Leeston, in the Christchurch diocese, after Easter.

His Grace Archbishop Redwood has returned to Wellington from Western Australia, where he assisted at the consecration of the Right Rev. Dr. Clune as Bishop of Perth.

Now that the Marist Novitiate at Island Bay is closed the parishioners of that district are being attended to by the Fathers of St. Anne's. Mass is celebrated every Sunday at 8.30 a.m.

Mass will be celebrated for the first time in the new church-schoolroom, now being completed at Brooklyn, on Easter Sunday. The date of the formal opening has not yet been fixed.

At the Island Bay Home of Compassion, conducted by Rev. Mother Mary Joseph Aubert, several young ladies were yesterday received into the Order. Two of those received are Wellington ladies—viz., Misses Crombie and O'Sullivan.

The Rev. Father Bartley, S.M., M.A., of St. Patrick's College, concluded his course of Lenten sermons at St. Joseph's Church, Buckle street, on last Sunday evening, the subject being 'Explanation of Modern Unbelief.' There was a large congregation present, amongst whom were a fair sprinkling of non-Catholics.

The monthly meeting of the Particular Council of the St. Vincent de Paul Society took place on last Wednesday, when Mr. W. Perry, the well-known solicitor, was appointed secretary in succession to Mr. Alfred Jackson, who resigned through pressure of private business.

Mr. J. W. Callaghan, District Deputy of the H.A.C.B. Society, is in communication with Mr. W. White, of Foxton, a past secretary of Wellington branch, with a view of establishing a branch of the Society in that town. With the whole-hearted support of the Rev. Father Kelly, who is very keen on the establishment of a branch, and the experience of Mr. White, a successful branch should be started before many weeks.

A pleasant function took place at Trentham on last Saturday afternoon, when the members of the St. Anne's Defence Cadets shot off for the rifle belt presented for the championship of the corps. The conditions were ten shots at 500 and 600 yards. Three qualified for the final—Sergeant Turner, Q.M.-Sergeant Carrol, and Bugler Hopkins. Sergeant Turner eventually won the championship belt and gold medal. Q.M.-Sergeant Carrol was runner-up, and carried off the trophy given for second place. Bugler Hopkins came third, and received a gold medal. Captain R. E. Martin, in presenting the belt, said, in addressing the boys, that the occasion was a memorable one in the history of the company, inasmuch as it was the first time the corps had held a championship meeting. In congratulating the winner, Captain Martin said that Sergeant Turner had shot well and consistently throughout the year, and the win, besides being well deserved, was a popular one. Captain Whittaker gave the boys some good advice, and the meeting concluded with cheers and chairing the champion off the ground.

A smoke concert was held by the Catholic Young Men's Cricket Club at Mawson's Rooms, Cuba street, last Friday evening, to mark the occasion of their winning the third-class cricket championship. The attendance was large, and the proceedings of a very enjoyable kind. Templars Cricket Club (runners-up) forwarded a very graceful letter, in which they congratulated the club on its success, and on the gentlemanly manner in which they had contested their games. In proposing the toast of the 'Catholic Young Men's Cricket Club,' the chairman (Mr. S. Moran) warmly congratulated members on the season's work. They had always pulled together, both on and off the field, and they thoroughly deserved their success. In replying to the toast of 'The Runners-up' (proposed by Mr. Carroll), Mr. Wright, captain of the Templars' Club, also paid a tribute to the conduct of members of the C.C.C. They had, he said, proved themselves good sportsmen, and worthy opponents, and he looked forward with pleasure to meeting them when the cricket season came round again. During the evening songs were contributed by Messrs. Kearney, F. Eller, G. Reade, O. Foote, P. J. McGovern, and Gamble. W. Warne was presented with a gold medal for the highest batting average, and P. Toms with a silver cigarette case for the next best average. J. O'Dowd and L. Carroll also received presentations for obtaining the best bowling averages.

The Wellington branch of the Newman Society met in St. Patrick's Hall on last Sunday, there being a good attendance of members; Mr. S. J. Moran, LL.B., being in the chair. The following officers were elected:—Patron, His Grace the Archbishop; president, Mr. S. J. Moran, LL.B.; vice-presidents, Very Rev. Dr. Kennedy, S.M., B.A., and Mr. M. J. Crombie, LL.B.; hon. secretary, Miss Mellsop; hon. treasurer, Mr. P. Verschaffelt; members of management committee—the officers, with Rev. Father Bartley, S.M., M.A., Miss Casey, and Mr. Boyce; delegates to the New Zealand Society, Rev. Father Bartley and Mr. P. McNamara. A syllabus is being arranged which will include several interesting papers from the clergy and prominent members of the laity. The first meeting will be devoted to an address on Cardinal Newman, by the Rev. Father Bartley. Several members have signified their intention of visiting Auckland at Easter, to hold a reunion with the Auckland branch, and discuss matters of importance. As the society is a young one, and as its constitution is perhaps not yet understood by our Catholic people, it would be as well to enlighten them on the subject. The Newman Society has been formed to promote higher Catholic education, and to refute calumnies on the Church, such objects being attained by the preparation, reading, and discussing of papers dealing with history, literature, science, and art, by the delivering of lectures, holding of debates, the establishment of reading circles, interchange of articles with other branches of the society, and by social reunions. All Catholics are eligible for membership, but the necessary qualification for holding office is the passing of a Matriculation examination of any University or any examination which, in the opinion of the committee, is at least equal to the standard of the Matriculation of the New Zealand University. There is plenty of scope for this society in Wellington.

Kaikoura

The members of the choir of the Church of the Sacred Heart were on Wednesday afternoon royally entertained by Mr. William Smith (says the local *Star* of March 31), at his beautiful residence, Ludstone. Opportunity was taken at the gathering to make a presentation to Mrs. Staunton, on the occasion of her departure to the Old Country. This lady, who is the possessor of a fine rich soprano voice, acted as leader of the choir during her residence in Kaikoura, and her services were held in high appreciation. On behalf of the members of the choir, Mr. Smith, in the unavoidable absence of the Rev. Father Johnston, expressed their heartfelt regret, and regret of all, that Mrs. Staunton's visit to England was the cause of her severing her connection with them, and he voiced their thanks for her able assistance. In bidding her Godspeed and a safe and pleasant journey, Mr. Smith begged Mrs. Staunton to accept a beautiful travelling rug from the choir as a memento of esteem, in union with the warm feelings with which it was offered. Mr. John Peoples, as senior member of the choir, spoke of the splendid work done by the guest of the afternoon, and Miss Burland read an address from the choir. Feeling acknowledgment of the gift and of the good wishes expressed was made. Mrs. Staunton left for Lyttelton yesterday, to catch the Orvietto at Sydney next month.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 10.

A site has been acquired by St. Joseph's Conference of the Society of St. Vincent de Paul (Mission to Catholic Seamen) for the erection of a hall and assembly rooms, close to the church at Lyttelton.

The Rev. Father Kimbell, S.M. (Marist Missionary), who is resting, and recruiting his health at the Hammer Springs, has much improved, and hopes soon to resume his duties.

A fortnight ago his Lordship the Bishop received from an anonymous subscriber a sum of £10, and shortly before he received, also anonymously, £25 evidently from the same generous giver towards the Cathedral fund, which he desires to acknowledge with sincere thanks.

When resuming his episcopal visitation of the diocese, taking in the South Canterbury parochial district, his Lordship the Bishop intends after Easter to commence at Fairlie, visiting also the Albury and Cave portions of the Fairlie parish. Whilst at the Cave his Lordship will lay the foundation stone of a church to be erected there.

His Lordship the Bishop, who had been spending a short time at Hammer, returned to the city at the end of the week. Whilst there, besides the daily Masses celebrated by his Lordship, Mass was celebrated in the local church at 10 o'clock on last Sunday week by the Rev. Father Kimbell, S.M., at which the Bishop preached.

On Sunday last (Palm Sunday) the palms were blessed in the Cathedral by his Lordship the Bishop, who was afterwards assisted in their distribution by several of the clergy. In the ceremony his Lordship was attended by the Rev. Father Creagh, C.S.S.R., as assistant priest, the Rev. Father Lynch, C.S.S.R., deacon, the Rev. Dr. Kennedy, sub-deacon, and Very Rev. Father Price, Adm., master of ceremonies. The 11 o'clock Mass followed, when a mission sermon was preached by the Rev. Father Whelan, C.S.S.R. At 3.30 o'clock in the afternoon his Lordship the Bishop administered the Sacrament of Confirmation to 39 candidates, some of whom were recent converts. The Very Rev. Father Price, Adm., and Rev. Dr. Kennedy, were in attendance.

The mission conducted by the Redemptorist Fathers in the Cathedral was continued during the week with extraordinary success, crowded congregations being the rule. A special course of sermons was delivered in the evenings. On Wednesday evening the second great solemnity of the mission, that in honor of the Blessed Virgin, was observed, when a special altar, erected in the sanctuary and surmounted with a beautiful statue, was tastefully adorned with floral tributes, and brilliantly illuminated. The Rev. Father Creagh was the occasional preacher, and delivered an impressive discourse on 'The Mother of Our Saviour.' On Sunday evening in the presence of a great congregation, the mission was solemnly closed, when the Rev. Father Creagh, C.S.S.R., preached. The subject of his discourse was 'Perseverance,' and at the conclusion he imparted the Papal Blessing. Masses for the repose of the souls of the faithful departed were celebrated this (Monday) morning by the missionaries, who also preached briefly on the efficacy of prayer and good works for the suffering souls in Purgatory. The congregations were large, and nearly all present received Holy Communion.

Addressing a crowded congregation in the Cathedral at the close of the Mission on last Sunday evening, the Rev. Father Creagh, C.S.S.R., said he had assisted at Missions in all parts of the world, but at none had he witnessed such wondrous things wrought by the Grace of God as had been manifested during the past three weeks in this city. What at first was intended to be a renewal

mission had almost from the start developed into a general one. On the previous Sunday morning, upwards of a thousand men and youths of the parish approached the Holy Table. Each morning during the week the altar rails were thronged, and at the special eight o'clock Mass on the present Sunday a never-to-be-forgotten sight was witnessed. All one side of the Cathedral was occupied by women and the other by men. Thirteen hundred of the congregation approached the Holy Table, whilst 300 observed a similar duty at the seven o'clock Mass, and many more at the 9.30 o'clock Mass. Altogether ten thousand Holy Communions were received during the three weeks' mission. Such excellent results were mainly attributable (he said) to the splendid organisation of the parish and the devotion of his Lordship the Bishop and resident clergy. This he enlarged upon in eloquent terms, and incidentally referred to the noble Cathedral—the life work of, and enduring monument to the zeal and foresight of an illustrious prelate. The fervent prayers of the Redemptorist Fathers, and he trusted those also of his Lordship's flock, would be that the celebration of his Lordship's silver episcopal jubilee in the near future would be marked by the greatest of all the ceremonies of the Church—the consecration of the sacred edifice.

Timaru

(From our own correspondent.)

April 10.

The Timaru Dairy Company has practically ceased operations. This is the second dairy company in the district that has been unsuccessful.

The members of St. John's Tennis Club, who have had a very successful season, have accepted an invitation from the St. Mary's Club, Ashburton, for a match on Easter Monday. The Timaru players are keenly looking forward to the outing, and are expecting a more even match than when these teams met in Timaru on December 16.

A representative gathering, numbering about seventy persons, assembled in the boys' school yesterday afternoon, at the invitation of the Rev. Father Tubman, S.M., to take steps to give the Irish delegates a fitting reception in Timaru. The Rev. Father Tubman opened the proceedings with a short explanation of the object of the gathering, and expressed the hope that the 1911 visit would be as successful as the last one over three years ago. He suggested electing a committee to take charge of all the arrangements. This was at once done, with the following result:—President, Dr. Loughnan; treasurer, Mr. D. Mahoney; executive, Messrs. T. Harvey, M. Mullins, W. Gillespie, J. O'Rourke, T. Cronin, W. England, Kane, J. Sullivan, and the office-bearers: general committee, all those present, with power to add. The secretary was instructed to write to representative men throughout the district inviting their co-operation. A letter was received from Mr. Martin Kennedy (Wellington), stating that the delegates would address a meeting in Timaru, and enclosing subscription lists. The Rev. Father Tubman handed in the initial donation to the fund, £5 5s from the priests of the parish. At a meeting of the executive held immediately afterwards it was resolved to hold a public meeting to go into the whole question of the delegates' reception and the collection of funds, and also to give all interested in the movement an opportunity of being present and perhaps helping on one of the committees.

Ashburton

(From our own correspondent.)

April 10.

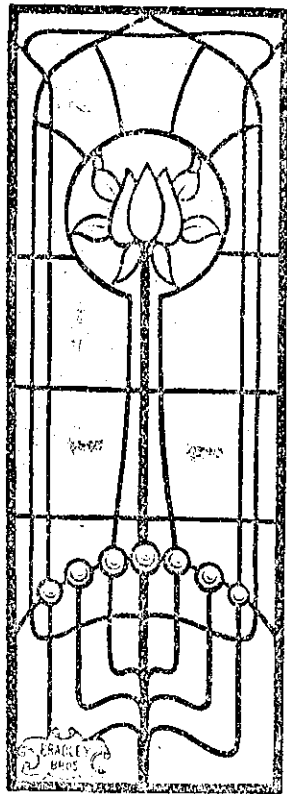
The weekly meetings of the Catholic Young Men's Club continue to be well attended. On Tuesday week the meeting was presided over by Mr. S. Madden, and the programme for the evening took the form of a debate, 'Secular versus Religious Education.' Messrs. J. Moison and W. Cunningham, in very able addresses, led for religious education. These speakers were followed by Messrs T. M. Brophy and M. J. Moriarty, as champions of secular education. A very spirited debate eventuated in a victory for the religious education party.

As a consequence of recent rain, the aspect of the country in and around Ashburton has greatly improved within the past few weeks. Farmers are now hopeful of having feed for their stock during the winter, provided we have no early frosts.

The local Convent of the Sacred Heart is now in the hands of the painters. The completion of this work will greatly improve the appearance of the building.

Sincere regret was felt when the news reached Ashburton that Mrs. Julia Nohelty, who was on a holiday visit to Dunedin, had died rather suddenly in that town. The late Mrs. Nohelty was held in high esteem by a large circle of friends. The funeral was largely attended. The Rev. Father O'Hare officiated at the graveside.—R.I.P.

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.



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**TRENCH'S REMEDY for EPILIPSY
 AND FITS.**

A SPLENDID RECORD.

**TWELVE TOOK TRENCH'S REMEDY:
 ELEVEN WERE CURED.**

L.D.S. Business College,
 Salt Lake City,
 Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.
 Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms. Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,
 WM. A. MORTON,
 Registrar, L.D.S. University.

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MESSRS. ELLISON & DUNCAN, LTD., Port Ahuriri.

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Net Revenue for 1910	-	-	-	-	635,638
Losses paid by Company to date	-	-	-	-	£7,923,786

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 Thames Street, Oamaru. **JAMES B. E. GRAVE** Manager.

GRAND AUTUMN DISPLAY!

NOTE.—WE ARE NOW MAKING A MAGNIFICENT DISPLAY OF THE LATEST NOVELTIES FOR THE AUTUMN SEASON. THESE HAVE BEEN SELECTED BY OUR BUYERS FROM THE LEADING BRITISH AND CONTINENTAL FASHION CENTRES, AND REPRESENT EVERY STYLE FOR THE SEASON; WHILE THE QUALITY, CHOICE, AND VALUE CANNOT BE SURPASSED IN THE DOMINION.

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THE "MOSGIEL" TWIN-COLOUR MOTOR RUG MAY BE HAD FROM HIGH-CLASS DRAPERS AND OUTFITTERS.

Commercial

PRODUCE

Wellington, April 10.—The High Commissioner cabled from London on April 8 as follows:—

Mutton.—The market is depressed and the stocks on hand are heavy. The consumption is increasing, but there is no change in the prices.

Lamb.—The market is firmer, with a better demand, though arrivals are very heavy. Stocks are accumulating. Canterbury, 4½d; other than Canterbury, 4½d.

Beef.—There is no alteration in the beef market since last week.

Butter.—The market is firm for best quality, but dull for second-class quality, of which the present supplies exceed the requirements. Choicest New Zealand butter, 108s; Australian, 102s; Danish, 120s; Siberian, 104s.

Cheese.—The market is very firm, and there is a general active demand. New Zealand cheese, 62s.

Hemp.—The market is unchanged. The output from Manila for the week was 30,000 bales. The stock of New Zealand hemp totals 606 tons.

Wheat.—The market is dull, and the supplies are small. New Zealand wheat, long-berried, ex granary, per quarter of 496lb, 32s.

Oats.—The demand is falling off. New Zealand oats, short sparrowbills, ex granary, per quarter of 384lb, 18s; Danish, per quarter of 320lb, 16s.

Beans.—There is little demand. New Zealand beans, f.a.g., old crop, per quarter of 504lb, 34s.

Peas.—The market is very quiet, with nothing doing. New Zealand peas (partridge), per quarter of 504lb, 42s.

Messrs Dalgety and Co. (Ltd.) report as follows:—

We held our weekly auction sale at our store on Monday, the 10th inst., when we offered a good catalogue to the usual attendance of the trade. Bidding was decidedly slack, and we passed the bulk of our catalogue in. The following were the prices realised:—

Oats.—The market still continues to advance. The offerings from the country are light, and merchants are picking up any lines which come within their limits. Millers are also buyers, and good Sutherlands are in demand. Black and Dun oats are scarce, and are wanted for seed. Prime Dun and black, 2s 3½d to 2s 4d; good feed, 2s 3d to 2s 3½d; medium, 2s 2d to 2s 2½d; inferior, 2s to 2s 1d per bushel (bags extra).

Wheat.—During the end of last week there was a much better demand, owing to the London market being reported as steadier; consequently, although prices were no different, a large volume of business was put through. All good lines are in demand. Prime velvet, 3s 2½d to 3s 4d; prime Tuscan and velvet ear, 3s 3d to 3s 3½d; whole fowl feed, 3s 1d to 3s 2d; broken and damaged, 2s 10d to 3s per bushel (bags extra).

Potatoes.—There is not much difference to report in values. There is a strong demand, but supplies are coming in slowly. All good samples are eagerly competed for, but buyers are chary about touching any lines showing any signs of grit. Best sorts, £4 to £4 5s; medium to good, £3 10s to £3 17s 6d; inferior, £2 10s to £2 15s per ton (bags in).

Chaff.—Large supplies have come forward from the country, with the consequence that prices are easier, and, as buyers hold fair stocks, the bulk of what is coming forward is going into store. Best oat sheaf, £4 7s 6d to £4 10s; medium to good, £3 17s 6d to £4 5s; light and inferior, £3 to £3 10s; straw chaff, £2 12s 6d to £2 15s per ton (bags extra).

Messrs. Donald Reid and Co. (Ltd.) report:—We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a large catalogue to the usual produce dealers and others. With the exception of chaff, all lines met with good competition. Values ruled as under:—

Oats.—Consignments are coming forward very slowly, and the market shows a firming tendency. Any prime lots of Gartons or sparrowbills on offer are readily taken by shippers at prices a shade firmer than those ruling last week. Good feed lines are also in good demand. We

quote:—Prime milling, 2s 3½ to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s 1d to 2s 1½d per bushel (sacks extra).

Wheat.—There has been a little more inquiry during the week owing to the fact that a couple of shippers have been operating. At the same time, not much business is going through, farmers not being anxious to accept present rates. Fowl wheat is not so plentiful, and meets with ready sale. We quote: Prime milling velvet, 3s 3½d to 3s 4d; Tuscan, etc., 3s 3d to 3s 3½d; medium milling and best whole fowl wheat, 2s 9d to 2s 11d; broken and damaged, 2s 3d to 2s 6d per bushel (sacks extra).

Potatoes.—All prime samples are readily sold on arrival at prices in advance of those ruling since our last sale. Owing to the Oamaru crop being affected with the worm, any lots from this district are almost unsaleable. We quote: Prime Up-to-dates, £4 5s to £4 7s 6d; medium to good, £3 7s 6d to £3 15s; inferior, from £2 10s upwards per ton (sacks included).

Chaff.—Extra heavy consignments have been arriving during the last few days, and prices are slightly easier. The demand is confined to prime lots, medium and inferior being more difficult to place. We quote: Prime heavy oat sheaf, £4 10s; medium to good, £4 to £4 5s; inferior £3 10s to £3 15s; oat straw chaff, £2 12s 6d to £2 15s per ton (sacks extra).

Straw.—We quote: Oaten, £2 10s; wheaten, 27s 6d per ton (pressed).

Hay.—Prime clover, £4 5s to £4 10s (pressed, ex truck).

Messrs. Stronach, Morris and Co. (Ltd.) report for week ended April 11, as follows:—

Oats.—Farmers are holding very firmly and consignments are small. Shippers are readily taking any good lines offering at slightly increased prices. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s 1d to 2s 1½d (sacks extra).

Wheat.—There is very little business doing, farmers not being inclined to accept ruling rates. Prices hardened slightly during the week owing to a local shipping inquiry, but millers are not buyers. Quotations: Prime milling Velvet, 3s 3½d to 3s 4d; red wheats, 3s 3d to 3s 3½d; medium milling and whole fowl wheat, 3s 1d to 3s 2d; medium fowl wheat, 2s 9d to 2s 11d; broken and damaged, 2s 3d to 2s 6d per bushel (sacks extra).

Chaff.—The market has been heavily glutted during the last few days, and prices are inclined to ease. Medium and inferior lots are not in demand, the only inquiry being for prime quality. Quotations: Prime heavy oat sheaf, £4 10s; medium to good, £4 to £4 5s; light and inferior, £3 10s to £3 15s; straw chaff, £2 12s 6d to £2 15s per ton (sacks extra).

Potatoes.—There is a good demand for prime lines at slightly improved prices. The northern crop is mostly affected with blight, and any consignments forwarded here are practically unsaleable. Prime Up-to-Dates, £4 5s to £4 7s 6d; medium to good, £3 7s 6d to £4; inferior, £2 10s to £3 per ton (sacks in).

Straw.—Quotations: Oaten, 50s per ton; wheaten, 27s 6d per ton (pressed).

WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Winter does, to 20d per lb; winter bucks, 16d to 18d; incoming autumn, 14d to 17d; racks, 8d to 10d. Horsehair, 16d to 19d; catskins, 4d to 6d each. Advices from London report a decline of 2d on all grades.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½d to 7d; coarse do., 5d to 6½d; pelts, 3d to 5s.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

Stronach, Morris & Co., Ltd., report as follows:—

Rabbitskins.—We held our fortnightly sale yesterday, when we offered an exceptionally large catalogue. There was a large attendance of buyers, and bidding was exceedingly brisk, all classes of skins selling fully up to late rates. Quotations: Winter does, 15d to 18d; bucks, 12d to 15d; spring bucks, 11½d to 14½d; spring does, 8½d to 9½d; racks, 9d to 10d; light racks, 8½d to 9½d; milky does, 7d to 8d; early autumns, 13½d to 14½d; hawk torn, to 7d; weevilly, to 6½d; catskins, to 6d each; horsehair, 17d to 18½d.

Sheepskins.—We held our fortnightly sale to-day, when we offered a medium catalogue. Competition was slack for off stuff, good lambskins and pelts selling fully up to last week's rates. Quotations: Best halfbred, 7d to 7½d; medium to good, 5½d to 6½d; best crossbred, 6d to 6½d; medium to good, 5½d to 6d; inferior and dead, 4½d to 5½d; best pelts, 5d to 5½d; medium to good, 4d to 4½d; inferior, 2½d to 3½d; best lambskins, 6d to 6½d; good, 5d to 5½d; best Merino, 6d to 6½d; inferior, 4½d to 5½d.

Hides.—Owing to the Easter holidays we will not hold a sale until the 27th inst.

The Standard Rotary Shuttle
SEWING MACHINE

Is so very much better than any other machine we have ever seen (and, mind you, we have repaired and handled some thousands during the last 40 years) that we want everybody, whether buyers or not, to see and know all about it.

DO IT NOW! Don't you make a mistake. There are hundreds that are sorry because they did not see the Rotary until after purchasing another make. Everybody who examines the Rotary sees that it is the best and most up-to-date and very much better, also cheaper, than any other first-class machine.

Remember, we are not asking you to buy, but simply to favor us by coming or sending for full particulars. All duplicate parts kept, also needles for all machines. Repairs to all makes skilfully done.

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SYDNEY, via EAST COAST PORTS and AUCKLAND—
Every Tuesday.

MELBOURNE, via BLUFF and HOBART—
Every Sunday.

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Corinna, Fortnightly.

WESTPORT and GREYMOUTH, via Oamaru, Timaru, Lyttelton, and Wellington (cargo only), calling at Picton Fortnightly—
Every Thursday.

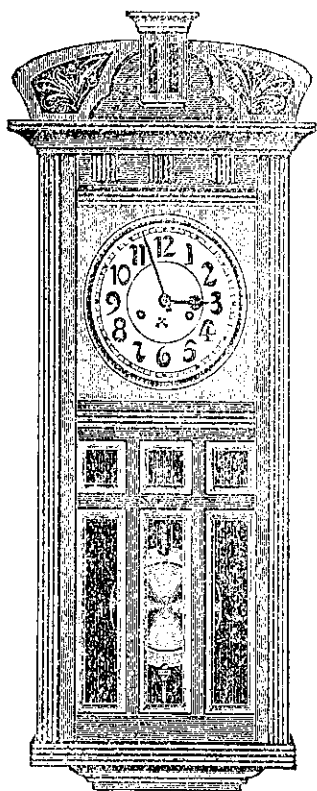
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Regular Monthly Trips from Auckland.
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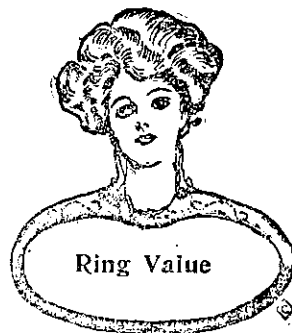
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RESTORES Grey or Faded Hair to its natural color. Is not a dye. Cleanses the scalp and prevents dandruff.

Price, 2/- per bottle. Posted to any part of New Zealand, 2/6.

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PALMERSTON NORTH.



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Write to Us for that Ring.

You'll naturally want a good one. The best procurable for your outlay. You'd like an exclusive design? One not obtainable elsewhere in the Dominion, and it must be a dainty setting.

We can meet you in every demand, for our gem-store, though not the largest, is recognised as containing the prettiest and most unique jewellery in the Dominion. It is a just glittering array of all that is tasteful and most worn in the world's fashion centres.

There are wedding rings, 18ct gold, from 20/- to 60/-.

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Every price a reasonable price. Every purchase good value. Write and prove it.

W. COLTMAN

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Homo of Yates,
Dainty Queen St
Jewellery' Auckland



THE LATEST TABLET PUBLICATION.

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1/3. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, "Secular versus Religious Education." It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

To Users of Concrete

If you are building, or contemplate doing so, in concrete, we want you to use MILBURN CEMENT.

Guaranteed to meet BRITISH STANDARD SPECIFICATION.

Price—Less than Imported. Handy to use, being in bags 18 to the ton.

As local manufacturers we need your support.

MILBURN LIME & CEMENT CO. LTD.,

57 CUMBERLAND STREET,
DUNEDIN.

Tallow and Fat.—Consignments are coming forward fairly regularly, and all received is readily placed at late rates. Quotations: Best rendered tallow, 23s to 26s; medium to good, 20s to 22s 6d; inferior, 16s to 18s; best rough fat, 16s to 18s; extra good, to 20s; medium to good, 14s to 16s.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co. report:—

There was a very good entry of horses for last Saturday's sale, the major portion of them being draughts, with a few spring-carters and weedy buggy sors. There was a splendid attendance of the public, most of the town carriers, as well as a large number of farmers, being present, and included amongst them were quite a number of actual buyers. Consequently we have to report a good sale. The consignment from Messrs. Tubman Bros., Roxburgh, was greatly admired, and elicited keen competition. A bay mare in this consignment commanded a lot of attention, and was eventually secured by Mr. D. Lyon, Awamangu, for £60. Another mare fell to the bid of Mr. Ewen McLennan, Berwick, at a satisfactory price. The balance of this lot all changed hands at prices ranging up to £35. Mr. Thomas Whelan, of Roxburgh, also had a consignment of draughts forward, but most of them were rather stale for Dunedin market, and the highest price we have to record in this lot was £37 10s, this price being obtained for a nice five-year-old gelding. For other vendors we sold a large number of draught mares and geldings at up to £35. Spring-carters were also in demand, but most of them forward were on the aged and small side, and our highest price in this section was £20. The buggy horses on offer were a rather weedy lot, and the highest price in this class we have to record is £16. The demand for good young draught mares and geldings continues unabated, and we could place any number at the present time to advantage. We quote:—

Superior young draught geldings, at from £40 to £45; extra good ditto (prize-winners), at from £45 to £50; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged, at from £10 to £15; strong spring-van horses, at from £25 to £30; strong spring-carters, at from £18 to £25; milk-cart and butchers' order-cart horses, at from £15 to £20; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and aged, at from £5 to £7.

HOW 'NEUTRALITY' WORKS IN FRANCE

THE WAR AGAINST RELIGION

The religious struggle which has been going on in France for thirty years, has not yet ended (writes M. Eugene Tavernier, of the staff of the *Univers in America*). Indeed, it promises to grow fiercer with time. In my last communication to *America* I wrote about the groups of school teachers who had entered suit against several bishops. Your readers will, perhaps, remember that the occasion of this legal battle was a letter drawn up by all the bishops, condemning the irreligious propaganda which was being kept up in the schools. The School Associations reported by bringing the matter to court, with the result that Cardinal Lucon was fined five hundred francs with costs. This decision had already been given at Reims, and the Court of Appeals at Paris, to which it was carried, re-affirmed the sentence. As a matter of fact, the judges are appointed by the Government, and are unyielding in their defence of the lay school, which also depends on the Government, and is permeated with freethinking ideas. To help to an understanding of the importance which the school system has in this contest, it will suffice to recall the number of teachers, male and female, who make up the scholastic body. I take these figures and many others, from an article by as important a personage as the Instructor-General, M. Compayre, which was published a few days ago. There are at present in the schools, 112,000 teachers for the primary schools alone. Their annual salaries run up to one hundred and twenty million francs. For school buildings and equipment, hundreds of millions have already been expended. Against this formidable organisation, which draws upon all the resources of the State, Catholics have to fight, while at the same time they are paying heavily for their own schools.

The Work of the Press.

Besides this, the lay schools are backed with terrific ardor by the Freethinking press, which is doing its best to destroy the traditional Faith of the country, and to make the nation profoundly and passionately atheistic. The bishops, of course, cannot look on idly at this condition of affairs, and are using all their power to thwart its purposes. No doubt the fight which they have begun will result in very interesting encounters. About three years ago a part of the episcopate denounced the propaganda

which was actively carried on by a newspaper called *La Dépêche*, which exercises the greatest possible influence in the four departments in the south-west, south, and centro of France. It has on its staff a great number of politicians, professors, and well-known writers, all of them utterly anti-religious. Every edition of the *Dépêche* furnished the public with two or three articles which were reeking with blasphemy against God, and packed with all kinds of sophistical arguments against religion. Three years ago the bishops of the Province of Toulouse launched a collective pastoral letter denouncing the grossness and perfidiousness of these articles and forbidding Catholics to read the paper. *La Dépêche* became very angry, expressed itself as such, and uttered all sorts of threats, but did not sue for damages, as it threatened. It decided that it was more prudent and more practical to modify the character of its articles for the moment.

The Fight in the South-East.

To-day, it is in the south-east that the fight is hottest. At Lyons, two journals which have wide circulation—viz., *Le Progrès* and the *Republicain*, are using all their vile influence to carry out their purpose. Like the papers above referred to, their columns are filled with the most blasphemous utterances against the Trinity, creation, the Papacy, the Blessed Virgin, the Church, etc. The effect off all this upon the people is most deplorable. As a consequence the bishops of the Province of Lyons, with the venerable octogenarian, Cardinal Coullié at their head, issued a collective letter, in which they not only denounced the scandal, but resorted to active measures to put an end to it; forbidding the faithful to read either of the journals concerned, under pain of grievous sin and the refusal of the Sacraments. This letter was read in all the churches of the Province of Lyons. Other papers, the *Tribune Republicaine*, and *La Loire* are put in the same category as those mentioned above. Will they act as the *Dépêche* did, and do nothing but show their wrath. Perhaps not. One of them makes the announcement that it purposes to sue the bishops. When it does we can be pretty sure that it will not act alone, and we shall soon see the bishops taken to court and condemned as they have been elsewhere in France, with a possible increase in the fines and costs. For their courage, the bishops will have to pay heavily. Probably also the matter will be discussed in the Legislature, for the Freethinkers are evidently eager to have a special law against the bishops and priests, to prevent them from doing elsewhere what they have done at Lyons.

The Future.

In brief, the future threatens to be a period of trouble; the Catholics are girding themselves for the fray; they are rather proud of their Bishops, and have made up their minds to stand by them resolutely, for they see that their enemies are intent upon leaving them no liberty which it is possible to deprive them of. The fight is now so hot that resistance may become an absolute duty for all Catholics. Many Catholics who were only nominally such, and would not believe that all religion was threatened, are now opening their eyes to the importance of the contest, and perhaps will very soon make up their minds to take part in it. The struggle will be violent, but at the same time it will be salutary.

A notice with reference to the train arrangements for the Easter holidays appears elsewhere in this issue...

The Rev. Brother Patrick Fogarty, of the Patricians, and Vice-President of Holy Cross College, Ryde, has left for Europe. Before his departure the college students tendered the popular Brother a farewell concert. He was also made the recipient of many presents from the students and friends of the college. He has been associated with the college for fourteen years, and was a most popular and welcome guest at the ex-students' reunions. Brother Fogarty will return to Sydney at the end of six months.

CITY OF DUNEDIN MAYORAL ELECTION.

WEDNESDAY, APRIL 26, 1911.

CR. WILLIAM BURNETT

(Senior Councillor on the Dunedin City Council),
Solicits your VOTE AND INTEREST at the forthcoming
Mayoral Election.

COUNCILLOR BURNETT has been a member of the Dunedin City Council continuously since 1904, and has filled the offices of Chairman of the General Committee (1907-1909), and Chairman of the Reserves Committee (1906-1911). Besides representing you upon various Public Bodies, he has been a member of the Dunedin Drainage and Sewerage Board since 1903, and has been Chairman of that body since 1905. He was also for many years a member and for some time Chairman of the Maniototo County Council.

AUSTRALIAN GENERAL CATHOLIC DEPOT.

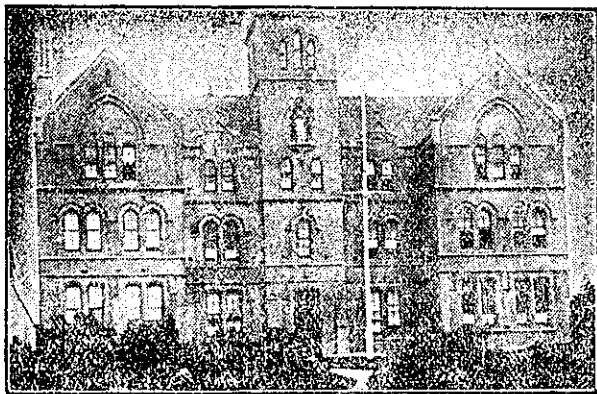
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AREA GROUP 13.—Commencing at a point being the mouth of the Waitati River in Blueskin Bay, thence easterly and southerly by the sea to the mouth of the Kaikorai River, thence along the Watershed of the Chain Hills, thence by the Silverstream, thence north-easterly along the Waitati River to the sea.

Officer in Charge—Lieutenant R. Fraser, Defence Office, Dunedin.

AREA 45.—That portion of Port Chalmers Electorate included in Group XIII, and Dunedin North Electorate bounded by the west by a line drawn through the centre of Frederick street to Leith street, thence to Albany street, thence to Queen street, thence to Pitt street, thence to Royal terrace, thence to Bute street, through the Town Belt to Ewington avenue, thence along Wakari street, thence north-west to the boundary of Group XIII.

Non-Commissioned Officer in Charge of Area—Sergt. Instructor J. T. McGoun, Defence Office, Dunedin.

AREA No. 46.—Dunedin West and Central Electorate. Bounded on the east by the Western boundary of Area No. 45, on the south by the Harbour, on the west by a line drawn through the centre of Park terrace to Main South road, thence to Goodall street, thence to Leith walk, thence to the Mornington Borough boundary, thence along the Mornington boundary to Look Out Point, thence to the junction of the Taieri Electorate, on the north by the Taieri Electorate boundary.

Non-Commissioned Officer in Charge—Sergeant-Instructor W. H. Donaldson, Defence Office, Dunedin.

AREA No. 47.—Dunedin South Electorate, and that portion of the Taieri Electorate included in Group XIII.

Non-Commissioned Officer in Charge—Sergeant-Instructor G. V. Stevenson, Defence Office, Dunedin.

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MAYORAL ELECTION

COUNCILLOR WILSON respectfully solicits your Vote and Interest on Wednesday, April 26, 1911.
Polling from 9 a.m. to 7 p.m.

Councillor Wilson has been continuously serving the Public Municipally since April, 1897. Mayor of Caversham for three years—1902, 1903, and 1904,—and is now serving his fourth year as Chairman of Public Works Committee, besides being a member of the Dunedin Fire Board.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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, APRIL 13, 1911.

NATIONALISTS AND THE CORONATION



THE Irish Nationalists and the Dublin City Corporation have come in for criticism—friendly and unfriendly—in respect to their attitude on the question of the Coronation. The friendly criticism is fitly represented by the leading article in the *Dunedin Evening Star* of Monday last. For many years the *Star* has been a steady and consistent supporter of Home Rule; and its articles on the subject have been marked not only by exceptional ability and a thorough grasp of the question in all its aspects, but also by that sympathetic insight without which it is impossible to enter fully into the spirit of any great national movement. It is, therefore, somewhat surprising to find so sturdy a champion so easily overcome by 'misgivings'; and—as we shall hope to show—the misgivings are by no means warranted by the facts. The unfriendly criticism is represented by the paragraphs referring to the subject in the 'Passing Notes' column of Saturday's *Otago Daily Times*. We have always understood that 'Passing Notes' were intended to be funny; and we are willing to enjoy them and to respect the writer—if he will let us. But we venture to say that no fair-minded or intelligent reader would see in his Saturday's sneering allusions to Irish Nationalists and the Irish people anything but vulgarity, pure and simple. It was said of a classic writer of old that he touched nothing which he did not adorn. Contrariwise, it may truly be said of 'Civis' that he never touches the Irish question without making himself—in greater or less degree—ridiculous. It is not the Dublin Corporation or the Irish people who are lowered by references to 'Alderman Moike and Councillor Tim,' and to 'the finest pisantry in the world'—it is the cultured writer who, throwing dignity aside, stoops to the devices of the literary mountebank, and brings an honored column down to the level of 'Aly Sloper.'

The immediate occasion of the criticisms we are discussing is the fact that the Irish Parliamentary Party at a recent meeting officially decided that, as a party, they could not take part in the Coronation ceremonies, and the further fact that the Dublin City Corporation—presumably following on the same lines—rejected a motion to present an address to the King on the occasion of his Coronation. In making their decision public, the Irish Party issued a statement—which may be allowed to speak for itself—of the reasons by which they were constrained to stand apart on this occasion. We give the statement in full:

'Ever since the foundation of the United Irish Party under Mr. Parnell's leadership in 1880, it has been the settled practice and rule of the Party to stand aloof from all Royal and Imperial festivities or ceremonies, participation in which might be taken as a proof that Ireland was satisfied with or acquiesced willingly in the system of government under which, since the Union, she has been compelled to live. In accordance with this policy, the members of the Irish Party took no part in the jubilee of Queen Victoria, or in the Coronation of Edward the Seventh. Since the date of these ceremonies circumstances have vastly changed, and the cause of Irish liberty, to fight for which the Irish Party was created, is now on the eve of victory. A great majority of the people of Great Britain and the Parliaments and peoples of the self-governing Colonies are friendly to the cause for which the Irish Party stands. In view of these facts, it would

be a great source of satisfaction to us if we could, as representatives of the Irish nation, take our place side by side with the representatives of the other great component parts of the Empire at the Coronation of King George, but with deep regret we are compelled to say that the time has not yet come when we feel free to join with the other representatives of the King's subjects on this great occasion.'

*

'We are,' continues the statement, 'the representatives of a country still deprived of its constitutional rights and liberties, and in a condition of protest against the system of government under which it is compelled to live; and as such we feel we have no proper place at the Coronation of King George, and would lay ourselves open to the gravest misunderstanding by departing on this occasion from the settled policy of our Party. Entertaining, as we do, the heartiest good wishes for the King, and joining with the rest of his subjects in the hope that he may have a long and a glorious reign, and ardently desiring to dwell in amity and unity with the people of Great Britain and the Empire, who, living under happier conditions than exist in our country, will stand round him at the ceremony of his Coronation, we feel bound, as the representatives of a people who are still denied the blessings of Self-Government and freedom, to stand apart and await with confident hope the happier day of Irish Self-Government, now close at hand. We are sure our people will receive the King on his coming visit to Ireland with the generosity and hospitality which are traditional with the Irish race; and when the day comes that the King will enter the Irish capital to reopen the Irish Parliament of Ireland, we believe he will obtain from the Irish people a reception as enthusiastic as ever welcomed a British monarch in any part of his Dominions.' The Press Association adds that the decision of the Nationalists to abstain from taking any part in the Coronation was only arrived at after most prolonged deliberations. The Party met at noon, and, after sitting for two and a-half hours, an adjournment was made until after the delivery of the principal speeches in the Parliament Bill debate. A further meeting was held in the evening, lasting an hour and a half.

*

The cable message gave no particulars as to the reasons advanced by the Dublin Corporation for not taking official action in connection with the Coronation; but it is safe to assume that they acted on the same principles as, and followed the lead given by, the Irish Parliamentary Party. It is not our purpose to discuss the rightness or wrongness, the wisdom or unwisdom, of these decisions. Our object is merely to point out to our Dunedin evening contemporary that—in the light of the explanation furnished by the Irish Party—their action, and that of the Dublin Corporation to which the same explanation applies, affords not the least occasion for 'misgivings.' They are merely following—consistently, indeed, but regretfully and reluctantly—the precedent established many years ago by the great Irish Protestant leader, Parnell. 'Entertaining, as we do, the heartiest good wishes for the King, and joining with the rest of his subjects in the hope that he may have a long and glorious reign, and ardently desiring to dwell in amity and unity with the people of Great Britain and the Empire—that is not the language of separatists, or of those who are 'virtually disowning Throne and Empire alike.' And in the light of the same explanation, and of the same expression of Irish sentiment, we desire to suggest to 'Civis' that his statement of the position is a piece of misrepresentation of which he has reason to be heartily ashamed. With the words above quoted before us, it is evident that to speak of the Nationalists as going out of their way to 'select' this occasion 'for offering an affront to the King,' and to describe them as animated by 'a perverse obstinacy, ugly, sullen, irrational,' etc., is sheer dodder. From now on, till the actual accomplishment of Home Rule, the Irish Party will doubtless receive plenty of criticism from the know-alls of the press; but at least the critics might—if only for appearances' sake—make some reasonable attempt to be fair.

Notes

A Genuine Conversion

A contributor to the *New York Sun*, in a communication from Utica, N.Y., dated February 12, gives the following life-history of a present-day penitent. It illustrates admirably the thoroughly practical nature of true conversion: 'Robert Caple died in his cabin at Clayville, ten miles south of here, to-day at the age of seventy years. In his young manhood he engaged in various businesses and acquired a fortune. He was a noted dealer in horses,

always willing to swap, buy, or bargain, and invariably sure to come out ahead in the transaction.'

*

'A score of years ago Mr. Caple joined the Roman Catholic Church. One of the first things he did after joining the Church was to set about to reimburse everybody he thought he had defrauded in a business way. He gave away thousands of dollars in doing this. He went from village to village, from town to town, and city to city seeking out the men with whom he had dealt. In Watertown he found one man he had worsted to the extent of 175 dollars in a single horse trade. In many other places he found other men, some of whom had gone about for years with the consciousness that they had worsted Caple in swapping horses, and who were amazed when he called upon them and reimbursed them. This done as best he could, Mr. Caple set about giving the balance of his fortune to the poor. Families in Utica and all through the Sauquoit Valley were remembered in the distribution of goods and money until Mr. Caple was reduced to poverty. Friends in Clayville built a modest cabin for him and here for the last fifteen years he lived, prayed and fasted, leaving his home each day to visit the sick, to carry food to the poor, and to beg his own meals and clothing.'

Mr. Healy as Advocate

Commenting on the Edmondson-Avery case, the *Westminster Gazette* says: 'Let us add a word of congratulation to Mr. Healy on his first appearance in a big case at the English Bar; he is clearly destined to play as prominent a part in this country as in his own.'

Stevenson's Open Letter to Dr. Hyde

Robert Louis Stevenson's scorching letter to Rev. Dr. Hyde, of Honolulu—in answer to aspersions cast upon the character of Father Damien by Dr. Hyde in a letter written to a brother minister, the Rev. H. B. Gage—has just been published in a shilling volume by Chatto and Windus. It is one of the finest philippics of any age or language—a scathing flagellation of the cowardly calumniator, and a magnificent vindication of the slandered saint.

*

It begins thus: 'It may probably occur to you that we have met, and visited, and conversed; on my side, with interest. You may remember that you have done me several courtesies, for which I was prepared to be grateful. But there are duties which come before gratitude, and offences which justly divide friends, far more acquaintances. Your letter to the Reverend H. B. Gage is a document which in my sight, if you had filled me with bread when I was starving, if you had sat up to nurse my father when he lay a-dying, would yet absolve me from the bonds of gratitude. You know enough, doubtless, of the process of canonization to be aware that a hundred years after the death of Damien there will appear a man charged with the powerful office of the *Devil's advocate*. After that noble brother of mine, and of all frail clay, shall have laid a century at rest, one shall accuse, one defend him. The circumstance is unusual that the devil's advocate should be a volunteer, should be a member of a sect immediately rival, and should make haste to take upon himself his ugly office ere the bones are cold; unusual, and of a taste which I shall leave my readers free to qualify; unusual, and to me inspiring. If I have at all learned the trade of using words to convey truth and to arouse emotion, you have at last furnished me with a subject. For it is in the interest of all mankind and the cause of public decency in every quarter of the world, not only that Damien should be righted, but that you and your letter should be displayed at length, in their true colors, to the public eye.' Displayed in their true colors both letter and writer undoubtedly are; and those of our readers who invest will find that the volume, though small, is excellent value for the money.

DIOCESE OF DUNEDIN

The following clerical changes have been made in the diocese of Dunedin:—Rev. J. J. O'Reilly, of St. Joseph's Cathedral, has been appointed to the charge of Port Chalmers; Rev. P. J. O'Neill (Gore) has been transferred to St. Joseph's Cathedral.

The Rev. J. Cahill, of Ngaruawahia, Auckland, who had been the guest of his Lordship the Bishop at the Palace for a few days, left on Wednesday for Queenstown.

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Another meeting in connection with the Hibernian Senior Cadet Corps was held in St. Joseph's Hall on Tuesday evening. Captain Hussey, Lieutenant Callan (officer in charge of the corps), and Rev. Father Coffey, Adm., were present. About a dozen boys were enrolled, so that the present membership stands at seventy-five.

On Monday evening a meeting was held in St. Patrick's Schoolroom, South Dunedin, for the purpose of organising a senior cadet corps in the district. Captain Hussey, Lieutenant Callan, and Rev. Fathers Coffey, Delany, and O'Neill, were present, and assisted in the enrolment. Between thirty and forty boys were enrolled, and it was decided to hold another meeting after Easter for the purpose of a further enrolment.

The following item of news from the Dublin *Freeman's Journal* of February 20 will be of interest to our readers in Otago, the Miss Sweeney referred to being an old pupil of the Dominican Nuns:— 'Not the least enjoyable feature of the very successful dinner of the Ancient Order of Hibernians, held at the Florence Restaurant, London, on Saturday evening, February 18, was the excellence of the musical programme. The organisers of the function were fortunate in securing the services of some first-rate vocalists, and their splendid rendering of favorite Irish songs was richly appreciated by the company. A number of the artistes, such as Miss Eugenie Boland and Mr. Lennon, are old favorites with London Irish audiences, while in Miss Hannah Sweeney and Mr. Gullally, two newcomers of very high promise were heard. Miss Sweeney, like Miss Boland, is an Irish-Australian, of whom much is likely to be heard in the near future. She has a rich and sympathetic voice, and her singing of 'The dear little shamrock' evoked great applause.'

The members of St. Joseph's Harriers held their official opening run from the residence of their president (the Hon. J. B. Callan, M.L.C.) on Saturday. The excellent muster of 19 turned out, under Captain James Swanson. O. Swanson and P. Anderson were in charge of the paper, and laid an ideal trail down the hill in front of the carsheds, Kaikorai Valley, right through to Wakari. From here the trail led on to a popular picnic resort (Fraser's Gully), and thence to Fraser's Creek. After a short spell here the trail was followed on through some very bushy country till Brockville road was met. From here the younger members showed great staying powers, for a steady pace was maintained till the cable power station was reached. When nearing home a sprint was arranged, afterwards resulting in a close finish for first place between L. Coughlan and Jos. Hughes, the former winning by a few yards. The members were hospitably entertained by their hosts.

Invercargill

(From our own correspondent.)

April 9.
In connection with the collection being taken up for the renovation of the premises occupied by the Marist Brothers, I am informed that the amount collected already runs well into three figures. The object is a commendable and deserving one, and it is hoped that a substantial sum will be collected.

The annual social gathering of St. Mary's Tennis Club took place in Victoria Hall on Wednesday evening, when there was a splendid attendance. The first part of the evening was devoted to progressive euchre, the results of the tourney being as follows:—Lady's first prize, Miss C. Walker; gentleman's prize, Mr. D. McMillan. The secretarial work was ably performed by Mr. M. Timpany. As a result of this very enjoyable gathering the funds of the Tennis Club will be augmented. A word of special praise is due to Mesdames McGrath, Shepherd, Hishon, McKay, and Matheson for attending to the supper arrangements. The club intend holding a second social during the first week in July.

THE HOME RULE DELEGATES

In reference to the visit of the Irish delegates, Mr. Martin Kennedy, Wellington, sent a cable to Capetown a few days ago, to intercept the delegates there, recommending them to hold thirty-five meetings instead of twelve in New Zealand. Mr. Kennedy received the following reply:—'The more meetings the better.' Speaking to a *Times* reporter, Mr. Kennedy intimated that the reply meant that every district that wanted a meeting might have it—or that instead of twelve meetings there would be three times that number. When Messrs. Devlin and Donovan were out here a few years ago they held thirty-five meetings, and Mr. Kennedy thought that the coming delegation should have the same number.

In the course of a letter to the *Hawke's Bay Herald* Mr. John Higgins, of Napier, writes:—'We are about to have a visit from Irish delegates whose mission is to collect funds for the Home Rule Party, and it appears to me that this is an opportunity for all sympathisers with the cause to strike a decided blow for the solidarity and impregnability of our Empire. Let us respond to the invitation cordially and liberally; let us place Ireland in

the position she has so long striven for, and to which every right-thinking man must recognise she is entitled. Then disloyalty and disaffection will disappear, and the British Empire will present a front to the whole world which no nation dare attack. We, in the colonies, have Home Rule, and we are loyally devoted to the Crown and Empire. Give Ireland the same privileges, her heart and fidelity will be won, and God help the country—Germany or any other—that attacks the Motherland. With that object in view it is surely not too much to ask support for the Home Rule delegates, to invite sympathy for a movement which, when successful, will unite in the closest bonds every branch and section of our great Empire.'

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 10.

Rev. Father Hunt, C.S.S.R., gave a mission during the past week to the inmates of the Mount Eden Gaol.

His Lordship the Bishop continues his pastoral visitation of the diocese, and hopes to visit as many districts as possible before winter sets in.

Rev. Father Furlong, who starts on his homeward journey next Wednesday, will be absent twelve months. To-night a presentation of a purse of sovereigns will be made him at Devonport.

Arrangements are in progress for the meetings of the Irish delegates in the city and province. Already country places, where intended meetings are to be held, have been communicated with, and no doubt the best results will be achieved.

Visitors from the various branches of the Newman Society in the Dominion are to arrive this week to attend the conference. A dinner will be given them on next Sunday at the Mon Desir Hotel, Takapuna. The local members will leave nothing undone to make the visit of the delegates a pleasant one.

Mr. Fred Moore, who had been hon. treasurer to each succeeding Irish delegation to Auckland, leaves with his wife on a business visit to Ireland this week. To-morrow evening a presentation from the Auckland Irishmen will be made to him in recognition of his great services. He is a sturdy Protestant Nationalist, who puts Ireland in the forefront on all occasions. He is well acquainted with the Irish leaders, and his knowledge of Ireland's history is thorough.

The Coronation bazaar, in aid of the Mater Misericordie Hospital, will be opened next Saturday afternoon by his Worship the Mayor. Great preparations have been made for the fair by a large band of workers. A varied programme will be given each night; two bands will take part, and a number of young ladies will give exhibitions of fancy drill and dancing. The side-shows will be numerous and entertaining, and the stalls will be laden with a splendid stock of artistic and useful goods, whilst the prizes in the art union are valuable and numerous.

New Plymouth

(From our own correspondent.)

Mr. James Sexton, of Stratford, at the invitation of the local St. Vincent de Paul Society, delivered a lecture, 'A trip round the world,' in St. Joseph's Hall, New Plymouth, on March 30. All the views shown had been taken by the lecturer, who also made his own slides. The proceeds were in aid of the funds of the society. The lecture was highly successful, and a few days later Mr. Sexton received a letter from the secretary of the St. Vincent de Paul Society, conveying the thanks of the Conference for the entertainment provided by him.

The steady growth of Timaru is indicated by the fact that 65 applications for water services were dealt with during the last two months. Forty-two building permits were issued, the total estimated cost of the buildings being £16,558. In a comprehensive review of the financial position of the borough, the Mayor on Monday night submitted figures to show that the contemplated further loans, amounting to £50,000, can be added to the present loan debt of £170,000 without increasing the rates. The purposes of the new loans are drainage and roading the recently annexed area, and erecting municipal buildings. When these are erected the present offices will be given up to the Fire Brigade. The existing loan debt includes the cost of improving the water storage from five to 20 million gallons. This work is now in hand. During the past year £1568 was spent on recreation grounds. The Public Library has about 1400 regular borrowers. The premises are already too small, and application has been made to Mr. Carnegie for assistance to enlarge them. The underground drainage work is making good progress. There are 1198 premises connected with the completed sections of it. The council allows up to £10 in each case, and these payments will absorb £241,000. In the old borough the next leading work which the new council must consider is the provision of trams, and the Mayor thought a good system could be had for £50,000.

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THE LATE FATHER CUMMINS, S.M., LONDON

Over the initials 'F. J. W.' there appeared in the Dublin *Freeman's Journal* the following tribute to the late Very Rev. Michael Lestrangle Cummins, S.M., who passed away at Kew, London, on February 23:—Our readers will learn with regret—many of them with a poignant sense of personal loss—of the death at Kew, London, of the Very Rev. Michael Lestrangle Cummins, of the Society of Mary. Born in the Queen's County just seventy-three years ago, of a distinguished family—his father was County Inspector of Police—Father Cummins at an early age entered the Society of Mary, and after a prolonged and successful course of studies, was ordained priest in the Church of the Catholic University, Stephen's green, in 1838, by the Right Rev. Dr. Eloi, Bishop of Tonga, member of the Society of Mary. With the ardour and zeal that consumed him, Father Cummins, after some years of prolific missionary work in East London, volunteered for the foreign mission. Some seven years of hard labor were passed in New Zealand in the early pioneer days, when missionaries were nomads, and churches were not. Many were the interesting, thrilling experiences—some of them tinged with a profuse wealth of thought—he loved to detail of his wanderings and work in the Antipodes. No obstacle daunted him in his search and cure of souls.

Recalled to Europe, Father Cummins threw himself with fearless energy into the work of home missions and retreats. Few are the parishes in and around Dublin, as well as further afield, that have not resounded to the unstudied, exuberant, stately eloquence of the zealous Marist. 'A second St. Bernard,' was the apt remark of the late Judge O'Brien, after hearing a sermon of Father Cummins' in Clarendon Street Church.

The writer recalls a picturesque, moving scene on a summer evening on the chapel hill in Errigal Truagh—diocese of Clogher—when the church expanded not to the crowds that feregathered. From a rude restrum on a spur of the hill the preacher dominated the multitude, and held them spellbound, hanging on his lips.

Time chilled not his priestly ardour. Often he came from the home of his last years, Kew, London, to rouse the people of rural parishes in the land he loved so well, to a more stern and faithful discharge of duty. Many a tear he drew, many a chord of sympathy he struck, many a deaf ear he made hear, many a woe he solaced, many a sore he healed, many a dead soul he raised to grace and life.

In Kew he built a beautiful church, and ministered to the souls entrusted to him for twelve odd years. Will not those who drew spiritual profit from his sweat and toil and straight, fervid eloquence—that rushed like a mountain torrent from the twin fountains of deepest faith in God and consuming zeal for souls—say a prayer for his simple, priestly, gently soul. In his Order his death leaves a void not to be soon filled.—R.I.P.

Interprovincial

Napier is said to be making very rapid progress just now as far as the building trade is concerned. For the March quarter building permits to the value of £23,954 were issued.

Maize has been grown with success in Ashburton district this season. Now that the dairy industry has been established in the district it will probably be largely cultivated in the future for late summer and autumn feeding.

'A very fanciful objection' were the terms in which the magistrate characterised a request by a Woodville plaintiff to have all witnesses ordered out of court. It turned out that there was only one witness, and he was deaf.

Notwithstanding the large number of private residences erected in Ashburton during the past few years, very few empty houses are to be found at present. Several new residents have been compelled to take lodgings on account of their inability to secure suitable houses.

It is stated that the late Chief Tamahan Mahupuku spent £40,000 in eight years. He was regarded as a father by his people, who went to him for everything, and he rarely failed to respond to their requests. He was exceedingly generous, and this fact, no doubt, greatly increased the power which his strong personality naturally exercised.

The rabbits came in in very large numbers last week at the Mataura Freezing Works, and the packers experienced a busy time, working all hours of the night. The heat affected the consignments somewhat, and on Friday over 2000 carcasses were bad. Some of them were skinned, but a large proportion were too far gone to allow of even the skins being saved.

Two men in the Rakaiā district, by the use of bird traps, earned an average of £5 10s per week between them

over a period of three months, selling the heads to the Ashburton County Council. The largest catches were generally obtained early in the morning, the record for one pull of the trap being 750 fully-grown birds. This one catch realised the sum of £3 2s 6d.

The hotel now being built at Suva, Fiji, by the Union Steam Ship Company promises (says the *Otago Daily Times*) to be an imposing building. It is situated in beautifully laid-out grounds. The verandahs and balconies surrounding it, 15ft wide, will give every opportunity to visitors to view the attractive environments of the town. There will be accommodation for fifty persons.

In a supplement to the *Gazette* it is notified (says a Press Association telegram from Wellington) that the shooting season for imported and native game will be from May 1 to July 31, both days inclusive, in the various acclimatisation districts, excluding reserves and sanctuaries, and areas proclaimed in the *Gazette*, with the exception that game only will be killed in the districts of Ashburton, Grey, Inangahua, South Canterbury, Waitaki, Waimate, and Westland.

Some doubt that has existed about the precise meaning of the proclamation issued in connection with the inauguration of the new defence scheme is to be set at rest by the issue of an amended notification. The proclamation made it obligatory on the part of all males between the ages of 14 and 20 (inclusive) to register. The amended order will make it perfectly clear that all boys who had attained their fourteenth birthday on March 31, and who had not reached the age of 21, will be required to register.

Quite peculiar circumstances arose in connection with one census return which was made up by a resident of Gisborne. The schedule was duly filled up at the specified time, but on Monday morning it was found that the family had increased by one, and there was much speculation as to whether the newly-arrived member should be included. The sub-enumerator, when collecting his return, was asked for his opinion, and promptly pointed out that the Act provided that travellers who arrived on Monday morning, and were not enumerated elsewhere, would have to be included, and, consequently, the little stranger was duly tallied.

The crew of the trawler *Nora Niven* experienced something in the nature of a disappointment during her recent trawling cruise in Cook Strait (says the *Dominion*). On the occasion in question, the vessel was in the vicinity of Palliser Bay, and instructions had been given to haul in the net. As it began to come in it appeared to have a large quantity of fish in it, for it was particularly heavy. Enthusiasm ran high, and those on board had visions of a good pay day ahead of them (so it is said). One man promised himself a new suit on the strength of the catch. But, as the trawl gradually came into view, these fine hopes vanished. It was presently seen that the net contained about three tons of sharks, ranging from six to nine feet in length. Those on board the vessel state that they have never seen such a number of sharks come on board in one haul before.

It is not often that an experienced chairman of a local body is constrained to suggest the advisability of hiring somebody to break the law. Yet (says the *Timaru Post*) such was the half-humorous suggestion of Mr. C. N. Orbell at the meeting of the Levels County Council on Wednesday in reference to the long-delayed duty of the Railway Department to fence in the line between Washdyke and Pleasant Point. 'We should, perhaps,' he said, 'employ a man who does not worry about the disgrace of gaol, to drive sheep along that line continually, and take the consequences, until the Department is impressed with the advisability of fencing in the line.' 'Oh, it has been done before to-day,' the chairman added, in reply to the general voice of protest, and he recounted a similar instance in Central Otago, which had forced the Department to effect the desired reform.

Very soon now there will be no schools in the middle of the town (says the *Dominion*). Schools follow the residential population, and as the demands of commerce expand land formerly wholly occupied for residential purposes is given over to factories, warehouses, and shops. The Catholic authorities became aware of the outward movement of the residential population a decade ago, and laid their plans accordingly. Long ago they sought and obtained power to dispose of their central school grounds, and secure others nearer the people. For forty years past the Sisters of Mercy have conducted a school in Dixon street (near the junction with Willis street). This property, a fine level section, 77ft by 274ft, has been sold to Messrs. Sharland and Co. for £5000. It is the intention of the firm to build an up-to-date factory, warehouse, and office building, and then transfer the whole of its business from the present quarters in Willeston street to Dixon street.

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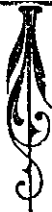
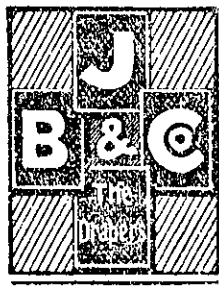
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Irish News

CORK—Visit of an Archbishop

The Most Rev. Dr. Anselm Kenealy, O.S.F.C., Archbishop of Simla, who was recently on a visit to Cork, was called on by the Lord Mayor, Alderman James Simcox. The function was of an interesting character. The Lord Mayor congratulated his Grace on behalf of the citizens on the high distinction which the Holy Father had conferred upon him. Archbishop Kenealy said he was deeply indebted to the Lord Mayor, and remarked that he had never forgotten that he (the Archbishop) was by ancestry an Irishman.

Death of a Well-known Lady

Much regret is felt in Cork at the death of Lady Harrington, wife of Sir Stanley Harrington, Commissioner of National Education and chairman of directors of the Cork, Blackrock, and Passage Railway. The deceased lady, who was intimately associated with social and philanthropic movements in the city, belonged to a very old Cork family, having been a daughter of the late Mr. Thomas Lyons, Waterview, Passage West, founder of Messrs. T. Lyons and Co., Limited.

DUBLIN—Freedom of the City

On February 20 an interesting ceremony took place in the Council Chamber of the Dublin City Hall, the occasion being a special meeting of the Corporation, when Sir Charles Cameron, C.B., M.D., F.R.C.S.I., Ph.D., attended to sign the roll of freemen, and was presented by the Lord Mayor with the certificate, which was contained in a beautiful and artistic casket.

The Lord Mayor's Programme

In view of the action of the Dublin Corporation in reducing the salary of the Lord Mayor by £2000, and the rumors that have gained currency that there was a probability of the Mansion House as the official residence of the Lord Mayor of Dublin being closed up for the coming year, a press representative called upon the Lord Mayor elect, and asked him what course he intended to take in view of the reduction of his salary. Alderman Farrell replied: 'What I intend to do is to be a Lord Mayor, and a good Lord Mayor. I will endeavor to do the business of the city properly and expeditiously. I will strive to be the best Lord Mayor, not even excepting O'Connell or Harrington. I will live in my official residence—the Mansion House. I approve of the portion of British law which points out that 'the Englishman's house is his castle,' and I will receive my friends, but I will not give any civic functions.'

Where He Found Toleration

At the annual public meeting under the auspices of the Irish Association for the Prevention of Intemperance, held in the Rotunda, Dublin, on February 17, the Rev. Charles Williams, a Methodist minister, said they heard a lot about toleration up North, but he should say that when he wanted toleration he found it mostly in the South. A Catholic band paraded the streets of the city for two hours, and gathered a crowd of three thousand people to listen to him, a Methodist minister, and they gave him as kindly a reception as if he were one of their own priests. They had people going up and down that country, and other countries too, running down Ireland and the Irish, and making money out of the business. He thanked God that he had never been ashamed of his country. He thanked God that every drop of blood in his veins was Irish and every sympathy of his heart was Irish. They should not, he continued, be deterred from supporting the temperance cause through fear of being called fanatics. They called Emmet a fanatic, they called every man who had ever done anything for Ireland a fanatic—every man who had loved and toiled and lived and died for that old, fair, green land a fanatic, so they were in good company.

Practical Appreciation

Mr. John J. Clancy, M.P., K.C., has completed twenty-five years in Parliament, and the people of North County Dublin, whom he has faithfully represented during that long period, are about to show their appreciation of his services and give expression to the esteem in which he is held. With this object in view, a meeting of the North Dublin Executive of the United Irish League was held recently, when it was resolved to call a conference of representatives from all the public bodies in the constituency and of the clergy of all denominations. It is only right that Mr. Clancy's silver jubilee should be fittingly honored, for while unobtrusive in manner, he has proved himself one of the most useful and capable members of the Irish Party, and his services have always been at the call of every section of the community. Indeed, long before he entered Parliament Mr. Clancy rendered the country most valuable service as an able and staunch upholder of the popular cause.

The Opponents of Home Rule

Mr. Thomas Sexton, in sending a contribution of £20 to the Irish Parliamentary Fund, observes that every new

advance of the National movement is met by its opponents with a fresh outburst of expenditure, designed to exhaust its resources—an outburst best encountered by such conclusive proof as an adequate fund affords that this cannot be done.

GALWAY—Sad Boating Disaster

A sad boating disaster is reported from Roundstone, County Galway. A boat in which were Matthias Gorham, his son-in-law, Festus Connolly, and a third man named Redge, capsized in the bay. Connolly and Redge sank and were drowned. Gorham was brought ashore by a coastguard, but though he was still alive efforts to resuscitate him failed. Connolly and Redge leave widows and eight children each.

Proposed Transatlantic Port

At the Midland Great Western Railway Company's meeting, held in Dublin on February 9, the chairman in the course of his remarks said:—You will, no doubt, expect me to say a word on the subject of Galway as a Transatlantic port. At a special meeting of shareholders which was held on November 3 last, you authorised the directors to contribute a sum of £5000 towards the expenses of the promotion of a Bill in Parliament for the purpose under certain conditions, one of which was that a steamship company, able and willing to perform the sea part of the service, and also to guarantee a similar sum, should be found. I have no doubt also that you saw in the newspapers a letter from Mr. Robert Worthington, stating that the promoters had found it impossible to comply with the Standing Orders of Parliament in time to lodge a Bill for this session, and also saying that the project was only postponed. Speaking in reference to this matter, Alderman Reigh said the Galway business, he hoped, would tend to the development of traffic in that direction. He hoped that in the course of a few years they would have a railway running straight into Galway harbor, carrying to that harbor for transport the traffic of the Empire. That would be an important matter for the company—it would be the salvation of their line, and would place in a permanent position one of the main routes of the world's traffic. He believed that Canada and other portions of the Empire would be disposed to subsidise the carrying of traffic through Galway. If a scheme to effect that was carried out most of the traffic would pass through Dublin, and where traffic passed it always left something behind it. Mr. Sullivan, speaking of the line of steamers which he hoped they would have from Galway to Halifax, said that the matter would be practically decided at the meeting of Colonial Premiers next May. He read a letter he had received from the Prime Minister of Newfoundland, who was deeply interested in the matter, and expressed the hope that something would come out of it which would be of interest to Ireland and Newfoundland.

MAYO—The Work of the Irish Party

Mr. John Dillon, M.P., received recently the following letter from his constituents in Kiltimagh, Mayo:—As usual, the members of the Kiltimagh branch of the United Irish League desire that their annual subscription to the Parliamentary Fund should appear in the first published list of the year, and they request us to forward you the enclosed cheque for £30, out of which please pay our affiliation fee (£3), and hand the balance (£27) to the National Trustees. Never, we may add, did our people subscribe more heartily than they did this year, and this will be apparent from the fact that almost 700 members were enrolled inside of two weeks. They are quick to appreciate the issues at stake. They know that the battle will be fierce and perhaps prolonged. They recognise, therefore, that not only is patience necessary, but also unbounded confidence in the policy of the pledge-bound Party. Neither the threats of the Ulster Orangemen nor the misrepresentations of Factionists, nor the sophistries of Lord Dunraven, will affect their confidence in the slightest degree. Needless to say, the members tender to you their gratitude and love, with a fervent prayer that you and your leader, and the other members of the party, will be strengthened and upheld to bring to a successful issue the cause for which you and they have so long and so nobly fought.

WATERFORD—Congested Districts

Memorials have been sent to the Estates Commissioners by the tenants on several estates in the County Waterford, asking to have them dealt with as congested estates, and the Estates Commissioners have taken preliminary steps in the matter. The principal estates in West Waterford in which they have been asked to apply to their compulsory powers are the Thompson-Orpin estate, the Stuart estate, the mountain portion of Sir John Keane's estate, and Major Chearnley's estate. In addition to the efforts to compel a sale of the above estates, steps will soon be taken to reinstate some evicted tenants on the vacant lands on the Fuge estates, near Ardmore.

'The Book of Lismore'

The 'Book of Lismore' is really a misnomer; it derives that name from the fact of having been discovered in the Castle of Lismore in 1814, during some structural alterations, but the more correct name is the Book of MacCarthy-reagh, for whom it was compiled—namely, Finghin MacCarthy, and his wife, Catherine, daughter of O'Connor, Eighth Earl of Desmond. It was written by a famous

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Irish scribe, Angus O'Kelly, about the year 1462, and had no connection whatever with Lismore until after the year 1640, as it had been preserved in the Franciscan Friary of Timoleague, County Cork, from 1504 to 1629. In 1645 it was secreted in Lismore Castle, along with the crozier of Bishop MacEgan, of Lismore. The crozier is still in Lismore Castle, but the 'Book of Lismore' was transferred to Chatsworth, in Derbyshire, by the late Duke of Devonshire in 1882.

GENERAL

A Notable Anniversary

Monday, February 13, was a notable anniversary in parliamentary history. Mr. W. E. Gladstone introduced his second Home Rule Bill on February 13, 1893, in a speech which will always be ranked amongst the greatest ever delivered in the House of Commons. The Bill had been prepared by a committee composed of the aged Premier himself, Lords Spencer and Herschell, Sir Henry Campbell-Bannerman, Mr. James Bryce, and Mr. John Morley. Mr. Bryce is now the British Ambassador at Washington; Mr. Morley is Lord Morley, a member of the House of Lords. The others have all passed away. The Bill was debated for months, passed through the House of Commons by 34 votes at the end, and incontinently rejected by the Lords. The roll of the Upper House then held 560 peers beyond the peers of the Royal Family. Of this body of 560 no fewer than 419 voted against the Bill, and only 41 voted for it. In the division there was only one pair—Lord Aberdeen, who was then Governor-General of Canada, pairing with his father-in-law, the first Lord Tweedmouth, Lord Aberdeen being for and Lord Tweedmouth against the Bill. The second Lord Tweedmouth, who died under sad circumstances a few years ago, was the chief Liberal Whip and a convinced Home Ruler.

Interesting Contrasts

Incontestable evidence of Catholic toleration and broad-mindedness is afforded by Protestant representation on the public boards and in the public institutions where the Protestants are in a minority (remarks the *Catholic Times*). We have given the figures more than once recently. In all the southern counties Protestants have twice, thrice, and four times the number of public appointments to which their numbers would entitle them. Great is the contrast presented by the treatment the southern Protestants receive at the hands of the Catholic majority, and the treatment meted out to the Catholics in those parts of Ulster where the majority of the people are Protestants. In Tyrone, for instance, where the County Council has a Protestant majority, 90 per cent. of the County Council officials are Protestant, though 55 per cent. of the population is Catholic. The Protestants of the South themselves bear witness to the tolerance of their Catholic neighbors. The Protestant rector in the Catholic town of Kenmare recently attested that he could not desire to live amongst a more fair-minded people than those of the community in which he resides. In all the southern counties Protestants engaged in business give the same testimony. They have never found their religious views to militate against the success of their work. If the Protestant shopkeeper gives good value his customers are quite as numerous as those of his Catholic rival.

Aid from South Africa

Mr. John Redmond has received the following letter from Mr. George H. O'Meara, hon. treasurer Irish Parliamentary Party Fund, at Johannesburg, dated January 20:—'On behalf of my committee and subscribers, I have pleasure in handing you herewith draft value £200 to assist you and your Party in the furtherance of your great and glorious cause, the political liberty of Ireland, which the Irishmen of the Transvaal, in sympathy with their fellow-countrymen all the world over, earnestly pray may be early consummated. Meetings for the collection of funds were held at Johannesburg, Boksburg, Germiston, and Krugersdorp, and I hope to be able to forward you another draft at an early date. A list of the subscribers is now being prepared, and will reach you as soon as completed.'

His Eminence Cardinal Moran, accompanied by his Grace the Archbishop of Wellington, his Grace the Archbishop of Hobart, and his Lordship the Bishop of Goulburn, returned to Melbourne from West Australia on March 27 by the R.M.S. Orvioto. The prelates were met by the Very Rev. Dean Phelan, V.G., and conveyed to St. Patrick's Cathedral, where they were the guests of his Grace the Archbishop till their departure for their dioceses.

Commenting on the land and naval defence schemes of the Commonwealth to an interviewer in Adelaide, his Eminence Cardinal Moran expressed the opinion that the compulsory training system was a splendid one for the requirements of Australia. 'I read Admiral Henderson's report in Perth,' said his Eminence; 'his scheme is most elaborate and complete, but, of course, it is impracticable at present. Australia and Canada are the wings of the Empire. The body at Home must necessarily bear a great deal of the Empire's burdens.'

People We Hear About

A cable message states that the Prime Minister (Mr. Asquith) has conferred a Civil pension of £150 per annum on Mr. W. B. Yeats, the poet. Mr. Yeats was born in Sandymount, Dublin, in 1865, and is son of Mr. J. B. Yeats, R.H.A. He has been crowned by acclamation as the greatest living Irish lyric poet. His first book of verse, *Mosada*, was published in Dublin in 1885.

In the very many appreciative memoirs of the Most Rev. Dr. Ryan, Archbishop of Philadelphia, which his lamented death has produced, it has been stated (says the *Freeman's Journal*) that his Grace, who in his boyhood presented an address to O'Connell when a prisoner in the Richmond Bridewell, was the last remaining link between this period and the epoch of the Liberator. This is not the case. We have here in Dublin in our midst, known and beloved by all sorts and conditions of men, including the Protestants who have the privilege of his friendship, the Right Rev. Dr. Donnelly, Bishop of Canea, and parish priest of Haddington road, whose father and mother were intimate friends of O'Connell's. One of the Bishop's earliest recollections is that of being brought in very tender years to a reception in the Rotunda given in honor of O'Connell, who took special notice of the future prelate.

In a Coronation year the Earl Marshal is one of the most important men in England. He has almost supreme control of the great ceremony. For the second time the Duke of Norfolk undertakes the grave responsibility. If all the length and breadth of the Empire were searched for a man (says the *World's Work*) who by temperament and training is able to undertake this work, no better could possibly be found than Henry Fitzalan Howard, 15th Duke of Norfolk. He is a Tory of the Tories, and is not afraid to fight valiantly for his order and his beliefs. The Duke has served his country long and well in quite other duties than those pertaining to his hereditary office. He has taken the obligations of his great inheritance very seriously, and has in turn occupied various posts from that of Postmaster-General to Mayor of Sheffield. He was prompt in volunteering for service in South Africa in 1900.

'Very notable (says the *Freeman's Journal* in a comment on the Home Rule debate in the House of Commons) was the maiden speech of Mr. William Redmond, jun., who made a rare success for a perfectly new Parliamentary hand. Mr. Redmond has a firm grip of the essentials of Home Rule polemics, has quiet self-confidence, a most agreeable voice, great command of language, a good style and presence. He spoke, indeed, with a resource, a readiness, and an aplomb that most old Parliamentary hands might well envy. His father listened to the speech from under the Gallery, and was the object of many congratulations even during its progress. The achievement of his son was one of which he had the best reason to be proud, and nothing could have been in better taste than the well deserved compliment which Sir Edward Carson paid him on the brilliant success of his son. Another maiden speech which the House listened to with great interest was that of Mr. John Fitzgibbon, a robust and confident utterance, based on the life-long knowledge and experience of the realities of Irish life and requirements.'

Mr. T. D. Sullivan, the author of 'God Save Ireland' and other stirring Irish ballads, was born in the town of Bantry 84 years ago. T. D. Sullivan, like the rest of his brothers, though brought up in a small and remote town (writes T. P. O'Connor), had an opportunity of receiving a good education in the best sense of the word, and the family was essentially literary as well as national in its tendencies. The Sullivans were closely associated with another Bantry household, which was destined by and by to give a prominent figure to the Irish history of the present day. The chief and the best schoolmaster of the town was Mr. Healy, the grandfather of T. M. and Maurice. It was from Mr. Healy that Mr. Sullivan learned probably the most of what he knows. The ties between the two families were afterwards drawn still closer when T. D. Sullivan married Miss Kate Healy, the daughter of his teacher. Though A. M. Sullivan was younger than T. D., he was the first to leave home and seek fortune abroad. After trying his hand as an artist, A. M. ultimately adopted journalism as a profession, and became connected with the *Dublin Nation*. T. D. meanwhile had also allowed his mind to run into dreams of a literary future, and had filled a whole volume with his compositions; but with the secrecy which youth loves, he had not confided his transgression to anyone. Two or three of the pieces had appeared in print, but it was not till he went to Dublin and began to write in the *Nation* that the poetical genius of T. D. Sullivan sought recognition. Into the columns of that journal he began at once to pour the verses which he had hitherto so religiously kept secret, and from the first his songs attracted attention. From this time forward the name of T. D. Sullivan is inextricably associated with the *Nation*.

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LORD DUNRAVEN AND HOME RULE

IRELAND HAS GONE DOWN SINCE THE UNION

The Earl of Dunraven presided on February 20 at the monthly meeting of the Delphian Coterie, in the Cannon street Hotel, London, where the subject of discussion was 'Ireland,' introduced by Mr. John E. Yerbury, F.S.S., who argued the case for Home Rule, and moved a resolution in its favor.

Closing a debate, in the course of which both sides were vigorously dealt with, Lord Dunraven remarked that a great deal had been said about the fact that the desire for Home Rule was largely sentimental. That was perfectly true to some extent, and that was hardly to be wondered at. Ireland had always been struggling to attain the expression of Nationality with a Parliament, and during that protracted struggle she had suffered from what he might call arrested civilisation. When she did secure what was known by the name of Grattan's Parliament, that was taken from her without her consent, and it was only natural that it was difficult to convince the average Irishman that the Act of Union had any legal binding force upon him at all. For himself, he looked upon the necessity for what was commonly called Home Rule from the practical rather than the sentimental point of view. He thought it really would be impossible for the cleverest dialectician to make out that Ireland had prospered under the Act of Union. If they tested the matter by every conceivable test—by emigration, depopulation, or vital statistics—it must be admitted that

Ireland Had Gone Down Since the Union.

and therefore they must admit that there was at any rate a very strong prima facie case for those who said that the Union had been detrimental to Ireland. He did not think that the Act of Union had been particularly beneficial to Great Britain. One of the many prophecies made by the Opposition at the time of the Union was that one of the results would be the introduction to the British Parliament of an element which, acting altogether for a definite pur-

pose, would make Government almost impossible. Well, there could be no question at all about it that the Irish Party in Parliament had made the conduct of business in Parliament difficult—difficult to such an extent that it was almost no exaggeration to say that Parliament, as a working institution, had become a failure, and that the democracy of this country no longer ruled. As a matter of fact the independent member of Parliament might, for all he could do, go home to bed. Government was conducted by the Cabinet, which in effect was a committee of the parties which formed the majority. Parliament had really ceased to be a really efficacious instrument of a real governing democracy, and that fact was undoubtedly very largely due to what was prophesied at the time of the Union—the fact that there was in Parliament a strong Irish Party, determined to make themselves as disagreeable as possible in order to gain one definite end. It was quite true that Ireland was gradually prospering. A healthier state of things existed, due, he thought, to two or three broad causes: first of all to a better temper on the part of the people, a disposition towards conciliation, and friendship among themselves, and a much kinder feeling towards Great Britain in the belief that there was a kinder feeling in Great Britain towards them—a strong belief that they had got to work out their own salvation, and the educating influence of the Local Government Act—that and Land Purchase. Perhaps, in some respects, land purchase was the most important factor in the case. Something more than half of the tenants in Ireland had now bought their own holdings. The magic of property had wrought an extraordinary change. But they would make a great mistake if they imagined that Ireland, as she became more prosperous, would become less ardently anxious to obtain Home Rule. His strong impression was that in proportion as Ireland prospered

The Desire to Obtain Home Rule

would not weaken, but would rather strengthen. They desired it because they instinctively knew that the sense of the responsibility and the management of their own affairs was necessary to recreate and revive self-confidence, self-reliance, energy, and enterprise, which had been knocked out of the people by misgovernment and misrule. From the Englishman's point of view, the simple question,

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it appeared to him, was would Home Rule endanger the safety or welfare of Great Britain. If that could be proved, it would be folly to grant Home Rule to Ireland; but for the life of him he could not understand how any reasonable man could imagine that granting Home Rule to Ireland would be any possible menace to Great Britain or the Empire. Ireland had not the slightest desire for separation or for independence. Irishmen were certainly not fools; and they realised that separation would leave them impotent as a nation; while the notion that Ireland could show practical hostility to England was too absurd to require refutation. By destroying England, the Irishman would at the same time destroy his best market. He really did not know on what grounds anyone could suppose that an Irish Parliament would not be able to manage the affairs before it with decency and dignity, but even if they did misbehave themselves, why should anyone else be concerned about it? There would no doubt be difficulties experienced for a few years. The Irish people could not be expected to get right in a day after all the effects that

So Many Centuries of Persecution

and had government had produced upon the national character. He was, however, firmly convinced that those difficulties would not last for very long. He considered that there would be a very strong Conservative element in an Irish Parliament. He used the word 'Conservative' not in its Party, but in its higher sense. A large measure of self-government was necessary for Ireland, to

satisfy the intense desire for a distinct recognition of a distinct nationality. He thought it was necessary for the welfare of Great Britain and for the consolidation of the Empire that there should be a United Kingdom—not a union maintained almost by force, but by affection. We had tried for 700 years to assimilate the people in Ireland, to convert the Irish into Englishmen, and we had absolutely failed. It now seemed rather impracticable not to try and experiment in other directions; for other measures had succeeded in the Isle of Man, in the Channel Islands, and in Canada. Why on earth they should not try the same process in Ireland he defied anybody to say. In the interests of Ireland, the interests of the United Kingdom, and the future interests of the Empire, he thought Ireland should be given as large a measure of self-government as possible, subject of course to the final supremacy of the Imperial Parliament. His Lordship declared in conclusion that he certainly agreed with every word in the resolution.

Right Rev. Thomas Bonacum, Bishop of the diocese of Lincoln, Nebraska, died in that city on February 4. Bishop Bonacum was born in County Tipperary, and went to America at an early age. He was theologian to the third Plenary Council of Baltimore in 1884. Dr. Bonacum was the first Bishop of Lincoln, and was consecrated in 1837.

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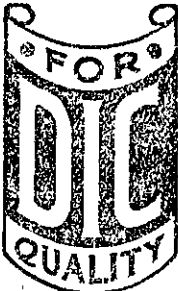
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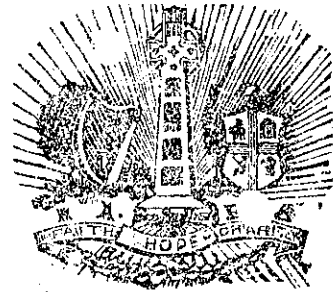
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ENGLAND

A CONVERT PASSES AWAY.

We (*Catholic Weekly*) regret to record the death of Mrs. Mary Joanna Parr Gwyn, a member of one of Yarmouth's most ancient families, who died at Bath on February 11 after a short and severe illness. Mrs. Gwyn, who was received into the Church by Father Cooney, S.J., at Bournemouth in 1896, was the wife of Lieut.-Colonel Reginald Thorsby Gwyn, late Chief Constable of Bath. She was married to Colonel Gwyn in 1876, and leaves one daughter, Miss Mary Paulina Gwyn, who is also a convert to the Church.

GERMANY

THE OATH AGAINST MODERNISM.

The following is a translation of a letter despatched by Cardinal Merry del Val to his Eminence Cardinal Kopp, relative to a declaration by the professors of Breslau University who are in Holy Orders. A telegram from Breslau to Rome says the letter has produced an excellent impression in Germany. 'The Holy Father has given much consideration to the letter addressed to him by your Eminence on the 6th inst., in which you referred the following declaration unanimously made by the theological faculty of Breslau:—"The oath against Modernism contains nothing that can change or go beyond the old rule of faith which they have always observed. It does not impose any new obligation, and is not opposed to fidelity to civil authority, nor does it impede the progress of studies." Your Eminence added that the said Faculty has asked you to offer to the Sovereign Pontiff this attestation of devotion. His Holiness has received this attestation with paternal benevolence, and although he could but rejoice to find the oath taken by all the ecclesiastics of the world, nevertheless he does not deem worthy of reproof those priests of the University of Breslau who, being merely professors of that institution, avail of the exemption. In fact they utilise the benign interpretation of the law promulgated by the Sovereign Pontiff himself, and therefore, so to speak, by pure right. They do not show that they are glad to avail of this license, nor do they make it appear as if they were victims of a miserable human respect, while in a most ample declaration they have even expressed their real view on the point; and, if the Sovereign Pastor of the Church had not in his goodness declared them exempt from the oath, not one of them, as your Eminence attests, would have hesitated to obey the Papal directions courageously. This splendid profession of faith and of union with the Apostolic See gives pleasure to the Holy Father, who feels sure that such noble sentiments of fidelity will never diminish.—R. Card. Merry del Val.'

ROME

THE HIERARCHY.

The publication of the *Gerarchia Cattolica* for the year 1911, which is issued by the Vatican press, supplies us with some very interesting information on the condition of the Catholic world. Passing over the minutiae concerning the dioceses of the five continents, the various Roman Congregations, the names of the Domestic Prelates of the Pope in every country and of his vast household, we come to facts that must be the source of deep consolation to Catholics to-day when every second-rate princeling thinks it almost fashionable to raise his hand against the Church of his fathers. These facts and figures relate to the onward march of the Catholic religion within the past few years. Since Pius X. ascended the Throne of Peter no less than eighty new hierarchical titles have been constituted in the Catholic world, consisting of eight archdioceses, thirty-seven dioceses, three abbeys and prelatures, eighteen vicariates apostolic, and fourteen prefectures apostolic. To these must be added the Apostolic Vicariate of Eritrea, North Africa, and the diocese of Montecario in Brazil, which have been erected since the compilation of the *Gerarchia Cattolica*. The *Gerarchia* also notes that the Cardinals only number fifty-one (rather fifty, as Cardinal Segna died since the publication went to press), though seventy is the normal figure, viz., one of the creation of Pius IX., thirty-five of the days of Leo XIII., and fifteen of Pius X. During the present pontificate no fewer than thirty-one Princes of the Church have died.

A NEGLECTED MUNICIPALITY.

What is described by a *Times* correspondent as 'an unprecedented action' has been taken by some thirty-five Italian Deputies, among them being several of the most influential members of the Parliament. They have presented a motion calling upon the Government to take action with regard to the municipal condition of the Eternal City. The streets of Rome have got into such a shocking state of disorder and neglect, at the hands of Signor Nathan and his anti-Christian council, that these Deputies think it high time for interference from the Chamber. Civic misgovernment (remarks the *Catholic Weekly*) is only one of the many bad qualities which characterise the present municipal authority in Rome. As the *Times* well puts it: 'Signor Nathan deserves to be congratulated on his consistency. He has professed complete indifference as to whether foreigners care to reside in Rome or not; he is equally indifferent to the comfort of unfortunate Romans who cannot escape.'

A DOCUMENT OF THE PAST.

To-day, when efforts are made to celebrate the fall of the Temporal Power, and when the middle and lower classes of Rome are crying out against the enormous prices demanded for food and lodgings, it is interesting to read a document of the past and realise the care taken of the people by the Popes (says a Rome correspondent). An edict of Leo X. runs as follows: 'By reason of grave complaints made by tenants and sub-tenants against owners of houses and shops who on the eve of the Holy Year, through a desire of greater profit either evicted those tenants or raised the rents, provision was made from the time of Paul III. by a decree of 29th April, 1549. That decree was confirmed and amplified by Gregory XIII. on the 20th February, 1573. His Holiness Leo XII., desirous of imitating the example of these his predecessors and of Clement VIII., Gregory XV., Innocent X., Clement X., Innocent XIII., Benedict XIV., and Clement XIV., and wishing that the calm and comfort of the citizens may not be disturbed, and that the joy and sanctity of the religious year may not be marred by law-suits or complaints caused by filthy lucre, has ordered us to restore and confirm the above-mentioned privilege in favor of householders. According to the mandate of his Holiness, we therefore ordain as follows: (a) the privilege accorded by Paul III. to householders for Jubilee Year and for one year beforehand is confirmed, and amplified for two years prior to the opening of the jubilee. (b) To raise the rent of houses or shops, or to modify the method of payment is prohibited. (c) During the time indicated it is forbidden to evict householders or tenants of shops—unless the owner goes to occupy such for his own special use—under penalty, in case of contravention, of the loss of two years' rent. Dated 20th September, 1824.—B. Cardinal Plucca, Camerlengo, S.C.R.'

RULES FOR CATHOLIC VISITORS.

From official information obtained by the Rome correspondent of the *Catholic Times* as to some doubt remaining in the public mind whether the Holy Father would receive any foreign sovereign who might seek an audience with him, there can no longer be any question that neither Emperor nor King may cross the Papal threshold this year. Their coming to Rome in 1911 would mean participation in festivals organised to celebrate the spoliation of the Patrimony of Peter, and thus it is out of the power of the Sovereign Pontiff to receive them. Then there is to be an international meeting of Parliamentarians this year in Rome. Catholics attending this reunion are expected to confine themselves solely to the business in hand. This rule will serve for all Catholics who come to Rome during the year. If Catholics wish to visit Rome, nobody desires to hinder them, but the Holy Father expects them not to join in official celebrations or receptions which second-rate politicians and members of the secret society of Freemasons have planned on such a large scale.

SCOTLAND

DEATH OF A PROVOST.

The death took place recently of the Very Rev. Provost Charles McDonald at the Cathedral House, Aberdeen, who passed away at the age of 82 years. Provost McDonald was a native of Aberdeen, where he was born in 1829, the year of Catholic Emancipation. His father was Mr. James McDonald, a native of Braemar, and his mother was a Miss Margaret Gordon, niece of the famous Father Charles Gordon, known as 'Priest' Gordon. He was reared under the guidance of Father Gordon, and at an early age was sent to Blairs College to study for the priesthood. From Blairs he went to the Scots College, Rome, where he was during the troublous times of 1843. He always retained a very great love for Rome and Italy, and especially for the Church music of Rome. He did not complete his studies there, but returned to Blairs College, where he was ordained by Bishop Kyle in 1852. He was subsequently stationed at Peterhead, Beaulieu, Glengairn, Tombae, Glenlivet, Inverurie (for two separate periods), and Elgin. In all of these places Father McDonald was very much respected and greatly loved.

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A CONTENTED IRELAND

At the St. Patrick's Day sports in Hobart the Governor of Tasmania (Sir Harry Barron) was present, and while afternoon tea was being dispensed, Mr. M. M. Ryan, president of the Hobart branch of the Irish National League, in proposing the toast of 'Success to the day we celebrate,' joined with that of 'His Majesty the King,' and his representative in Tasmania, delivered a very patriotic and eloquent address, in the course of which, after alluding to the many changes for the better which had taken place in Ireland during recent years, he said:—'But the crowning point of it all was that they were within measurable distance of securing self-government for Ireland. That would be of the greatest benefit to Englishmen, Scotsmen, and Welshmen, for as soon as it was achieved, the weak spot at the very heart of the Empire would become one of the strongest in its defence, and the granting of Home Rule would be the means of offering greater encouragement to that great Republic of the West to come in and join the Mother Empire in a treaty for the mutual defence of the people of both nations. It was always his pleasure to associate the name of his late Majesty, King Edward VII. with their celebrations, for the reason, as he had said before, that the late King did all he possibly could to make it a success by ordering the shamrock and green to be worn in both army and navy, whilst he spent a good deal of money in presenting the national emblem to the Services. None regretted his death more than the Irish people. His broad-mindedness and liberality had descended to his son, and they had, for the first time, to couple with that toast the name of King George V. It was very pleasing to those of Irish birth and extraction to know that the liberal education his Majesty had had was a good indication that justice would be done to all classes, and a great feature of the coming Coronation, towards which the eyes of the world would be turned, was that, amid the gorgeous ceremony attendant upon the occasion, not one word that would give the slightest offence to a single subject would be uttered by the King. Apart from that, they had every confidence that with his knowledge of the Australian colonies, as well as of other parts of the world, he would be a wise and good ruler. Referring to His Majesty's representative, Mr. Ryan added that, although he had joined all the representatives of His Majesty with the toast during the past 10 years at that annual celebration, he felt even greater pleasure in joining the names of Sir Harry Barron and Lady Barron on this occasion. His Excellency had travelled in all parts of the State and its dependencies in all weathers, and experienced the rough and smooth with the dauntless courage of an experienced officer of the greatest army in the world. He had made himself acquainted with the pastoral, agricultural, and mining industries of the State, as well as taken an active interest in the educational, philanthropic, and social activities in our midst; and in most of his work he had been ably assisted by Lady Barron, who was unable to be present on account of a serious accident. He felt sure they would join him and his committee in the wish that her ladyship would soon be able to resume the duties which had given so much pleasure and satisfaction to the people.

The toast was honored with cheers for the King, for Sir Harry Barron, and for Lady Barron.

The Governor, responding in a speech punctuated with a good deal of humor, said he regretted more than ever, after what the president had said, Lady Barron's accident. 'Lady Barron is an Irishman, as the Kerry recruit would say, and she could answer for this toast much better than I can. Last year I was away, and Lady Barron was here, and she told me afterwards,' the Governor added, with a merry twinkle, 'that she tasted Irish whiskey. (Laughter.) I have had tea—to-morrow's sun is not yet over the yard-arm, so I have had tea.' In his long service, he went on, he had had many dealings with Irishmen, and could tell many stories of them. He would not tell the stories, but he would say that of the many Irish soldiers that he had had under him, he had hardly ever had a bad one.

'I must not talk politics,' the Governor went on, 'but I often think what a pity it is that there should ever be any trouble between us all. We are all practically of the same stock; we all live pretty close together, and trouble does not take place between us. When we are in general trouble, then the Irishman sticks to us as we stick to him, and as we always stick together, and it has given me the greatest satisfaction in this State to find the intense good feeling which exists all round, not only between all races, but between the members of all the different religions.' (Hear, hear.) It would be an awful thing to him to have to witness any disputes, and it was a matter of the greatest satisfaction to him to know that there was no such trouble in Tasmania.

Mrs. Van Cottle was fond of the bottle,

But pray don't imagine that she
Was addicted to drink, for I really don't think

She imbibed any stronger than tea.

But the bottle she swore by and set so much store by,

Was one that you value I'm sure,

On the label was "Woods" to distinguish the goods—

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Domestic

By MAUREEN

When Stewing.

When stewing use only as much water or stock as will be required to prevent burning and too fast cooking. The juices of the meat and vegetables will be in the gravy, and if the pot is kept closely covered the flavor of the meat will be retained. Shake constantly to prevent burning.

Cleaning Jewellery.

Gold and silver jewellery, when dirty, should be placed in a wide-mouthed bottle half-filled with soapsuds, to which a little powdered chalk has been added. Shake the jewellery well up and down in the suds, and then take it out, rinse in clean cold water, dry thoroughly, and polish.

Curtain Pins or Rings.

An easy way to clean curtain pins or rings that have become black with use is to put them in a bowl with hot water and vinegar—two parts vinegar to one of water. Let them stand for a few hours, and then rub on a coarse cloth, and they will look like new.

To Remove Scorch.

Take a piece of dry bread, soak, and press out the water. Spread on the scorched spot, and allow it to remain about a quarter of an hour; then scrape off carefully. This will make the spot much paler. And when the garment is washed it will be unnoticeable.

Tender Lips.

If the lips become cut and painful owing to cold winds, cold cream should be rubbed well into the skin night and morning. To bathe them is also helpful, and if a sponge rinsed out in warm water is pressed over the lips so as to soften the hard skin before applying the cream it will have a quicker effect.

Care of the Hair.

If does not do to destroy the natural oils of the head by washing the hair, for instance, twice a week, or even daily, as some women do. If the hair feels dry and harsh after washing rub on a very few drops of the best brilliantine. Then vigorously brush until you get a look like burnished gold, a shimmer of hair that is in itself a beauty.

Pickled Nasturtium Seed.

These make a good substitute for capers. The seeds should be pickled green, with a bit of their stems left on them. Soak them in weak salt and water for a couple of days, and then in clear water for twenty-four hours. Drain them, and put them in jars and seal. It improves with keeping.

White Spots on Furniture.

White spots which are formed on furniture by dropping certain chemicals upon it, and which are almost more unsightly than any other defect, can be removed by the application of camphorated oil. This must be vigorously rubbed over the spot, sufficient time being expended upon it to take due effect, and should be left to dry, the spots being treated some little time later to an equally careful application of olive oil. A polish with leather will finally be required.

Parsnip Wine.

To every quart of parsnips (scraped and cut into small pieces) add one quart of water; boil for one and a-half hours, then strain. Boil the liquor with 3lb of sugar to every gallon, about half an hour; then empty into a tub when lukewarm. Add one bottle of good yeast (if home-made; if brewer's, one tea cup). Let it stand for 24 hours, then put into a cask, and let it work, keeping the cask well filled with a little that has been kept aside for that purpose, and when finished working bung up the cask very tightly. It can be bottled off in four months' time. Be sure to use new corks and cover with boiling vinegar. They will be ready for us in five or six weeks.

Household Hints.

If the hands are stained after cutting up vegetables, rub them over with a cut raw potato before washing them.

Shabby leather bags, etc., may be improved in appearance by being rubbed over with well-beaten white of egg, and then polished with beeswax and turpentine, the final rubbing being given with a soft, clean cloth.

To clean a decanter take a small raw potato, cut it into tiny pieces, and put them into the decanter with a little warm (not hot) water. Shake up and down till clean, then rinse the decanter in fresh water.

To remove smoke stains from marble, make a paste of chloride of lime and water, apply it to the marble, and let it remain for 24 hours, by which time the stains should have disappeared. The yellow marks often seen on marble may be removed with the following mixture: Half an ounce of finely-powdered pumice stone, half an ounce of finely-powdered chalk, one ounce of washing soda, and enough water to form these ingredients into a paste. Rub the marble with it, and wash clean with warm water.

Maureen

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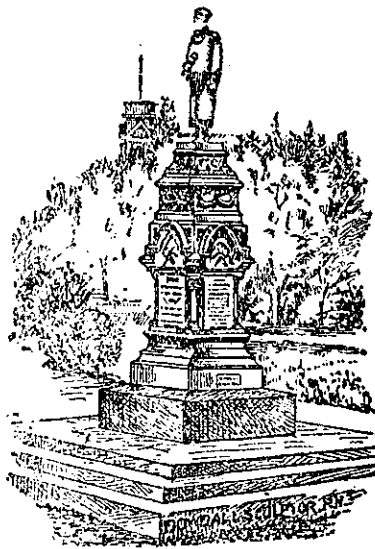
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Science Siftings

BY 'VOLT'

Lifting Magnets.

The advantages of lifting magnets for handling all kinds of loose material—piles of turnings and other scrap, castings of awkward shape, rails, etc., requiring to be compactly bound in order to be handled by a crane, have won rapidly increasing recognition of late. At the plant of the United States Steel Corporation at Gary, Indiana, lifting magnets are in use capable of lifting the entire top layer of a pile of sixty-foot rails, with an aggregate weight of fifteen tons.

An Interesting Experiment.

Messrs. Barclay, Currie, and Co., the Clyde shipbuilders, are constructing for a Continental line a vessel which will revolutionise shipping. It is to be a 12-knot boat of 5000 tons gross, driven by internal combustion engines of the Diesel type, hitherto only applied to trawlers and yachts. One hundred tons of crude petroleum at 34s to 40s a ton will do the work of 300 tons of coal. It will require only half the usual engine and boiler space, one-fourth the bunker space, and will dispense with from 50 to 75 of the stokers. The vessel will have no funnels. The ship will be an exceedingly interesting experiment in construction. If it is found possible to drive great vessels with petroleum safely and swiftly, the coal-owners will suffer, and Mr. Rockefeller's millions will increase faster than ever.

An Electrical Test.

Science has found a method of detection of the bogus paralytic. For example, long after a broken arm is healed, the patient may assert that he is unable to use the arm properly. It is then the duty of the physician to find whether a real paralysis exists, and where. Electrical energy may be compared to psychical energy, the battery to the brain, the wire to the nerve, and the electric bell, for example, to the member moved. A muscle contracts when a current is applied to the corresponding nerve. If the muscle on the affected side of the body reacts as strongly as the corresponding muscle on the opposite side, the partial paralysis is simulated. If the muscle on the wounded side reacts less strongly than its fellow, there is a real disease of the nerve. Finally, if the muscle on the wounded side reacts more strongly than its fellow, the seat of the paralysis is the central nervous system, the brain or the spinal cord.

In Arctic Waters.

Through investigations carried on from vessels visiting Arctic waters it has been proved that the polar water, which is protected by a thick layer of ice from the influence of light, accumulates matters which have a fertilizing effect upon the vegetable life in the open sea and which in the cold dark polar waters are not used. The polar basin is like a large tract of fallow land in which fertilizing matters accumulate without being used. The warm water of the Gulf Stream, on the contrary, when reaching the northern part of the Atlantic might be called desert water, as its vegetable life has been so exhausted that it contains only scanty means of subsistence for any animal life. The more the polar water mixes with the warm water of the Gulf Stream, the more luxuriant seems to be the growth of the higher marine life. It is the cause of colder summers in Northern Europe, but the fisheries seem to be better in proportion. The result of these investigations indicates a possibility of foretelling good or poor fishing seasons, and the explanation of many interesting and unusual things that are dependent upon the temperature of the northern section of the Gulf Stream.

Ancient Roman Pottery.

A German scientist claims to have discovered the secret of the method employed in the manufacture of the ancient Roman pottery. This, it is declared, lies not in the chemical composition of the paste, but in the treatment applied to it and to the colored glaze. The clay was prepared by ageing, followed by washing, kneading, and stamping. Before firing, the ware was exposed to the sun and air, but sheltered from rain until it appeared quite dry. The frequent changes of temperature and humidity and the alternation of sunlight and darkness which occurred during this slow process of drying insured uniform shrinkage in firing, and durability of the finished ware. When a glaze was used it was applied to the moist ware immediately after the latter was shaped, so that the glaze became intimately united with the body of the ware during the slow drying process. Firing then produced a brilliant gloss and imperishable colors. It is odd that the secrets of the ancient potters should in many cases far outclass the modern. The Zungi Indians of America can make a pottery that no modern kiln can imitate. Doubtless it is through some such secret as that learned by the German savant.

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Intercolonial

The Very Rev. Father Patrick Verling, of Subiaco, W.A., who was Administrator of the diocese of Perth in the interim between Bishop Gibney's retirement and the succession of Bishop Clune, has been appointed Vicar-General of the diocese.

On the Feast of St. Joseph, March 19, a ceremony of reception took place at St. Joseph's Convent, North Sydney. His Grace Archbishop Kelly officiated. Among the young ladies received were Miss Elizabeth Stack (in religion Sister M. Chrysostom), New Zealand; Miss Margaret Brosnahan (Sister M. Rita), New Zealand.

The Very Rev. Father Field, consultant to the Father-General of the Missionaries of the Sacred Heart, is at present in Sydney. Father Field is an Irishman, but his headquarters are in Rome, where he is associated with the Very Rev. Father Meyer, General of the Order, who himself visited Sydney a few years ago.

By the R.M.S. Otway on March 29 Mr. Tighe Ryan, editor of the Sydney *Catholic Press*, sailed on a six-months' holiday in Europe. He was seen off by a large number of priests and laymen. During Mr. Ryan's absence Mr. H. A. Conant will be acting-editor of the paper. On the previous Monday at the Catholic Club Mr. Ryan, who has filled the editorial chair for fourteen years, was given a send-off by a number of his friends, who presented him with an illuminated address and a purse containing two hundred sovereigns.

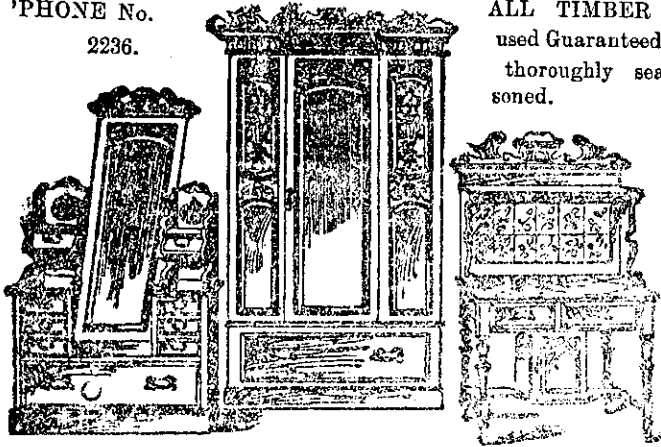
Immediately after Mass on Sunday, March 27, the congregation of St. Augustine's Church, Yass, met in the new school-hall for the purpose of making Father Leonard a presentation of a purse of sovereigns prior to his departure to his native land on an extended holiday. Mr. Cusack, M.L.A., occupied the chair and made the presentation, while Mr. Sheehy read the address on behalf of the parishioners of St. Augustine's.

After attending Mass at St. Mary's Cathedral, Sydney, the delegates to the 31st annual meeting of the New South Wales District of the H.A.C.B. Society gathered in the Chapter Hall, where the conference was inaugurated. District President W. M. Fox was in the chair, and his Grace Archbishop Kelly opened the proceedings with prayer. The District President in his address said that the society had at no previous period shown such progress in a spiritual and material way as during the past twelve months. When the present executive took office a year ago its members set before themselves two goals—one to reach the 10,000 mark in membership, and the other to raise £1000 for St. Mary's Cathedral. That day he was happy to be able to tell them both tasks had been completed. He opened a new branch at Merriwa on Sunday last, 73 members joined, and there was a prospect of a ladies' branch being established in that centre during the next few days. The spirit of Hibernianism was very strong in the northern districts and the indications were that it would become still stronger. Archbishop Kelly in the course of his address said the delegates assembled represented more than 100 male and over 30 female branches. They had to make a great stride during the past year to reach a membership of 10,000, and, though there were some secessions, the net aggregate gain for the period reviewed in the report was over 1400. They were to be congratulated. The society was as a tree planted by the running waters, flourishing and bearing good fruit in season.

At Adelaide last week his Eminence Cardinal Moran passed some interesting observations upon international affairs. Referring to the Anglo-American Arbitration treaty, his Eminence remarked: 'I have always advocated that it would be splendid to have a strong arbitration tribunal, which would have all the power of England and America behind it, and with Germany at their back to enforce the claims of peace, this would be a grand development of our Christian civilisation and its crowning work. I am confident that all the Powers would agree that the time has come to put an end to war. England, Germany, and the United States have nothing further to gain by warfare. It is often said that Germany's fleet is being built up against England. I do not believe that. There may be war in the Mediterranean should the Emperor of Austria die; there would be trouble with regard to Italy's position. The desire of Italy is to proclaim a Socialist Republic. If there were a revolution in Italy, of course Germany would step in; but I don't think there is any desire to attack England. Germany would have nothing to gain from war with Great Britain. When statesmen have a certain end in view, they often distract attention by making people think they are aiming at something else. The present year is a very ominous one for Italy. All the revolutionaries of Europe are focussing their attention there, owing to the celebrations in connection with the fiftieth anniversary of the Unity of Italy. Now, with a Socialist Ministry, the outlook is gloomy, indeed. Remembering the unrest existing in other countries, I think we have reason to rejoice that Australia always enjoys peace and perfect freedom and is bent on maintaining the laws of equity and justice for all.'

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The Family Circle

A RIDDLE IN VALUES

The river said: 'While I lie in my bed
I run and I dance and I sparkle bright;
And, though my mouth is far from my head,
I sing a sweet song by day and by night.
A deposit is mine, and two banks also;
I make the fields rich, but I'm poor as a crow.'
The tree, smiling, said: 'I stand straight through each
fall.
I leaf, yet I'm here, and my trunk ne'er goes;
A bark I have, but I never can call;
I have arms, but no hands, and a foot, but no toes.
My brains are of wood, and my leaves are thick,
Yet I'd suffer quite keenly if touched to the quick.'
The clock then ticked: 'Unto all it is plain,
Though no one can see it, I've got a good head;
I've wheels, 'tis true, but I'm perfectly sane;
I never look blue, though I'm quite often read.
I have no moral sense, but I'm ever right,
I own not a tongue, but I speak day and night.'

FAULT-FINDING GIRLS

Have you ever heard a group of girls discussing a newcomer in the office or shop? The chances are they pick out every possible flaw in looks and dress and manner. It would have been just as easy, and far better for the future characters of the critics, to have been on the lookout for good points. Most people have more virtues than faults if only we weren't most of us so blinded by old critical habits that we can't see them. Some time, when you find yourself seeing the shortcomings of relatives and friends, stop short and ask yourself if you haven't ways of your own which are just as open to criticism. It is most unfair to criticise other people's actions unless you know all the circumstances. The chances are if you were in their places you would do no better.

The habit of finding fault with places and things, which most girls have, ought to be nipped in the bud. One girl can ruin the pleasure of a whole party just by pointing out the flaws everywhere. What if things aren't just to your liking? You won't make them a particle better by calling attention to them, and you will make others uncomfortable by doing so. Train yourself to see the bright side and to make the best of things. If you can't get a rosy view keep quiet. And don't always have a 'but' in your pleasures. Get all the small joys you can as you go along. Don't go side-stepping after the disagreeables. Some of them will come of course, but you needn't go to meet them. By learning to keep your eyes on the good and pleasant in people and situations, you will make it easier to grapple with the inevitable disagreeables.

A BOY'S CHANCES

Mr. Charles M. Schwab, who, twenty-five years ago, was a grocer's errand boy, and whose faithfulness recommended him to the higher employment which led to his present position on the heights of wealth and influence, gave a little talk to the boys of a trade school some time ago. Said he:—

'There were ten boys employed by a concern once, and one night the manager said to his subordinate: "Tell the boys they are to stay a little longer to-night—tell them they are to stay until 6 o'clock. Don't tell them why. Just tell them that and watch them." So this was done, and when 6 o'clock came around there was just one boy who was interested in his work and was not watching the clock to see what time it was. That boy was the one the manager wanted, and he was taken into the office. And as he continued to manifest the same interest in his work, he was promoted, until at last he got a very responsible place.

'Then there was another boy. He began carrying water, and he did it so much better than any other boy, seeing to it always that the men had good water, cool water, and plenty of it, that he attracted attention to himself. He was taken into the office, where he became in time superintendent and then general manager, and he is now the man that is at the head of the Carnegie Company, with thousands of men under him. As a boy he did more than the ordinary run of boys did, and so attracted attention; and that was the secret of his first step upward.

'I was in a bank down-town the other day when a newsboy came in and sold the banker a paper. After he had gone out the banker said to me: "For two years now that boy has been coming in here at the time I told him to come—2 o'clock. He does not come before two or after two, but at two precisely. He has sold me a paper every week-day in that way when I have been here without a break. He sells for just one cent., its price. He neither asks more nor seems to expect more. It is a cold commercial transaction. Now, a boy that will attend to

business in that way has got stuff in him. He doesn't know it yet, but I am going to put him in my bank, and you will see that he will be heard from.'

FIDO AND THE LADIES

Once upon a time a Paderewski recital was given in Symphony Hall, in Boston. The house was packed to the doors, mostly with women and young girls, all supposedly musical enough to sit through a programme of over two hours in length with both pleasure and profit to themselves.

A small girl, whose efforts on the piano were regarded by her admiring family as decidedly unusual, sat with her mother not more than ten rows back of the platform. For her the especial delight of the afternoon was that Paderewski was to play a certain little Chopin prelude which the small girl had herself studied and played assiduously.

She owned a Skye terrier which was not of a musical temperament. He would sit beside the piano stool while she practised and accompany her with a low, mournful growl. Of all her pieces the little prelude seemed to irritate him most. That may have been partly because she played it oftenest and loudest. Whenever he heard it, his soft, protesting growl turned to a howl of agony.

As the concert proceeded the small girl was greatly horrified at the remarks of two large, prosperously-dressed women beside her. They were evidently more interested in Paderewski's hair than in his hands; in his looks than in his music. They whispered through the numbers about their neighbors and their hats, but brought themselves up every little while to murmur: 'Oh, how beautiful!' when the audience applauded.

Fortunately, they kept still while the longed-for prelude was given. The small girl scarcely breathed. It was so wonderful to hear the very same notes that she played.

At the end the clapping was tumultuous, and Paderewski repeated the piece. That was the most wonderful thing of all, and the small girl sat as if entranced. As the last note sang its way into the stillness of the great hall, the woman next to the little girl turned briskly to her companion.

'Well,' she said, 'I liked that better than the last piece, if they did applaud the other one so tremendously.'

The other woman was studying her programme. The next thing to the prelude was a set of Brahms' Variations.

'Yes,' she said with satisfaction, 'I always like variations better than I do preludes, anyway.'

'Mamma,' said the small girl, leaning over in huge disgust, 'Fido would have known it was the prelude both times!'

THE CULPRIT

The examiner wished to get the children to express moral reprobation of lazy people, and he led up to it by asking who were the persons who got all they could and did nothing in return?

For some time there was silence, but at last one little girl, who had obviously reasoned out the answer inductively from her own experiences, exclaimed, with a good deal of confidence:

'Please, sir, it's the baby.'

FORGOTTEN SOMETHING

One night while the cadets were in camp the captain was showing some novices how to wrap themselves up in their blankets so as to obtain the best possible comfort. He took great care in giving the instruction and seeing it carried out, and was about to leave them lying very cosy when an old farmer, who had watched the proceedings and did not believe in coddling boys, called out to him: 'Hey, mister, ye've forgot something.' 'Forgot something?' 'What have I forgotten?' asked the captain. 'You've forgotten to kiss them,' came the reply.

AN EASTER INCIDENT

It was in the year 1799, when the armies of Napoleon were passing over the continent of Europe and conquering all that came in their way.

It was Easter morning, and the sun shone brightly in Feldkirch, a little town situated on the Ill river, just within the borders of Austria. The Ill flows into the Rhine.

Quite early on this morning there suddenly appeared on the heights above the town to the west the glittering weapons of 18,000 French soldiers, the division under the command of General Massena.

There was a hasty assembling of the town council, and it was decided that a deputation be sent to Massena with the keys of the town and a petition for mercy.

In the midst of all the confusion of the hurrying to and fro and the anxious consultation the old dean of the church stood up serene as was the morning, with no thought of fear in his brave Christian heart.

On the Land

The importation of mutton into the United Kingdom during the year ended December was 5,566,318 cwt, being an increase over the previous year of nearly 14 per cent. This importation has very rapidly developed within recent years. Fifteen years ago it was only half of what it was last year. In 1900 the importation amounted to 3,400,000 cwt, in 1905, 3,800,000 cwt.

The following figures regarding the number of stud sheep, and the price per head, exported from the United Kingdom last year, will be interesting, as it shows that New Zealand paid the highest rates, and, as a natural result, secured the best class of animals:—Of the 7339 head exported, 1577 went to the United States at £5 15s 4d per head, 3811 to Canada at £5 8s 1d, 675 to Germany at £8 10s 9d, 16 to Uruguay at £15 17s, 770 to the Argentine at £18 7s 4d, 92 to Australia at £9 8s 3d, 103 to New Zealand at £23 6s 2d, and the remainder to countries not separately enumerated at £9 6s 11d.

The annual ram and ewe fair was held at Burnside last week. The number of sheep brought forward was 1446, as against 866 last year. Border Leicester flock rams (938), and Romney Marsh flock rams (209), represented the major portion of the entry. It had been anticipated that rams would be selling pretty cheaply, and buyers appeared determined to fill their requirements at low limits. Prices for Border Leicesters were from 25 to 50 per cent. lower than last year. There was more life in the Romney section of the sale. About 2000 Romneys were shipped to the North Island from Otago and Southland earlier in the season, and a shortage was expected. Animals that were well bred and in good condition sold quite up to last year's rates, flock rams bringing up to 5½ guineas. Corriedales were in short supply, and there was a fair demand, especially for young, well-bred sheep. The highest prices realised at the sale were 15½ guineas for a Border Leicester prize ram, and 10 guineas for a Romney ram.

There was a big yarding of sheep of all descriptions as well as cattle and pigs at Addington last week. As a result of more favorable weather and the increased attention given to store stock, the general inquiry was more animated for good sorts. The store sheep entry consisted principally of ewes, the prices for the better sorts showing a slight increase. Fair-conditioned two-tooths realised 12s 6d to 13s 6d, and good sorts 14s to 15s 6d. Of the 7000 lambs yarded exporters took close on 6000, at prices ranging from 10s to 15s, whilst butchers' sorts fetched from 11s to 16s. At the corresponding sale last year the number offered was 14,292, the prices ranging from 12s 6d to 18s 10d. There was a full yarding of fat sheep, prime wethers bringing from 15s 6d to 19s, and prime ewes from 12s 3d to 17s 5d. Over 300 head of fat cattle were yarded. There was an improved demand for good sorts. Steers realised from £7 2s 6d to £13 2s 6d, and heifers from £5 5s to £9 2s 6d. Fat pigs were in good supply. Choppers fetched to 70s, heavy baconers 49s to 56s, being equal to 4d per lb.

Mr. J. F. Duncan, superintendent of the Clonakilty Agricultural Station, has been conducting some interesting experiments in pig-feeding, the results of which have been published in the Journal of the Department of Agriculture and Technical Instruction for Ireland. Mr. Duncan finds separated milk fed to pigs along with meal (a mixture of equal parts maize meal, barley, and pollard) gave a return of 2.76 pence, or practically 2½d per gallon when pork was sold at 58s 3d per cwt. To return one penny per gallon for milk pork must not fall below 45s 6d per cwt. An increase of 7s 2d per cwt over this price is equal to an additional penny per gallon for separated milk. In the Danish experiments 1lb of meal was found to be equivalent to 4lb potatoes. Taking everything into consideration, potatoes are only worth one-fourth the price of the meal mixture. At the price paid for pork for the past three or four years, feeding refuse potatoes to pigs has been profitable, more especially when given with milk, but where a market exists for saleable potatoes it is very questionable if they should be fed to pigs when they command more than one-quarter the price of meal.

A writer in a Home publication gives some good advice regarding the selection of a dairy cow. Concerning the udder, he says:—Undoubtedly the udder is a feature which attracts the attention of buyers more than any other bodily development. The possession of a 'big bag' is often made to compensate for more or less serious physical defects in the cow's conformation; but this is eminently foolish. The experienced farmer knows only too well that many a 'big bag' is fleshy and deceptive in more ways than one. He looks for an udder that is properly balanced forward and behind, is broad and fairly deep, yet not too close to the ground, covered with loose elastic skin that is like velvet to the touch, and not stretched like a drum. He also avoids coarse misplaced teats, which are sometimes accepted as no very serious fault; for it is obvious that in attempting to improve one's stock, malformations of this kind must be given a wide berth. The teats should be regularly placed on the bag, wide apart and equidistant from each other, equal in size, well shaped, and of moderate length. Another important point to be taken into consideration is the appearance of the milk veins; these should be large, prominent, and well branched.

'It is Easter Sunday,' he said. 'We have been reckoning on our own strength, and it is but weakness. Let us ring the bells and have service as usual. We will leave our troubles in the hands of the Higher Power.'

Soon from all the church spires of Feldkirch the bells rang out joyously. The streets became thronged with worshippers on their way to church. Louder and more triumphant pealed the bells as they rang out the glad message, and the hills, putting on their new green, echoed back: 'Christ is risen. He is risen from the dead.'

The French army heard the sound of rejoicing, and Massena concluded there could be but one reason for it. He was sure that the Austrian army had arrived in the night.

He ordered his men to break camp, and almost before the bells had ceased ringing—long before Easter services were over—the French army was in orderly retreat.

By noon not a tent, not a soldier, not a glittering bayonet was to be seen on the heights above Feldkirch.

WANTED

Dentifrice to clean the 'teeth of the wind.'
The apparatus used in 'coining new phrases.'
The rule used in measuring 'broad daylight.'
The timid man who wrote in 'nervous English.'
Portrait of a horse that has 'eaten its head off.'

TWO LITTLE FRIENDS

'Mother,' said Susie, 'if Rose had not been so naughty we would have had a very happy time this afternoon. She wanted everything her own way, and she said the very first thing that her doll was to be named Evelyn.'

'Why should she not call her doll Evelyn if she liked?' asked Susie's mother.

'Because I wanted that name for my doll,' answered Susie. 'Besides, I was company, and she ought to have let me play with the carriage all the time.'

'I am sorry to hear that Rose is such a naughty child,' said Susie's mother. 'Of course, you were very sweet and unselfish all the afternoon.'

'I'm talking about Rose,' said Susie. 'I think that I won't invite her to my birthday party.'

'But are you sure that you were polite?' asked Susie's mother. 'If a little girl is visiting another she must be pleased and satisfied with all the play. Let us see whether you were not as much to blame as Rose.'

Then Susie and her mother talked it over, and the next time that Susie plays with Rose she is not going to insist upon having her own way all the time.

ENDING THE QUARREL

Two little girls were quarrelling, sad to say. They kept saying, 'You did!' and 'I didn't!' and growing more angry every minute. Suddenly Susie stopped speaking and shut her lips tight. She would not say another word for awhile.

'What makes you keep still, Susie?' said another girl near by, 'when Sophy keeps on teasing.'

'Somebody must stop first!' said Susie. 'I just remembered that mamma said so. So I'll stop first, and then the teasing will be over quicker.'

And so it was. For Sophy, too, because she was so surprised; and as Susie would not go on, the quarrel was very soon over.

FAMILY FUN

Why is a cat up three pairs of stairs like a high hill?—Because she's a-mountin'.

What three letters give the name of a famous Roman general?—C-P-Q (Scipio).

Why is a nice but uncultured girl like brown sugar?—Because she's sweet but unrefined.

Why should you never confide a secret to your relatives?—Because blood will tell.

What is the best way to keep fish from smelling?—Cut off their noses.

Why has a chambermaid more lives than a cat?—Because each morning she returns to dust.

Why should a compliment from a turkey be an insult?—Because it would be fowl language.

When does a chair dislike you?—When it can't bear you.

Why is a duel quickly managed?—Because it takes only two seconds to arrange it.

How does light get through a prism?—It hews (hues) its way through.

What does a yawning policeman resemble?—An open face watch.

Nothing grieves the careful housewife more than to see her good furniture mishandled by careless carriers. If you have to shift, be wise and get a reliable firm like the NEW ZEALAND EXPRESS COMPANY to remove your things. They are very careful, and charge reasonably too. Their address is Bond street....

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